

in every way well adapted to the growth of cereals."

So much for this interesting region of which so little till recently was known by the general public.

On their return homeward the press party met with a most pleasing reception at Emerson, the "Gateway city."

Emerson is a town of excellent promise having already a population of 2,000. The land in the neighborhood is extremely fertile. Besides this, Emerson will be at an early date the outlet by means of the C. P. R. for the far-famed Souris and Turtle mountain districts, which contain land as rich as is to be found in any portion of the world.

I regretted very much the impossibility of my enjoying the receptions accorded the Association at all these interesting points. It was not, indeed, my purpose on leaving home to go any further than St. Paul, Minnesota, but having gone so far I could not resist the temptation of seeing Winnipeg. I had long desired to visit that city and felt amply compensated by the pleasure of my visit for the fatigues of necessity to be endured in travelling so long a distance by rail. I had no sooner arrived in Winnipeg than I was surrounded by many old friends whose society had enjoyed in various portions of Canada. Amongst those from London, I had the pleasure of meeting Messrs. Hugh MacMahon and David Glass C. C. who worthily uphold the reputation of the "Forest City" in the far west. From Ottawa Mr. Amos Almon, Dr. Patterson, Wm. T. Tenpleman, of the *Gazette* and James G. Maclean; from Quebec, Mr. John Carey, Barister, together with a number of others from various other places. On the evening of my arrival, I proceeded with some friends, led by Mr. Carey, to visit the site of old Fort Garry, the scene of incidents interesting to every Canadian. The old fort has been partially dismantled, and therefore does not look itself at all, but still some idea can be formed of its appearance. A portion of the stockade is yet standing, and the old H. B. Coy's store and buildings are yet in a good state of preservation, though it is, I have been told, the intention to remove them all. Within the enclosure is the Lieut. Governor's residence. It is an old, unpretentious-looking edifice, and could not be considered worth seeing but for the historic recollections it evokes. Here lived and ruled the governors under the Hudson's Bay Coy's regime; from that edifice, now about to disappear, decrees binding on the immense regions, all of which will soon enjoy the full benefits of self-government. Here were treaties made with the chiefs of tribes, and here also, we cannot doubt, that even with the restricted society of that day, many a happy social gathering took place.

Outside the old fort, almost directly opposite the governor's residence, is pointed out the spot where Scott was executed in March, 1870. The excitement created by that execution in the older Provinces can never be forgotten. For a time it seemed that the appeals then made to religious fanaticism and prejudice, would bring to ruin the whole confederation. Wiser counsels, however, prevailed, and now few if any of the busy inhabitants of Winnipeg or the contented agriculturists of the Province desire to revert to the memories of that stirring period. Within the precincts of the old fort are still several pieces of cannon as relics of an unpresumed, but I could not help thinking it regrettable that the fort and the old H. B. Coy's buildings should be demolished. Their disappearance will remove the only edifice of interest to the antiquarian in the capital of the North West. The fort was built on a picturesque point just at the confluence of the Red and Assiniboine rivers, within sight of the location of the old Fort Rouge built early last century by Laverandiere. The first named river is now spanned by the magnificent Louise bridge.

The new H. B. Coy's store are certainly a credit to Winnipeg and inferior to none in the West of Chicago. Governor Canham is also erecting a large block of stores on Main St., which will greatly add to the beauty of this street.

