

OUR BOOK REVIEWER.

THE TROUQUOIS AND THE JESUITS. The story of the labors of the Catholic missionaries among these Indians. By Rev. Thomas Donohue, D. D., Buffalo, N. Y. Buffalo Catholic Publication Company.

It may well be said that we are experiencing a widely awakened interest in the past glory of the Catholic Church on this continent. The book before us is another worthy contribution to the present literary stream which takes its source in the same deep, clear, historical reservoir "The Relations" of the Jesuit Fathers. The more this vast supply is utilized for the information of the public of day in the United States and Canada, the brighter will be the glory of the Catholic Church shine in her martyrs and heroes of the seventeenth century, who cheerfully offered their lives, and accepted the most torturing forms of death, that the gospel of charity, and the Christian faith, might be received by the race of red men.

As the "Relations" set forth, the Troupois Indians were long the scourge of the infant Church in the western world, and it is with the traditions, government, wars and treaties of this tribe that Dr. Donohue particularly deals in the present volume. It is stated as a matter of conjecture that they were once the captives and slaves of the Algonquins, and that the result of a rebellion against their condition of serfdom was their settlement as five distinct nations in the lake region, of what is now New York state. The most remote history cannot fix the time of the establishment of their league or system of government. The league was at all times a family compact, held together by ties of inter-relationship, and on this fact its great strength was based. Dr. Donohue has a chapter on their habits, social amusements, festivals, laws, trade and so forth which is written with splendid simplicity. This is followed up by a geographical description of their territory, accompanied by an original map of the Sulpician and Jesuit missions among the Troupois from 1655 to 1681, showing the trails and villages, and their situation in respect to modern cities and villages, as located some twenty years ago by General John S. Clark, of Albany, N. Y. There is a chapter on the Indian faith, and a Supreme Being, inferior spirits or manitous, the reality of dreams, the happy hunting ground where the brave in the hunt, and the cruel in war, were rewarded, and so on. This treatment of their legends is briefly abstracted of our review, and is chiefly on the pages, where the author begins to display a deep interest in his subject. The coming of the French explorers, and their first missionary attempts among the Troupois, are taken up with the evident conviction in the writer's mind that the historical facts deserve far more public attention and interest than they have ever received, which is indeed quite true. The story of the martyr, Father Isaac Jogues, from the time of his undertaking the mission to the Mohawks is admirably told. This devoted Jesuit fell a victim to the superstition of the Indians, and who can doubt the presence of the hero and his Providence in his subsequent conversion of his murderer, who, not only received his name, but met the same faith with similar firmness, dying, as is told in the "Relations," with the holy name of Jesus on his lips.

We have so recently dealt with Dean Harris' able account of the martyrdom of Becheval and Lallouant, that it is not necessary to go over the same ground here again. Nor need we express more than admiration for the brief, clear way in which the chief episodes of the career that took place between 1647 and 1655 are brought forward, episodes which rebound to the fortitude of the French missionaries. Father Garnier was killed by the Indians, Father Garnier was tortured, and Father Garnier was slain, before Father Le Moyne embarked in August of 1655 to pay a series of diplomatic visits to the Mohawk villages. Father Le Moyne's success began a period of great missionary activity, and Father Chammon's, upon his first visit to the Troupois, was received with marked friendship. The belt which he gave them as a pledge that he would preach the Gospel to them is still preserved, and General Clark, according to the report of the United States Bureau of Ethnology, gave the American historian, Shea, a photographic copy of this very belt.

In November, 1655, the first house of worship was erected in what is the present State of New York. It was constructed of bark, and was called the Chapel of St. John the Baptist. Fathers Mesnard, Dablon, Fromin and Le Mercier left Quebec in the following Summer to establish a colony at Onondaga. They were received by the Troupois. The Indians, assembled at a war council, were charmed by the eloquence of Father Chammon. In a very little while, according to the "Relations," Mass was said, the Sacraments administered, and the Christian virtues practised with as much method at Onondaga as in the most Catholic and devout provinces of Europe. However in 1658 the Troupois had determined to kill the colonists, and the French only made their flight by stratagem. Their winter retreat to Montreal was full of peril. In 1667 the missionaries were again working among the Indians and preaching the first American temperance crusade, the course of liquor drinking from the Europeans. There was, however, more success in this crusade than in the attempt to win many of the Indians from their own old vices. The Indians themselves openly accused the Dutch of teaching them evil. One instance of this may be mentioned. In August, 1669, a party of Onondagas brought as many as 60 casks of liquor from the Dutch settlement at one time.

