

electoral campaign of
was not adopted; but
Government has been
and the French
province are now in a

Government commission
report in 1889 paid
these schools in August,
satisfactory condition
en reported by them.

ers were Mr. John J.
r of Ontario Model
r. Alfred H. Reynar,

Professor in Victoria
Rev. D. McLeod of
t the use of the vio-
methods proposed by
English has become

language of the French
French has been en-
of being proscribed.
Model school was in-
the commissioners say
assessed a most creditable

In English grammar,
ory and arithmetic, the
equal to that in a
school, and even in ex-
and phrases in Eng-
ants did exceedingly

oners say further that,
asses of the French peo-
willing, but desirous
dren should learn the
age, they at the same
a to retain the use of

uage; and there is no
y should not do so. To
nowledge of both lan-
advantage to them.

of the English language,
own, if such a change
ake place, must be
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which are making it,
continent, the language
ualities as tenacious of
the French. It

that cannot be forced.
to deprive a people
of their native
be as unwise as

of the British Empire
many languages. The
es not affect the loyalty
to the crown, and the
age remains the lan-
Empire. The object

to make better scholars
generation of French
to enable them to do
selves by teaching them
leaving them free to
of their own language

of the Government, so
that of Messrs. Dalton
and Mr. Meredith. and
er made his war cry four
proved most successful.

are all learning Eng-
them now speak Eng-
is used in communicat-
teacher, except where it
able, because the pupils do
the teachers and
and there is now only
nable to teach English,

28 knew English well, 20
were incompetent to
efficiently. But of the
teachers, 47 had attended
net Model School, one the
el School, 4 had received
ual training, one had

gh the school of Pedagogy,
were teaching on per-
said that only 1 was
to teach English. Fifty-
sified as good, 19 of whom
: 11 are fair, 9 inferior.

over of classes in English
from 177, in 1889, to
. The number of classes
text-books beside readers
from 25 to 119; and
s have full sets of Eng-
ks.

age time given to English
was before two hours and
s: it is now three hours
utes.

French-speaking children
3581 are learning Eng-
4 per thousand. In 1889
only 2484 out of 3,219, or
usand.

of the schools great pro-
made. In 1889, 17
ed as very satisfactory; 21
made fair progress in Eng-
18 the pupils knew very

30 were very satisfactory;
was fair progress; and in
ledge of English was in-

gress in English was, there-
at could be expected.

ect worthy of remark that
four years following the
le by the Mail and the party
ed on the French schools.

Public schools in the two
mained were turned into Sep-
ols so as to protect them

against possible annoyances with which
they were threatened. In other
French settlements similar steps were
taken. Thus the frequent assaults
made by the enemies of Catholic educa-
tion upon Catholic schools have had
just the opposite result to that intended.
They make the Catholics more firm
than ever in their adhesion to their re-
ligion and to religious education.

THE ASPIRATIONS TOWARD CHRISTIAN UNION.

It is interesting to notice the fluctua-
tions of belief among the different
Protestant denominations on the ques-
tion of the necessity of unity of faith
as an essential of true Christianity.

Of course it is well known that from
the beginning Protestantism in all its
forms claimed to be based upon the
teaching of the Bible; yet on this
question the changes of belief have
not at all depended upon the light
which holy Scripture throws upon the
subject, but upon the probability that
negotiations in progress with a view
to effect a union of sects might be
successful or not.

The grand spectacle of unity pre-
sented by the Catholic Church, which
everywhere teaches the same doctrines,
whose members, acknowledging the
same pastors, subject to one head, the
successor of St. Peter, receive the
same sacraments, and assist at the
same sacrifice of the Mass, which is
offered up daily to Almighty God

"from the rising of the sun even to
the going down," in accordance with
the prophecy of Malachias (i: 11), has
long been regarded by the Protestant
sects with envious eyes; and the more
it has been considered, the more it has
been felt to be fatal to the claims of
Protestantism to be called a form of
the true Church, that it possessed no
such unity as this. Hence, even from
the beginning Protestant contro-

versalists have been at their wits' end
to evade the difficulty with which
Catholic theologians have always con-
fronted them, that there is "one Lord,
one faith, one baptism, one God and
Father of all, who is above all, and
through all, and in us all," and that
in consequence of this the Apostle St.
Paul exhorts Christians to "walk
worthy of the vocation in which you
are called. . . . Careful to keep
the unity of the spirit in the bond of
peace: one body and one spirit as you
are called in one hope of your call-

ing." (Eph. iv: 1, 6.)