Main street has been well described by a correspondent of a leading journal who says: "The great thoroughfare of the city is, of course, Main street, which was the original trail followed by the ex-carts in going from one Hudson's Bay post to another, and it still retains the sinuosities which characterize ex-carts all over the country. These windings render Main street less impressive than a similarly broad straight street would be, but it has its advantages in affording conspicuous places for the display of the most magnificent buildings of the city. It is one of the broadest on the continent, being one hundred and fifty feet in width. This fact ensures for Main street a perpetual preeminence and will always make it the great avenue of commerce of this city. It extends from the station about one and a quarter miles south to Fort Garry, and corresponds to Bonaventure and St. James street in Montreal. The price of lots on this street ranges from \$250 per front foot near the station to \$1,000 near the Portage avenues, which may be compared to the post office corner in Montreal. The two sides of the street have a frontage of 12,000 feet for its entire length and an average estimate of \$500 per front foot, based upon actual sales, gives a total value for this street of six million dollars. Nearly all this property pays rental of from ten to fifteen per cent. upon the estimated value, rents being about four times as high as in Montreal. For instance, offices on the ground floor, about 10 feet by 30 deep, rent for \$1,500 per annum, and single rooms on the second floor bring from thirty to forty dollars per month. One large store, which cost, apart from the ground site, \$15,000, rents for \$6,000 a year and yields at least 20 per cent. That it rests on the capital invested. That it pays tenants to give these high rents on Main street is proved by the fact that it is impossible to get stores or offices on Main street even at these high figures. The additional amount of business to be done in the leading street more than pays the extra rent.

The other streets are very irregular and unsymmetrical, owing chiefly to their having been surveyed from the old farm lots all of which had a narrow frontage of

two acres on the river and then ran back a distance of two miles. It is to be regretted that timely legislation did not make provision for this difficulty, which will be all the more seriously felt a few years hence. This difficulty will not, however, seriously retard the growth of the city which is in my estimation destined as I will hereafter endeavor to show, to become one of the greatest on the continent.

THE POPE AND IRELAND.

The Paris correspondent of the "Times" says: "The Pope's letter to Cardinal McCabe and the Irish Bishops is published in the Clerical papers and reads as follows:—"

"DEAR SON AND VENERABLE BROTHERS—Apostolic greeting and benediction. The affection and good will which we regard Ireland, and which increases in proportion to the difficulties of the crisis through which it is now passing, makes us watch with peculiar solicitude and with a paternal heart the course of your affairs. But that attention brings us anxiety rather than consolation, for it is not given to us to see that the order and prosperity which we should desire prevail in your public affairs; for on the one hand serious evils still press upon you, and on the other the perilous excitement of men's minds has drawn many among you into seditions designs. There are even those who are sullied by horrible murders, as though public prosperity could be secured by atrocious crime. We already knew, dear son and venerable brethren, that this state of things preoccupied you as much as ourselves, and what was decided upon at the last meeting of Irish bishops at Dublin brought it afresh to our knowledge. Rightly trembling for your country's safety, you have given excellent teaching as to what should be avoided in a critical moment and in so serious a struggle. Hereby you have well performed your episcopal obligations, as was demanded by the public weal; for the moment when the faithful have special need of the counsel of their bishops is when they wrongly judge as to the advantage to be derived from certain acts; and it is the duty of the bishops, when they see men drawn as it were into the abandonment of honest means, to calm their excited minds and to recall them by reasonable exhortations to that moderation and justice which should be observed in all things.

