

is an object lesson in organization given by the enemy, says the Canadian Messenger of the Sacred Heart.

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The Commonwealth, of Ottawa, Ont., sounds a note of warning to Canadians when it says :

A matter which is fast becoming a real evil to our national life, but which the press of this country has hitherto regarded with surprising unconcern, is the wide-spread circulation in Canada of the trashy American "weeklies" and Saturday editions of the "yellow journals." On every railway train and at every bookstall we find this poisonous literature, with its vile and hideously inartistic illustrations, displayed for sale at prices judiciously graded to suit the purses of the needy seekers after mental entertainment. If this sort of thing is to continue unchallenged and unchecked, who can forecast the harm that will be done to the character and culture of the rising generation of Canadians ? For, as we know, it is the young, not the middle-aged or old, who are the chief devourers of this pernicious stuff.

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On May 22nd last, the Feast of Saint Julia, Virgin and Martyr, Right Reverend J. Farrelly, of Belleville, Ontario, the esteemed, big-hearted priest of God and ideal Christian gentleman who has given glory to the purple — the Vicar-General of the arch-diocese of Kingston, celebrated the golden jubilee of his ordination to the sublime dignity of the priesthood. Urgent calls elsewhere and unavoidable engagements prevented our being present at the joyous jubilee celebration. We were there in spirit and on the day offered fervent mementoes for the amiable monsignor.

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NIAGARA HISTORY.

The venerable and erudite Dean Harris, of St. Catharines, Ont., had, we thought, exhausted in his

comprehensive works all the historic lore of Niagara. Nevertheless the unenlightened are sure to bob up unexpectedly and explanations are again in order.

A reader asks to be furnished with the earliest reference in Canadian history to the Falls of Niagara. Relying on the authority of a scribe in "The Commonwealth," of Ottawa, Canada, we beg to say :

Cartier heard of them in Hochelaga faintly, like the tremble of a far-off wonder of Nature's devising, the Indians telling him, as he looked on the Lachine Rapids from Mount Royal, that there were three such obstructions in the great river after passing which they could travel for three moons before encountering any other. Champlain located them on his map in 1632, doubtless having heard of them from the Indians, during his journey of 1615, and subsequently. Lalement in his "Relations" of 1641 describes the river as the Onguiaaheio, but makes no mention of the Falls. Raguenau (1648) describes the Falls as of frightful height, but gives no name to them. Sanson on his map (1656) gives the name as Ongiara Sault. Gendron gives a brief notice of them in 1659. They are indicated on the map of Galinee, 1670. Hennepin, who saw them in the winter of 1677-8, describes the falls and names them Niagara (La Nouvelle decouverte, 1683). Hennepin's is the first description of them. In the 1697 edition he gives the earliest pictorial representation of them. Coronelli (1688) refers to them as Niagara Falls. The original Indian word is understood to mean "thunder of water." It is probably of Iroquois origin, (the neutral nation whose domains stretched across the Niagara river being of kin to the Iroquois Indians,) and as Parkman says was written by the Mohawks "Nyagarah." The Otchipive Indians called the falls Waianag-Kakabikawang — "the falls where there is a whirlpool." We have a survival of this