

A JESUIT FROM ALASKA.

Father Barnum Talks of This Strange Country and Its People.

Baltimore, September 9. Rev. Francis A. Barnum, a Baltimorean, who has served as a Jesuit missionary in the extreme west of Alaska for the past four years, has returned to this country for the purpose of spending a year in collecting funds to aid in the work of the Catholic missions in that territory.

He is a son of the late Zenus Barnum, whose father, David Barnum, erected old Barnum's Hotel in this city in 1826. For the past ten days he has been visiting in Baltimore and Washington and is at present at the home of his sister, Mrs. Augustus Wilson, near Urbana, Frederick county, Md.

Father Barnum gave up a fortune left him by his brother, Dr. Zenus Barnum, to enter the priesthood, the money going to the McDonogh School. He was ordained by Cardinal Gibbons at Woodstock College on August 27, 1887, and for a year or so afterward was a prefect and teacher at Georgetown College, where he had studied in his boyhood. Five years ago he was transferred to the missionary band of the Jesuits and was assigned to work in Mexico. He remained there but for a few months, and from Mexico he was transferred to Alaska. He has familiarized himself with the Eskimo dialect and is preparing a grammar of the language and a translation of the catechism into it. Father Barnum will lecture during the winter in the East, and will have his headquarters at Georgetown College. Next spring he will go the Pacific Coast.

MISSIONS ON THE GREAT YUKON.

The field of Father Barnum's mission work is not in the south eastern part, where there is a white population, but a thousand or more miles to the westward and northward, along the valley of the Yukon, which flows across the territory from north east to south-west.

"The Yukon is one of the big rivers of the world," he said. "Small steamers can ascend it for more than two thousand miles."

It is along this river that the Jesuits carry on their labors, with their main headquarters near its mouth and in the region where most of the Eskimo villages are to be found. There are ten Jesuits there, working under the direction of Rev. Paschale Tosi, who was last year created from Rome Prefect Apostolic of all Alaska.

Rev. William H. Judge, who, like Father Barnum, is a Baltimorean, is stationed at a mission house on the Shageluk, a tributary of the Yukon. The Sisters of St. Ann have three houses in the valley and are co-operating with the priests in the work which they are trying to carry on. The priests are kept on the go constantly, travelling hundreds of miles at a time in dog sledges. They go up the Yukon as far as the mines and the territory occupied by the Indians and along the coast to the villages of the Eskimo, who are essentially a coast dwelling people, never to be found any distance in the interior and always relying mainly for their food upon fish and water animals.

STRANGE ALASKAN SEASONS.

"Winter is the time for travelling with us," said Father Barnum, "and more especially the months of March and April. We have only two seasons, summer and winter—ten months of winter and two months of summer. To be more precise, we have ten months when it is so cold that it is dry and two months of wet cold that correspond with the summers in the States."

"With us the summer is most of the time exceedingly dreary on account of the immense amount of fog. However, when the weather is clear it is very pleasant. The chief beauty of this season consists in the duration of the light. The sky is brilliant all the time. The distance between the points where the sun sets and where it rises is so slight that the last hues of evening merge into the glow of the aurora."

"The ground never thaws in the western part of Alaska. In summer the great wet plains are covered with a rank growth of moss, but as soon as one gets down beneath this the ground is hard and icy. It is this which makes travelling so bad in the summer. The feet and the sledges sink down into the moss with ease and it is very hard to extricate them."

WHEW, JUST THINK OF IT!

"We call fifty-nine degrees below zero a mild winter, and when it doesn't go below that we laugh with joy. When it gets up as high as zero we bank the fires and send the Eskimo children out to play hockey on the ice. It has been frequently said that when the winter is a severe one in the United States it is mild with the Alaskans and vice versa. Last winter we had it very mild, and I was told on reaching this country that the winter here was a severe and hard one."

"Winter comes suddenly and in full regalia; there is no gentle gradation about its approach. The artic cold is dry and intense. On a calm day one can move about out of doors without discomfort. Of course care has to be taken that the face or hands may not freeze. If there is any wind, the case is very different."