"You have very opportunely reminded them of that Divine precept that the Kingdom of God and his righteousness must first of all be sought, which makes it the duty of Christians in every act of their private lives, and even in public matters to regard their eternal welfare, and to place everything that is of this world below the duties of religion. By means of the observance of these principles, it is allowable for Irishmen to seek a mitigation of their afflictions. It is allowable for them to struggle for their rights, for it must not be imagined that so far Ireland; but honesty must govern the search for these advantages, for it must seriously be considered that it is a blamable act to defend a cause, however just, by unjust means. Now justice is lacking, not only in every act of violence, but particularly in the presence of difficulties, which, on the pretence of vindictive rights, evidently tend to disturb public order. As our predecessors had repeatedly done, and as we ourselves have done, you have very seasonably warned the faithful in your Dublin meeting of the scrupulousness with which these societies should be shunned by every honest man. As long as the same dangers persist, it is necessary to repeat these admonitions, and to exhort all Irishmen, by virtue of the sanctity of the Catholic name, and for the love of the country itself, never to have anything to do with any societies of this kind, which can in no way serve to effect what the people justly demand, and too often lead to crime those who Irishmen make it their boast, and not without reason, to be styled Catholics, which, according to St. Augustine's interpretation, means guardians of integrity and pursuers of justice (De Vera Religione), let them show themselves worthy of the name and be entitled to it even while defending their rights. Let them remember that the first liberty is to be exempt from sin (St. Augustine, Tract xlii.), and let them so demean themselves in their whole lives that none of them incur the penalties of the law, as murderers, as thieves, as evil-speakers, or as covetous of the goods of others (1 Peter, iv. 15). It is right also that your episcopal solicitude in guiding the people should be supported by the efforts and zeal of the whole clergy. We, therefore, approve as just and in harmony with present circumstances what you have decided on this subject, especially as regards the younger priests; for it is just in these popular tempests that it is most necessary for the priests to contribute with intelligence and zeal to the preservation of order. And inasmuch as one's own reputation, they must strive to obtain the approbation of men by the dignity, firmness, and moderation of their acts and words, and do nothing which is not calculated to tranquillise men's minds. Now it is easy to see that a clergy, trained from the outset by wise discipline and sound teaching, will be such as present circumstances demand. 'Young men,' as the Fathers of the Council of Trent said, 'will never persevere well in ecclesiastical discipline without the very great and special aid of God unless they are at a very early age trained to religion and piety' (Sess. xxii.). By this means we think Ireland will, without violence to any right, attain to the happy state of things she longs for; for, as we have said to you elsewhere, we are confident that those who are at the head of public affairs, it will only do justice to dictate this to them, but it is what may be expected from their prudence, seeing that it is beyond doubt that the tranquillity of the whole Empire is bound up with the welfare of Ireland. Meanwhile, cherishing this hope, we shall not cease to aid the Irish with our counsels and to ardently pray to God to look graciously upon that people, so emboldened by its virtues, and at length give it the peace and prosperity it desires. As a pledge of our special favor, we, with much affection

in the Lord, give you, dear son and venerable brothers, your apostolic benediction. Given at St. Peter's at Rome, the 1st of August, in the fifth year of our Pontificate."

THE IRISH RESOLUTIONS.

Hon. L. S. Huntington's Reply to the London Times.

The following is, in a condensed form, a letter by the Hon. L. S. Huntington to the London Times, replying to that journal's criticism of the action of the Canadian House of Commons in passing resolutions respecting the Home Rule in Ireland.

I hope you are wrong in presuming that Lord Kimberley's reply was intended as a "snub" to the "familiar impudence" of the address. We understood in Canada—as well before as after that despatch—the doctrine of exclusive Imperial jurisdiction in Ireland; and Canadians will learn with some surprise from your columns that their address is to be regarded not only as an impertinent interference, but as a "recommendation that rebellion and treason should be legitimised." No doubt your assertion that this address amounts to a vote of censure on Mr. Gladstone's Government will create a painful impression in Canada, especially when coupled with your interpretation of Lord Kimberley's despatch and the ready inference which will be drawn there, that you speak in some sense for the Administration. Nothing could have been further from the intention of the Canadian Parliament than offering any endorsement, but they were likely to be the effects of the Federal system, which they enjoyed themselves, and which they hoped to see adopted. The Canadian people have experience of the Federal system; and, on the whole, they have faith in it, and the confederated provinces, each with local Home Rule, have restored harmony and given reasonable public confidence. As to your own experience, it cannot be shown that the concentration of local work at the Imperial centre has been of advantage to Imperial interests. To a large extent you make Parliament a kind of "Metropolitan Board of Works," to deal with questions which might better be left to local jurisdiction. The "address" does not seek to dictate to give "advice." It speaks for itself, and unless you charge it with some indirect attempt in its support, or with the cable ex- travagance which heralded it, does not justify your severity.