Among the Troupois there were many noble examples of piety, both of men and women, and the condition of the converts continued to improve down to the beginning of war between France and England, which closed the missions in the State of New York.

to Montreal, where they could practice it. One young Indian woman suffered death at the stake for her faith, and with her dying breath murmured the names of Jesus, Mary and Joseph. A Mohawk maiden, Catherine Tekahakitha led a most remarkable life of fervor and devotion, and was well called the "Genevieve of Canada." Characteristic of the Troupois was one of the most extraordinary and heroic of converts. Dr. Donohue concludes his history with this most remarkable: "The Indian missionaries among the Troupois were nearly all converts, and that they have men endowed with the gifts that have made the names of the Troupois in the annals of the world and their lives are to all men a shining light of heroic self-sacrifice and noble deeds."

THE CHILD'S BIBLE HISTORY. Adapted from the works of J. Schuster, D.D., and C. May, D.D. by E. J. Conboy, D.D. Henry Holt and the Archdiocese of Freiburg. (Illustrated). Second Edition. Freiburg in Breisgau, H. Herder; Publisher to the Holy Apostolic See. Leipzig, W. H. Franke; 17 South Broadway Price 10c.

There is a curious delusion among an ignorant class of Protestants that Catholic children are never permitted to hear of the Bible or of Bible history. If any such Protestants read this review they should lose no time in possessing themselves of a copy of the second edition of Dr. Kuechler's admirable Child's Bible History, which has just reached us from Baden. It has the approval of sixty Archbishops and Bishops of the Catholic world, including the Bishops of Choncut and Quebec, and of St. Louis. So much for a misconception which undoubtedly exists in a portion of the Protestant mind. There is more force in what we often hear declared, from Protestants sources also, that Catholic works of instruction and devotion, particularly works relating to Bible study, are, comparatively speaking, very expensive. This, of course, is a matter for the publishers, but it need occasion no surprise that a book of 100 pages, illustrated with forty or fifty beautiful plates and bound in stiff boards with cloth back, should issue from the home of cheap and excellent printing—Germany. The little history has already quickly run through one edition, and it is not to be doubted that the second edition will not long suffice for the public demand. It is written in two parts, the first being the history of the Old Testament in chapters from the creation of the world to the entrance of the Israelites into Canaan. To every chapter is appended a number of questions to prove the child's thorough comprehension of the subject. For example: (1) What did the Israelites build in the promised land? (2) What was the name of the Jews? (3) What was the name of the nation? (4) Did all the Jews keep the commandments? (5) Whom did God send when men were helpless?

The second part is taken up with the history of the New Testament from the birth of the Baptist to the time when the Church of Christ had begun to spread all over the earth. As a searching of the Bible in the simplest and clearest language, the Child's Bible History cannot be highly commended, nor can it be said of the great aid which the child is afforded by the beautiful illustrations that appear on every page. The type, too, is very clear and round, and the binding very strong and durable.

A brilliant group of Canadian writers who have won international fame, one of the brightest and most widely known is Edward William Thomson, from whose pen a collection of stories will shortly be published by the Toronto publisher, Wm. Briggs. Mr. Thomson is, as he himself declares, "a Canadian of the Canadians." At the age of sixteen Mr. Thomson enlisted in a Pennsylvania regiment, and served with the army of the Potomac during the closing scenes of the Civil War. When he returned home he served in the field with the Queen's Own Rifles, became a civil engineer, and at thirty years of age turned to political journalism. For some time he was one of the chief editorial writers of the Toronto Globe. In 1891 he was offered, and accepted, a lucrative post on the Youth's Companion, Boston, which position he still retains. Mr. Thomson's powers of luminous description, of sympathetic portrayal, particularly of his own people, have brought him wide and deserved popularity. During recent years he has produced a large number of first class stories, some of the best of which are gathered into the volume above mentioned. Several of them portray the quaint manners and customs of the French-Canadians, and here Mr. Thomson shows himself perfectly at home in his picturesque broken English, which he renders, not with an elaboration that makes it unreadable, but with the brightness that comes of giving the idioms their mark in the story, and the individuality and pathos and the characteristics of these tales, and the dramatic quality is never lacking. Others relate incidents of the Civil War; those entitled "The Ride by Night" and "Draught" march swiftly with the very breath of war. He then lays the scene of one of his most exciting tales—that called "Verbitsky's Stratagem." Readers of these stories will be equally struck by the author's versatility and his admirable style. He has the gift of a ready writer, but there is no sign of carelessness. We have no hesitation in saying that there has not been published as yet in Canada, nor in the United States, a volume of short stories more remarkable for substance and art, than "Old Man Savarin."