The dreariest feature of winter is the darkness. The long hours of gloom from 2 o'clock in the afternoon until 10 in the morning render this season monotonous. Most of the time it is cloudy and a lamp is needed the whole day. There is a constant succession of storms, including terrific blizzards, lasting from three to five days, during which one cannot venture out of doors except at the risk of life.

"In March the sun begins to be

more powerful and then the eyes are affected by the glare. This snow blindness is extremely troublesome and productive of much pain. Sometimes after a trip the Jesuit Fathers are laid up for several days until the inflammation of their eyes has subsided. Smoked spectacles, of course, would prevent snow blindness, but the metallic rims render them unbearable; goggles are much better. About June 10 the ice disappears and the long winter is over at last."

MAILS ONCE A YEAR.

There are people in Baltimore who have six or eight mails a day delivered at their door by uniformed carriers, but the mail only comes once a year to Father Barnum and his fellow workers when they are in Alaska, and then they have to travel a hundred miles on sledges to get it.

"We are rather out of the line of ordinary travel," he said, "and our region is visited only once a year by a small steamer of the Alaska Fur Company. Mail day is consequently a great day for all of us, and the Island of St. Michael's, where the steamer makes a stop, is the rallying place of all the Catholic and Protestant missionaries, trappers, hunters and fishers for hundreds of miles thereabouts. The boat leaves San Francisco about the 1st of June, and after stopping at Unalaska, in the Aleutian Islands, gets to us about the 1st of July."

THE ESKIMO AT CLOSE RANGE.

In speaking of the Eskimo Father Barnum said: "It is a common idea that they are a dwarfed and stumpy race, but this is not so. They are magnificent specimens of the human race, well built, with closely knit frames, athletic, energetic and never complacent. They are very fond of athletic sports and never seem to get tired of running and leaping, playing foot ball and wrestling."

"The favorite game of the children is nothing more nor less than our game of hop, skip and jump. The women are strong and hard workers, but they have nothing to do but what is strictly woman's work. The old people are treated with the utmost reverence and respect."

"I never saw a row or rumpus or any display of passion or the slightest violation of public decorum in Alaska. In fact, the Alaska people may be said to 'pan out' better than a great many Christians."

A PRIMITIVE RACE.

"You won't find any politics among the Eskimo, for the reason that they have no chief other than the man who happens to be the best hunter and trapper. They have no social grades nor distinctions. Trapping, hunting and fishing are their sole occupations. "Occasionally you will find an Eskimo who has bought an iron axe, a hatchet or a gun from the white men. They are glad to get hold of a coal oil can, and as for a condensed milk can it is as precious to them as a silver cup or the most priceless of silver treasures in a family here. They carry it with them on their long journeys, after battering its edges so that they can drink out of it."

"During the four years I lived among them I tried hard to find if they had any traditions which would shed any light upon their past history. But I found nothing except a story that their ancestors had once been nearly exterminated by starvation because they did not know how to fish. This would seem to mean that they had come from the interior and had not always lived near the sea. Nowadays they are the most expert fishers in the world. There are no snakes in the country, and yet every time they carve a pipe for themselves they put the outlines of a sea serpent upon it. That made me think they had once lived where there were snakes."

A USE FOR THE STORY TELLER.

"The Eskimos are great story-tellers. When they are all lying around the three sides of a hut some one will call out, 'Tell a story,' and then the man who makes a business of that sort of thing will spin out a long yarn until he finds that every one else has dropped off to sleep. That's what his business is, to talk them to sleep. The stories that are told are always of the blood-and-thunder kind, and I never heard any one of them in the least degree improper."

"The work of the Protestant and Catholic missionaries cannot be said to be making great headway among the Alaskans. We bring up the children in home schools and are trying to get the old and sick people to let us take care of them, but we cannot overcome the extreme superstition of the great majority. They are horribly filled with ideas of ghosts and of hell, and the shaman or sorcerer is the great man among them. The English language is gradually making its way among them. They have a number of words which the Russian occupation gave them, and the English language is now contributing its quota. The children are our main hope for civilizing them."