"You have familiarly with American life and character, his far-reaching grasp the special needs of the Church in this country; and to meet those requirements he would have a saintly, generous, scholarly and gentlemanly priesthood. In America, the Master's harvest indeed is great, but skilled labor is necessary to gather it; no unlearned or bores Irish workers will do now. Bishop Ireland would have priests, and all others who pray and labor for the spread of Christ's gospel here, to meditate upon the fact that we live in the year of our Lord 1882—With all that implies—not in the dead past. He would have a priesthood of America content with the aggressive spirit of the Nineteenth Century with its own weapons of recent invention and most approved pattern. Hence we must meet so-called science with true science; a lying and morbid literature with a true and healthy one; sermons and lectures with sermons and lectures; newspapers and periodicals, with newspapers and periodicals; and public spirit should be willing to come to the front and take citizen part on important public occasions. This is how the American people are to become acquainted with the Church and her beautiful teaching. Let them have God's blessed truth fresh from the heart of the Church, and their words are mild; not from scowling brow or irate phrase. Let them read and learn what the Church teaches and what she does not teach, on the bright, instructive page of our American journal, magazine and book, not from the dusty literature intended for another age and clime.

We can only express the hope that as the years go by this apostolic prelate will be invited to give retreats to all the priests of the United States. We are sure they too would be charmed with the sentiments of his kindly heart, and copy, while they admired, his ardent zeal for the salvation of souls.

ATTENDE TIBI.

Catholic Union and Times.

When, in the above phrase, St. Paul warned Timothy not to forget his own spiritual weal, whilst laboring so zealously for the salvation of others, the great apostle simply inaugurated the practice of apostolic retreat for those engaged in the work of the ministry; and his successors in the Episcopacy yearly echo in many hands the same salutary warning to their priests. Wherefore, even as commanders of armies insist upon their soldiers keeping their arms always bright and ready for the foe; so the leaders in the great spiritual army of Christ, I deem it wise, from time to time, to say "atten tibi" and recommend a right inspection of their weapon lest any rust should have gathered thereon which in might might impede their usefulness. *Attende tibi* (take heed to thyself), cried out St. Paul to his disciple Timothy; and almost yearly, the Bishops address their dearest clergy in equivalent words, inviting them to take brief respite from parolous cares, and sound the depths of their own hearts in solitude and meditation.

The priests of the diocese of Buffalo have just once again enjoyed this unspeakable blessing. From every portion of the diocese they gathered, not to the hall of our Lady's Seminary, but to the hall of our Lady's Seminary, which looks down on Niagara's stormy water; and there amid the sublime surroundings of foaming cataract, frowning precipice, and rushing river, meditated often and long upon the great mysteries of eternity.

Although the priests of this diocese annually enjoy this spiritual refreshment, we believe we but express their universal opinion, when we say that there was a singular fascination connected with this last one which will long keep it green in the memory of their hearts. The exercises were conducted by the Rt. Rev. John Ireland, Coadjutor Bishop of St. Paul, Minn., an indefatigable scholar, and gentleman, there is an indescribable charm about his very presence that wins the heart even before his convincing speech reaches the intellect. There is a personal magnetism about the man that irresistibly attracts; and it is impossible to listen to his magnificent conferences without believing that the glorious apostolic prelate is but the natural outgrowth of a generous, gifted and noble nature.