MAGAZINES.

Messenger of the Sacred Heart.

One of the best written magazine articles we have had the pleasure of reading for years appears in the August "Messenger of the Sacred Heart." It is from the pen of Rev. Francis Hannon, S.J., a missionary in the North Alaskan, a missionary in the Tutunna River, 400 miles from St. Michael's on Norton Sound. He deals with every feature of life on the Alaskan mission, and any one who honestly desires information concerning the missionary zeal of the Jesuits to-day should read this paper. All the upper region of Alaska allotted to the care of the Jesuits is a vast inter-

minable wet plain, called for the Russian name Tundra, and in winter is travelling over the Tundra possible, but then it is winter most of the year. "It is," says Father Hannon, "inexpressibly dreary." He gives a great deal of interesting information about Eskimo food. A dainty Summer meal is thus prepared. A hole is dug in the ground close to the entrance to the hut. This is filled up with raw salmon heads. After ten days' exposure to the sun the whole presents a lively sight, for the fish heads are in constant motion. A few days longer to allow the worms their full growth, and then the family gather to the banquet, and not a vestige of the putrid mass will remain. The natives sometimes get dreadfully sick after a dish of this sort, and they consume the mission for castor oil, which is delicious to the Eskimo palate. One old fellow upon receiving his first dose of castor oil exclaimed, in a transport of delight, ashstork! (splendid). When they are not on castor oil, but Epsom salts, which they detest. The most important ministry of the Jesuits at present is the baptism of infants, in which work one of the Fathers travelled 1,000 miles with a dog sled in winter. The natives living around the mission attend regularly at church, and assemble every evening to recite the night prayers and short catechism. And in such a region of desolation, presenting as it does, difficulties missionary work unparalleled elsewhere in the world, are the devoted Jesuits laboring faithfully and what is more, at this far north coast mission, the Sisters of St. Anne, six in number, have charge of a school which is doing great work and enjoys a most favorable reputation.

North American Review. Catholics are under an obligation to the editor of the North American Review for the August number of his excellent publication. He has in the first place, precluded the possibility of the A. P. A. in his views on "The Menace of Romanism." This was much to be desired. Mr. Traynor's assumption is that democracy is everything that is pure, good and unerring. Accordingly any influence that aims at leading or checking the progress of democracy is to be condemned and squelched. One terrible charge he brings against Pope Leo is that he is not an unqualified admirer of the American newspaper, and an advocate of the widest liberty for its journalistic instincts. He should condemn the W. C. T. U., the Chicago Congress of Religions and every right thinking man and woman in the United States on the same ground. He probably would have done so but for the exigencies of space. He thinks there is a dreadful menace in Romanism when Pope Leo calls upon Catholic journalists to take "religion for their guide and virtue for their constant company." Such a plea is intolerable in the eyes of the A. P. A. that he naturally puts the above quotation in italics in order to make its meaning all the more conspicuous. He declares emphatically in favor of removing the hand of the Pope from the printing press, and of making the journalist a secular man. He says the American Protective Association was organized to this end. It is well that the American public should know it, for there can be no doubt if the A. P. A. is at its real worth. In other respects the Review is a splendid read, a number. Mr. Goldwin Smith has a contribution upon some "Guesses at the Riddle of Existence," and a paper of marks of significance is that on "Leo XIII. and the Social Question," by the Rev. J. A. Zalun, Professor of Physics in the University of Notre Dame, Indiana. Father Zalun, who recently abroad, was granted a private audience with the Pope, and his special article was the subject of conversation between them, his Holiness saying: "You may tell the people of the United States, through the North American Review, that I shall always be ready to contribute to their well-being and happiness, and especially towards the well-being and happiness of the wage-earners of their great republic."