When in Church.

Don't go to Mass without either a prayer-book or rosary beads, unless you wish distraction and not devotion to occupy your mind. Don't talk in church without necessity—talk with God, whom you may not have visited in His temple since last Sunday; you will have plenty of time to visit your neighbor.

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MEDITATION.

The Sublime Method Explained by Rev. Dr. Magnien, S. S., President of St. Mary's.

Meditation is a devout practice which is not confined to religious but is frequently made by the faithful. Many persons, however, outside of the cloister, find it more or less difficult, probably, because they do not follow a definite method. If these persons would adopt a plan they would find their meditation facilitated very much.

The method followed at St. Mary's Seminary, this city, is known as the Sulpician method.

"It consists," writes Very Rev. Dr. A. Magnien, S. J., President of the Seminary, "essentially, of three parts, the first of which is called the Preparation, the second the Body of the Prayer and the third the Conclusion. We shall devote a few words to the explanation of each. All spiritual writers presuppose in those who practice meditation a preparation known as *remota*. By the very nature of the case, the lives of those who aim at perfection should be characterized by detachment from worldly things as such, and by the spirit of mortification. The method proper, then, opens with the *præparatio* preparation. This should be made on the preceding evening and in the morning, continuing until the moment we are ready to begin our prayer. In its main outlines it is a summary of the whole Meditation. After dwelling upon the goodness of God as evidenced in each particular subject, we consider what we ought to do for Him in return, and what means it were best to adopt in view of the desired end. The resolutions flow naturally from these considerations, and are determined in their character by them."

"We have now to deal with the Body of the Prayer. In the first part should Adoration, we study the subject in our Blessed Lord, calling to mind His words, His actions, and the spirit of His life. The mystery or virtue as seen in Him will induce us to render to Him our duties of adoration, admiration, praise, thanksgiving, love, joy or compassion, according to circumstances. The second part (including points 1 and 2) supplies us with motives and means of practicing virtue, and suggests, in each case, that we reflect upon our conduct in order to see whether and to what extent we possess the particular virtue recommended. Our neglect, and consequent failure, will inspire us with sorrow for the past, confusion for the present, and desire for the future. Recognizing that God only can give effect to our desires, we earnestly implore Him to grant us the virtue upon which we have been meditating. That nothing may be wanting to success, we in the third part of the Body of the Prayer make *definite resolutions for the present day*, thus insuring our own co-operation."

"What we have termed the Conclusion is made up of acts in which we thank God for the graces which He has bestowed upon us during prayer, and beg His pardon for any faults of which he may have been guilty whilst holding communion with Him."

The Spiritual Necessity is a text taken from the Sacred Scriptures, or from the Fathers or from the Office of the Church, which both summarizes and suggests the considerations and resolutions of the morning. Those who desire more intimate acquaintance with this excellent method will find an admirable exposition of its several parts in Father Faber's treatise 'Growth in Holiness,' Chapter XV., article 'Prayer.'"

Dr. Magnien thinks that Hannon's 'Meditations,' published by Benziger Bros., New York, and for sale at the Catholic Record office, which are based upon this method, will be of special service to devout souls. The above explanation of how to use them will be found practically very useful.

The Case Plainly Stated.

We have no doubt of the astuteness of that Protestant writer who says in *The Canadian Magazine*: "If the Roman Catholic Church authorities in Canada had been wiser, they would have demanded some years ago that Roman Catholics and Protestants should attend the same Public schools. The result of this demand would have been a great Protestant agitation against the Romanizing of the Public schools. Then when the Protestants were thoroughly committed to advocacy of the Separate school system, the Roman Catholic Church might have gracefully yielded the point; and so the country would have peace and quiet now, instead of being disturbed by politicians who work upon the religious prejudices of both Protestants and Roman Catholics."