Though still in comparatively young years, Bishop Ireland has had ripe and manifold experience, that gives value to his judgment and importance to his speech. Thoroughly familiar with American life and character, his far-reaching grasp the special needs of the Church in this country; and to meet those requirements he would have a saintly, generous, scholarly and gentlemanly priesthood. In America, the Master's harvest indeed is great, but skilled labor is necessary to gather it; no unlearned or bores Irish workers will do now. Bishop Ireland would have priests, and all others who pray and labor for the spread of Christ's gospel here, to meditate upon the fact that we live in the year of our Lord 1882—With all that implies—not in the dead past. He would have a priesthood of America content with the aggressive spirit of the Nineteenth Century with its own weapons of recent invention and most approved pattern. Hence we must meet so-called science with true science; a lying and morbid literature with a true and healthy one; sermons and lectures with sermons and lectures; newspapers and periodicals, with newspapers and periodicals; and public spirit should be willing to come to the front and take citizen part on important public occasions. This is how the American people are to become acquainted with the Church and her beautiful teaching. Let them have God's blessed truth fresh from the heart of the Church, and their words are mild; not from scowling brow or irate phrase. Let them read and learn what the Church teaches and what she does not teach, on the bright, instructive page of our American journal, magazine and book, not from the dusty literature intended for another age and clime.

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CHURCH CONTRASTS IN PRUSSIA.

Catholic Review.

How rapidly times and thoughts change in these few days of ours! What was yesterday accepted as a political dogma is to-day scouted as a mischievous error. It is hardly ten years when the foremost statesman of the time renewed the tactics of Julian the Apostate against the Roman Catholic Church, and all the non-Catholic world—the greater part of it, at least—cried out "glory to the prophet of the age and the great deliverer from medieval darkness and tyranny!" In those days whatever Prince Bismarck projected or did against the Catholic Church met with the approval of all that anti-Catholic thought that plumes itself on being liberal, enlightened and free. Freedom for everything; freedom for all devility; but no freedom for the Catholic Church. Prussian Lutherans, English Anglicans, American Methodists, universal "free thinkers" joined in the cry and swelled the anthem of praise to the great man who was at last about to bring laughingly down to her knees and lead the Pope himself, as it were, under the supremacy of the monarch, and become an idle tool of the State. Then, however, came a regard for religion, men, who had some regard for religion, saw that the oppression of all religions and of all civil freedom, and that the result of this oppression was disastrous alike

to all religious bodies. Catholics, when their Bishops and priests were banished, met and worshipped as best they could. The next winter went to church nor worshipped at all. And here is the result as honestly presented by our Boston Methodist contemporary, Zion's Herald:

"During the past three years in Prussia the Protestant Church has exerted very little influence on public affairs, and seems to have devoted itself mainly to the preservation of a conservative policy. In the meanwhile the Catholic Church has recovered from many of the restrictions put upon it, and now looks forward to a season of relief from the fetters laid upon it by the conflict with the State."

The disastrous result of having in Prussia, as in Russia and in England, the head of the State the supreme religious authority is also shown; and it is a striking fact that the Greek, Lutheran and Anglican Churches should all suffer from the same inherent vice, the spiritual supremacy of the monarch, who is by position a statesman and not a churchman, and so prepared to subordinate all interests to the interests of State. The Protestant Church in Prussia is the State Church. It is consequently, as Zion's Herald says, "largely ruled by the chief of the State, and is thus drawn into the vortex of every change of system, and is neither able to extend that religious influence which is its prerogative, nor to compete with the Catholic Church which, in its methods, is less hampered by the authorities when its existence is once accorded."

The Herald goes on, in curious contrast to the tone of the Protestant and secular press eight or ten years ago, to advise the conservatives of Prussia to imitate the example set them by the persecuted Catholics, who at the time were held to be traitors for daring to oppose Bismarck in defense of their natural rights as men and as citizens. The Prussian conservatives, says our contemporary, "should proclaim the Church, with the same tenacity displayed by the members of the party of the center."

We fear that all Zion's Herald's urging will have small effect on the Church that has long been moribund. Even that extraordinary system of religious disorganization called the Church of England is in far more of vitality than the Protestant Church in Prussia, for the reason, perhaps, that in the ranks of its clergy it still has left some spirit of independence of State control. And here is how the truth is reluctantly forced from the mouths of our enemies:

"All of the Liberal party in Prussia now oppose the State Protestant Church simply because it sees all the influence of that Church set against it in political questions. In this way the Church of the Reformation, once the source of enthusiasm for the German people, has become unpopular in very large circles, and Catholics, with all its assumptions, is more respected by them because it, at least, battles for its masses."