A Great Magazine. The mid-summer holiday number of the Century contains enough material for furnishing reading for an entire month to a person of average capacity, whilst the quality of the contents shows a wonderful range of interest and variety. The triumph from the point of view of literary enterprise is an article, illustrated by 22 pictures from photographs, written by Commander Philo N. McGiffin of the Chinese ironclad "Chuen Yuen" of the squadron engaged in the terrible meleé at the mouth of the Yalu river. We do not pretend to convey an idea of the value of this notable paper; a value that not only naval experts must prize, but that the ordinary reader can hardly fail to become engrossed in. One of the photographs shows Commander McGiffin in hospital after the fight. His clothes are rent to shreds due to cannon fire, and he is unable to get up without the aid of crutches. He is seen to read the article without feeling that the Chinese fought with the most valour and death-dealing bravery as well as their enemies the Japanese. There is one photograph here of "Chuen Yuen" showing the damage to her superstructure and it should be an object lesson to the naval powers of civilization. No description can estimate the havoc wrought by such fighting. Captain Mahan of the United States navy, the famous author of the "Influence of Sea Power upon History," comments upon Commander McGiffin's article at length. Captain Mahan thinks the victory at Yalu was inconclusive, but the subsequent demoralization of the Chinese ironclads, and the control of the sea which was decisive of the war.

The Rosary. In the Rosary for August we find in the continuation of the series, entitled "A Page of Church History in New York," a brief biography of the Right Rev. Dr. Bacon, Bishop of Portland, Me., whose name recalls one of the most horrible incidents of the Know-nothing agitation in the United States. The Bishop Bacon was not to the episcopal care of the United States, but a very encouraging field. New Hampshire by her constitution excluded Catholics from the Legislature and all high offices. Maine was the very hotbed of Know-nothingism

at that time. The church of Manchester, N. H., where many Catholics so justly the first alumnus of Troy Seminary to receive the mitre, was destroyed by a mob. The church at Bath was set on fire and entirely consumed. Father Basset had been elected in Ellsworth by a mob, elected with far and better, and injured so severely that he never recovered from the Finnish outrage, attempting to die the corner of a new church at Bath, Bishop Bacon was driven away by a mob. We have only to remember the so things, when contemplating the outrages of A. P. A. in the United States to-day, to perceive that enlightenment is after all making some progress.

Angust Cosmopolitan. Not since "The Anglomaniacs" has there been so clever a satire as that of Henry Fuller's "Plethora Squares," which is published in the August Cosmopolitan. The problems involved in woman's use of the bicycle are so startling and so numerous, under the rapid evolution of this art, that one becomes a careful observer of the subject by so trained a mind and so clever a writer as Mrs. Reginald Koven. The Cosmopolitan illustrates Mrs. Koven's article with a series of poses by professional models. A new sport, more thrilling than any known to Nimrod, more dangerous than was ever experienced by even a Buffalo Bill, is exploited in the same issue in an article on "Photographing Big Game in the Rocky Mountains," before shooting. The idea of the Cosmopolitan means inferiority from a literary point of view, is dispelled by the appearance in this number of such writers as Sir Louis Morris, Sir Edwin Arnold, Edgar Faucher, Theodor Barak, Russell Lewis, Suresh, Zangwill, Agnes Repplier, etc. Nor can we certain the idea of inferiority in illustration with such names as Hamilton Gibson, Denman, Van Shaick, J. V. Sandham, etc., figuring as the chief artists of a single month's issue.

The Canadian Magazine. "Canst thou minister to a mind diseased?" asks Macbeth. Certainly, my lord; the condition of the mind depends largely, if not wholly, on the condition of the stomach, liver, and bowels, for all the ailments of the mind are "the sovereignest thing on earth."

Well Merited Dignity. The Catholic press of Florence announces that the Holy Father has conferred the dignity of the Order of St. Gregory the Great upon Stephen Weston Healy an American gentleman engaged in literary pursuits and who has been residing in that city for several years. This honor has been conferred on Mr. Healy as a recognition of his zeal and devotedness to works of charity in Florence especially in his capacity of President of the Conference of the Holy Rosary, of the Society of St. Vincent de Paul. The Society in Toronto offers its hearty congratulations to Brother Healy on this well merited honor. For some years past, it has received many evidences of his generosity and zeal in good works in the shape of gifts of literary matter for distribution amongst the Italians here.

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