All this may be true; but it does not explain the infamous treatment of Catholics by the Manitoba Legislature. Suppositions being in order, we submit this one. If the Catholics, when they were in the majority, had thoroughly "Romanized" the schools and dealt unjustly with the non-Catholic minority, there would not be any school question to solve. But they did not do so. They treated the Protestants so well that large numbers of them immigrated to Manitoba from other provinces; and when the Catholics became the minority they were oppressed, as they were centuries ago in Maryland. We have noticed that Protestant publicists do not dwell much on this aspect of the question.—*Ava Maria.*

A Railway Manager Says:

"In reply to your question do my children object to taking Scott's Emulsion, I say No! on the contrary, they are fond of it and it keeps their pictures of health."

LEAGUE OF THE SACRED HEART.

General Intention For October.

CATHOLIC INTERESTS IN SWITZERLAND.

Messenger of the Sacred Heart.

It is a political combination of its nature but little fitted to foster social and religious interests, that of Switzerland, where twenty-five petty States, peopled with rival and ill-assorted denominations, go to make up the great Republic or Confederation under one common legislation.

And what do we find underlying the actual federal constitution but the sectarian spirit, the spirit of Calvin, intensified by all the hatred of Masonry, which is saying all that is to be said.

The iniquitous laws of 1874 bore on the following points: the suppression of the Papal Nunciature, the expulsion to them "affiliated," the prohibition of religious orders and of the re-establishment of their convents, the secularization of ecclesiastical courts, the extinction of diocesan officials, and the establishment of neutral schools. Time, it is true, and subsequent amendments softened somewhat the asperities of these measures, but to a degree quite unsatisfactory.

Scant as are these historical data, they suffice to make it clear for our associates that it would require nothing short of the all powerful and tender mercies of the Heart of Jesus to re-instate the Swiss Catholics in the full enjoyment of their rights and to bring back to the one true fold so many of their separated brethren.

Tokens are not wanting to show that our hopes are well grounded. Witness the *Abiding Energy of the Catholic Cantons*, which with one or two exceptions, have since the Sonderbund, and in spite of the persecution of 1873, contrived to elect and maintain in power good governments.

Witness, the *Catholic Union*, recently founded in Luzern, whose aim is to concentrate the scattered forces of the Catholics. We count in its ranks statesmen, whole associations, leagues of workmen and alumni societies. See, moreover, the admirable organization of the *press*, thoroughly orthodox and acting in perfect union.

Then again there is the *University of Friburg*, whose mission amid the darkest shadows of heresy is to restore the lustre of the old Faith of Rome. It is an all important work, and in its behalf, but lately, the hierarchy have bespoken the active sympathy and generous co-operation of the faithful.

Lastly, and as a sign of certain recuperation, the *devotion to the Sacred Heart of Jesus* is beginning to gain a foothold in this noble soil, hallowed by the memory of God's servants the Blessed Nicholas de Fine and Blessed Peter Canisius.

May the Sacred Heart vouchsafe to grant what we ask for, justice and freedom for the Swiss Catholics—those in particular of Geneva and Bern; unity of purpose in their efforts under the guidance of their legitimate pastors; prosperity for the University of Friburg; return to the one true fold of our brethren who have strayed away, and as the harbinger of a better day, the canonization of Blessed Canisius, whose tercentenary the Catholics of Friburg are preparing already to celebrate with befitting splendor.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart; in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular that the Church in Switzerland, and every effort put forth to forward her interests, may receive from Thee the fullest blessing, as an earnest of her final and lasting triumph. Amen.

FOR THE CATHOLIC RECORD.

AN INTERNATIONAL ANTI-MASONIC CONGRESS.

From the Revue Mensuelle. Last July 26 an anti-Masonic reunion had been called in Paris for the purpose of organizing a French section to co-operate with the Italian section already formed in Rome and with national organizations of other countries. The delegates present elected a strong board of Directors and proceeded to discuss the time and place for holding an International anti-Masonic Congress. It was agreed to recommend to the central committee at Rome the city of Brussels, Belgium, as the most suitable place, and the 29th September, the feast of St. Michael, as the proper date for the congress. Then the following programme was adopted: The International anti-Masonic Congress has a twofold object: 1st, to prove to the world the immense evils and ruin which Freemasonry brought upon men in general and on the Church in particular. 2nd, To find a remedy against its disastrous action and to form a strong and lasting organization against this infernal society.