State Churches that are nothing but State Churches of their very nature desert the masses. Their way is with them that dwell in the houses of kings, not with the Man of Sorrows, who made labor divine, and whose delight it was to be with the meek and lowly.

MGR. DOANE'S CONVERSION.

Referring to Right Rev. Mgr. Doane's Silver Jubilee, celebrated at St. Patrick's Cathedral, Newark, this week, a Protestant writer, Mr. G. Wisner Thorne, contributes to the Sunday Call, of that city, the following interesting account of the Right Rev. prelate's conversion to Catholicism—an event which excited much interest in New Jersey twenty-seven years ago:

Bishop Doane was then the head of the Episcopal Church in New Jersey, and, by reason of his learning and strong character, ranked among the leading prelates of the land. His uncompromising position as a High Churchman, combined with his vigorous methods, naturally aroused an antagonism to him among men who feared that the Episcopal Church was being "Romanized." In August, 1855, in the height of warm controversy, the Bishop's son, George Holbert Doane, suddenly abandoned the ministry of the Episcopal Church and entered the Roman communion. This change made a stir, and was much talked about for a long time.

The Rev. Mr. Doane was then twenty-five years of age, and was an assistant to Rev. Mr. Stewart, the Rector of Grace Church, this city. In February of the same year his father had obtained him a deacon in Burlington. As a young man in his father's home, he often discussed doctrinal questions, he has said, with a Catholic servant, who, though illiterate, was well instructed in his faith. This man made arguments on several points. In other words, thinking on several points, the relative claims of the Roman and the Anglican Churches on the faith of a Christian, until finally serious doubts troubled him. In August, 1855, he dropped his work here on Monday morning and went to Burlington to spend a week. On arriving there he learned that a friend of his, who had shared his theological troubles, had quit the Episcopal Church and entered the Roman. This had a deep effect on Mr. Doane, so that when Saturday evening came and he had to return to Newark, he was harassed with doubts, especially about the validity of his ministerial orders. He joined, the next day, in the celebration of Holy Communion in Grace Church. While on the cars coming to Newark he saw Bishop Bayley board the train at New Brunswick or Rahway, and he said to himself: "There is a man who no doubt, could help me." But he formed then no intention of seeing the Bishop. In those days two stages ran from the Market street going up town, and Mr. Doane rode in the other to Grace Church Rectory. The latter was met at the Rectory-gate by Rev. Mr. Stewart. He told Mr. Stewart that his friend joining the Roman Catholic Church, and added that the new "vert" had long had doubts. Mr. Stewart replied positively:

"Whatever is not of faith is sin." The Monsignor has said that he regarded this remark as a good providence for

him. It convinced him that he ought not to go to the altar the next day, and added to his mental distress. Late that night he knocked at Bishop Bayley's door in Blocker street. A priest saw him, and, taking him to be a Seton Hall seminarian, said it was too late for him to see the Bishop. But Mr. Doane insisted on an interview, and had it. Before he left the house, about 1 o'clock in the morning, he had "obtained light," as he expressed it to a friend two or three years ago. He was soon baptized in the Roman Church, and went to Rome to again study theology. He was ordained subdeacon there in the Spring of 1857, and afterward, on September 13 of the same year, was made a priest here, as before mentioned. His subsequent promotion in the Church and his life and work as a priest and prelate are well known. In addressing his Diocesan Convention on the subject of his son's change, Bishop Doane attributed it to impulse. He said his son had a most impulsive disposition. He also emphasized the fact that while at home in New York, he, his son did not speak to him about any doubt in his mind.

CARDINAL MANNING AND THE SALVATION ARMY.

