BOOK REVIEWER.

Dr. Thomas O'Hagan's Latest Contribution to Canadian Literature.

We have before us this week a very neat, elegantly bound and well-printed little volume of over two hundred pages, bearing the title "Canadian Essays, Critical and Historical," by Thomas O'Hagan, M. A., Ph.D., and published by William Briggs, Torouto. This much welcomed addition to our growing Canadian literature is thoughfully dedicated to the Christian Brothers, "disciples of St., John Baptist de la Salle, the Father of modern pedagogy." It consists of eight essays, all of which have already appeared in the pages of the "American Catholic World," "Canada, an Encyclopedia," and other current publications. It is scarcely necessary that we should do more than call attention to the presence of Dr. O'Hagan's most creditable work, in order to insure for it, a hearty and encouraging reception on the part of all our readers. The author's name and works are so familiar to-day in every Catholic household, not only in Canada, but all over this continent, that anything we might write, either in praise of the gifted and untiring young Irish Catholic litterateur, or by way of appreciation of the high merits of all that has come from his eloquent pen, would add but little to the fame he has already so justly won for himself and the credit his efforts have been to his fellow-countrymen and co-religionists. Nor do we feel it our duty to review, or critically analyze the contents of this gem-like volume. We prefer to frankly state our opinion concerning its importance, and then leave to our readers the pleasant task of perusing its contents and forming their own judgments thereon. We can honestly say that "Canadian Essays" is a book that should find a place on every table or in every library—public or private—throughout the land; and we can

After a few words of very stinted praise regarding the essay on 'French-Canadian Life and Literature," the 'Globe's' reviewer says:

"The remaining articles are a contribution to the glorification of the church to which the author belongs"

lentitle them to be considered as a part of the general historical records of our country."

Possibly the writer in the "Globe" did not read this preface, decidedly he (or she) has not critically studied either Parkman or Kingsford; for both of these eminent Protestant historians are of Dr. O'Hagan's idea, and both look upon the subjects treated by him as forming an important part of Canadian history rather than as a special glorification of either the Catholic Church or of her missionaries, martyrs and hierarchy.

We will now come buck to the critic's introductory paragraph. Please read again the sage-like objections of the "Globe's" scribe. In the first place, that writer objects to the title; objects to Dr. O'Hagan styling his papers "essays," because "not one of the papers and sketches included between the covers being strictly in the nature or the form of that order of composition known as the essay." Then he (or she) objects to the title "Canadian," because, from the titles, one questions the propriety of designating them with the distinctive qualitative Canadian."

Essays." and the writer in the "Globe!"
We have taken the trouble to contrast these two—for there is no comparison between them that could possibly be instituted—in order to demonstrate to our readers how sacred is the duty for all of us to encourage and to recognize in a fitting and practical manner the one who exposes himself to the poison-tipped shafts of bigotry and injustice in order to confer upon our people the benefits of his labor, his talents and his crudition. The best answer to such miserable-spirited critice as the one in the "Globe" is the general purchase of Ir. O'Hagan's work, a securing of it in every family, and a rapid exhausting of the whole edition.

CHINESE HORRORS.

not founded until more than a century after the Norman Conquest. The monks of Monkchester must have been either the Augustinians, or the Carmelités, or most probably the Benedictines, who had many "cells" and large monasteries in the neighborhood, for instance at Lindisfarne, Weremouth, Jarrow, Tynomouth, and Hexham, where St. Wilfrid, the greatest of Saxon Church builders, reared his masterpiece. As the Benedictines were called the Black Monks, the name Monkchester would naturally be suggested by their presence just as the name of Blackfriar street was derived from the presence just as the name of Blackfriar street was derived from the presence of the Black Friars, or Dominicans. The name of Monkchester therefore carries us back to Saxon times when under St. Aidan, St. Cuthbert. St. Benet Biscop, and St. Bede, Catholicity made such immense progress in Northumbria. Edwin, the first Anglo-Saxon King to embrace Christianity, the same from whom the city of Edinburgh (Edwinsburgh) derives its name, was, according to some, converted in Newcastle, or at least in Pandon, where he had a royal palace. Though now a part of Nowcastle, it was not then incorporated, but preferred for centuries to preserve its independence. Others say he was baptized at Bamborough, the capital of his kingdom, which included all the country between the Humber and the Forth.

During the seventh and eighth centuries Northumbria enloyed the bleasings of peace and religion, and here St. Cuthbert, St. Aidan, St. John of Beverley lived labored, and died. No doubt they all passed through Monkchester on their way from Berwick to Vork, and perhaps St. Bede on the single occasion when

Ring David—the same who built Melross, Jedburgh, and Dryburgh Abbeys— is supposed to have built the church dedicated to St. Andrew, the patron saint of Scotland, which is standing to this day. The town began to spread out beyond the wall on the north side. On the west side also, so repeatedly did the number of houses increase, that the suburb known as Westgate was soon formed. Little by little religion raised her drooping head, and before the end of the thitteenth century the new town was as rich in religious houses as it had been at the close of the tenth sentury, when it bove the name of Monkchester. The old Order of St. Benedict gave place to the newer Orders—the Dominicans or Black Friars, the Franciscans or Grey Friars, the Carmelites or White Friars, and the Austin Friars. Newcastle was one of the first towns in England in which these four Orders of Irlars were established; in fact, the learned Abbot Gasquet, in a map at the end of the first volume of his valuable work on the "Dissolution of the Monasteries in England," shows only five towns which had all the four Orders of mendicant friars resident in them. These were Newcastle, Norwich, Northampton, Oxford, and Winchester.

TRIE TRUE WINKER AND CATACOLO CHECKNUCK.

TO ADMITTALE TRUE WINKER AND CATACOLO CHECKNUCK.

TO ADMITTALE TRUE WINKER AND CATACOLO CHECKNUCK.

TO ADMITTALE TRUE WINKER AND CATACOLO CHECKNUCK.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE CONTRICTORY AND IN JUNE 1992.

THE TRUE WINKER AND CATACOLO CHECKNUCK.

THE TRUE WINKER AND CHECKNUCK.

THE And the control of th

persecutification of the persecution of the persecu

pleteness thus the

He asks bellious?"
"That it plaint cer against the plaint cer of the plaint cer of the publication has in "In our are convined the patrin bread of the patrin bread of the patrin bread of the plaint wolf is ind wour me, i nocent vice putting my I shall nev "Here, trevolt. It sive when the plaint of man—re sion." Deel in the plaint will be plaint to be a charter of 'natural a charter of 'natural a charter of 'natural as 'natural

It is exact plete vindictions, supportant of de cover, as be the space at tions, and a sary to conorgan that the religious is in Frammalicious. It the congregation of the congregation of the control of the control of the congregation of the control of the control of the congregation of the control of the control of the congregation of the control of