FIRST PART. In order to comprehend the whole extent of the evil caused by Freemasonry it is necessary to answer the following questions: I. What is Freemasonry? Answer. Here it is necessary to point out exactly its object and the different steps it has taken to obtain it. It is also necessary to expose its true history, apart from the fables regarding it as concocted by Freemasons. At the bottom Freemasonry is the Church of Satan, founded by the enemy of God in order to destroy souls and uproot the Church of God.

II. Which are the chief evils brought about by Freemasonry? Answer. They show themselves in all directions. In the religious and civil life; in affairs public and private; social and political; national and international; they regard the childhood, mature manhood and old age; ideas, sentiments and manners, institutions and laws.

See here the principal ones: 1st. The ruin of revealed truth and putting in its stead naturalism.

2nd. The ruin of natural truth through materialism, by accustoming people to regard only material interests.

3rd. Moral ruin by promoting corruption with all possible means.

4th. The ruin of Christian civilization by belittling and decrying every progress due to the Church and exalting whatever was done by pagans or enemies of the Church.

5th. The ruin of social peace by preaching the revolt against the inequality of social conditions, and by the destruction of workmen's corporations.

6th. The ruin of union among nations and the stability of States by causing ceaseless divisions and revolutions.

7th. The ruin of the Catholic Church by every possible means, especially by the usurpation of the Papal domains.

Freemasonry can well be said to be the mother of militarism and the cause of the terrible burdens which it imposes on the nations of Europe. It is the mother of socialism. Because by destroying the true ideas of authority and property it has prepared the way for abuses of both, and produced the violent reaction which threatens society with a new barbarism. It is the mother of the modern proletariat and of the greater part of the evils that oppress the laborers.

III. By what means did Freemasonry succeed in its object? Answer: First by spreading error especially by falsifying history and blackening the character of the Church and its dignitaries; second, by its organization, discipline, secrets and crimes; third, through the carelessness and complicity of governments; lastly through the ignorance, indifference or cowardice of Catholics.

IV. What are its aims for the future? Answer: Evidently to complete its work. Here it is necessary to produce exact documentary proofs: to show at what point of its plan it has arrived. In each country the evil produced therein must be shown in bold and faithful outlines.

SECOND PART. The programme of combat against Freemasonry may also be summed up in four points:

I. The combat is possible. Those who claim that Freemasonry is invincible are evidently mistaken.

II. What means must be used? Answer: Natural as well as supernatural. Among the former are published the secrets of Freemasonry and to show its terrible evils by means of pen and speech, in the ordinary and illustrated papers, in public and private conferences in order to unmask the enemy at all points. Among the latter are: to preach and practice the maxims of the gospel, prayer, penance and works of expiation.

III. What organization is necessary to make a successful fight against Freemasonry? Answer: It must be national and international. Its action must be private and public.

IV. Practical conclusions of the Congress: To protest against the Masonic congress at Rome on Sept. 29; to decide what immediate action is to be taken: to prepare the next international congress.

The results of the deliberations of this proposed congress are awaited with considerable interest by a large circle of readers and will begin as soon as published by the congress. It is certainly a hopeful sign to see the opponents of Freemasonry at last bestirring themselves to obtain concerted and systematic action against the arch-enemy of the Church and human society. May their labors prosper and their hopes be realized must be the wish of every man who wishes well for the future of the human race.

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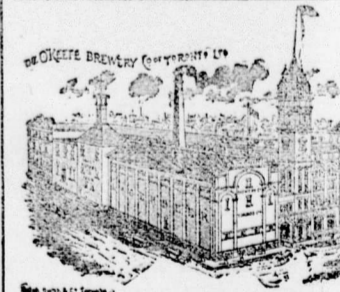
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