In response to a request for a public expression of his views on the character and utility of the Salvation Army, Cardinal Manning has written a letter to the Contemporary Review, speculative in the main, and characterized by judicial mildness throughout. Passing over nine of the points of discipline, which meet with his entire approval, as indispensable to a rigid and militant organization such as the Salvation Army professes to be, there are several heads in his criticism that are perhaps singularly in accord with the consensus of public sentiment. In the first place he regards with apprehension, and as an evincement of bad taste, the hostile and military bearing of the organization. For "St. Paul did not go in array nor with pomp and circumstance of war." If, on the one hand, this bold bearing be a sign of Apostolic prudence; it is hardly the advent of the Son of Peace, and its sounds are rather of the whirlwind than of the still, small voice. It is hardly like the conduct of our Divine Master, who, when the Pharisees were offended, "drew himself," lest they should add sin to sin. It is one thing to rebuke sinners as St. Paul and St. Stephen did, and another to challenge opposition by military titles and movements with drums and files. In the next place the teaching of the Army is that salvation and sanctification are the work of a moment, a doctrine that stands in need of explanation according to Cardinal Manning, to discover to what extent it is true. Understood in one sense it might be harmful. His words are, "There is no doubt that forgiveness of sin is bestowed in a moment, as when the father fell on the neck of the prodigal on his return; and when our Divine Lord said to the man sick with the palsy, 'Thy sins be forgiven thee,' and when in His name at this hour absolution is given to the contrite. All this is an act of grace on God's part—full and complete when He bestows it." "The cleaning of the soul and the infusion of perfect sanctification are progressive work."

An objection of even greater gravity, to Cardinal Manning's mind, is found in the practice of what is called "the training of converts." One of their requirements is that the moment a person professes to have received remission of sins he or she should "stand up and tell the audience," or in other words, relate their experience. Apart from the self-assured spirit of such a proceeding, it has other faults which Cardinal Manning points out. "If the Salvation Army builds its work on such foundations how can it stand? There is no form of deception or self-deception which this does not invite. They who know the least of themselves, of the sinfulness of sin, and of the sanctity of God, would be among the first to believe in their own salvation." In addition to this, such actions are not in accordance with the humility by which such actions should be characterized. This observation extends to the practice of making the "saved" put on an "X," or some such sign, upon their collar, a usage sure to bring out the self-conceit of many in men, whereas "Humility is sorrow for sins, conversion to God, like the frost and the dew, and the light, work silently and with a divine power."

Another great danger is to be looked for in the reckless language in which the most sacred and awful subjects are treated. The War Cry and The Little Soldier are written with a levity of coarseness that cannot but result, he thinks, in demoralization on all sides, "leading the reverence of others." In the last number of the Contemporary many examples were given of the war hymns of the Army, but it is unnecessary to quote them. It is wonderful that the purity, not to say, course, spirit in which they were written did not elicit a harsher attack from Cardinal Manning.

The "spiritual desolation" of England, the fact that one-half of the population of the great metropolis are never reached by the existing church organization is a more than sufficient reason for the existence of an organization that would go down into the out-of-the-way places, and among the thousands, to whom Christianity, notwithstanding its wide proclamation, is almost entirely unknown. The Cardinal says:—"So far then, as it brings men to any truth, even though it be only a truth, and an unbelieving generation, it is doing a work beyond its own foresight. Looking as we must over the spiritual desolation of England, every voice that speaks for God is on our side." After a candid and kindly review of the other features of the army, sympathizing with its organization as an attempt to meet a tremendous want, the absence of Christianizing work among those not gathered to the churches; but unfavourable in the points we have enumerated, he concludes:—"Such are some of our fears for this zealous but defiant movement. Our fears greatly overbalance our hopes. Nevertheless, they who labour so fervently with the truths they know may be led into the fullness of truth, and that they who are ready to give their lives for the salvation of souls may be rewarded with life eternal."—Toronto Globe.