Hitherto the favorite theory of Pro-
testants to meet the difficulty has been
that invented by the Lutheran Jurien,
who maintained that there are funda-
mental and non-fundamental doctrines
in Christianity, and that though dis-
agreeing on unimportant matters, all
Protestants agree on the leading and
fundamental truths taught by Christ
and His Apostles, and that thus Pro-
testants have that unity which is essen-
tial to the Church of Christ.

The differences between the various
sects were minimized and the points of
agreement, very few in number, were
magnified to the utmost, and it was
proclaimed triumphantly that Protes-
tantism is truly one religion.

There are sects, however, which could
scarcely be brought within the sphere
of such unity even by the utmost
stretch of this false charity, which
ignored the positive teachings of
Christ. The Universalists denied the
existence of any place of everlasting
punishment, and both they and the
Unitarians denied the divinity of
Christ, and the reality of man's
Redemption through His blood shed
upon the cross. It was generally re-
garded as pushing Christian charity
too far to include within the pale of
the great Protestant Christian Church
those who denied doctrines of such im-
portance as these; yet where was the
limit to be placed which separated
fundamental from non-fundamental
doctrines? This question could be de-
cided only in an arbitrary way, and
thus the fallacy of Jurien's theory was
abundantly evident to all thoughtful
minds.

There is in fact no foundation in
Scripture for any such distinction.
Christ commissioned His Apostles to
teach all things which He had com-
manded them, and St. Paul in his
epistle to the Galatians twice pro-
nounces anathema to those who preach
any other gospel than that which he
had preached to them, and declares
they who do so "pervert the gospel of
Christ." (1: 7, 9.)

This theory of Jurien is insulting to
God, for it assumes to give to man the
right to reject at will God's positive
teaching. It must, therefore, be re-
garded as the latest of efforts to cover
up the failure of Protestantism to pos-
sess one of these marks of the true
Church which have always been re-

garded as essential to it, and which is
set forth in the Creed of Nice which
the Church of England receives un-
equivocally, pronouncing that it "may
be proved by most certain warrants of
Holy Scripture."

This creed declares the necessity of
belief in "One holy, Catholic and
Apostolic Church;" and as it must be
always believed, the essential unity of
the Church is thereby plainly asserted.

Since it has been proposed that the var-
ious sects should unite, and as long as
there was some prospect, even distant,
that the union could be brought about,
there has been a tendency to depart
from Jurien's theory, and to insist upon
the necessity of union, as Christ origi-
nally intended His Church to be strictly
one; and the belief has fluctuated
between this view of the case and
Jurien's theory, just in proportion as
hopes were entertained that unity
might be achieved or not. But late
developments point plainly to the fact,
which we have frequently pointed out,
that such unity is impossible except
through submission to the divinely-
appointed Head of the Church to whom
Christ gave authority to feed His lambs
and sheep, the Pope, successor of St.
Peter.

It was thought at one time that the
energy and zeal displayed by the New
Jersey Congregationalists would pro-
duce practical results, but the conclu-
sion of their labors in this direction
does not justify these expectations.

They have come out with a plan for
union on the following basis:

"The Scriptures as the only recog-
nized authority for faith and practice;
a humble acceptance of Jesus as the
divine Saviour and Teacher, as a con-
dition of fellowship; a recognition
simply of the Church of Christ as
ordained by Jesus; and liberty both in
the interpretation of the Word and in
the administration of the ordinances of
the Church."

It is evident that a Church based
upon such a principle would be broad
enough almost to embrace within its
fold Tom Paine and Colonel Ingersoll.
True, these would be rejected if the
truth of Scripture were very strongly
insisted upon, but in view of the
recent decision of the Canadian
Presbyterian General Assembly, where-
by Professor Campbell is allowed to
retain his views on Scripture, accord-
ing to which portions thereof are the
work of the devil, it is difficult to see
why Bob Ingersoll should not be re-
garded as a first class Christian under
the liberal interpretation of creeds
which is now permitted.

The very orthodox Protestants, how-
ever, do not look with favor upon the
New Jersey proposal, and it is gener-
ally said that it is "not explicit
enough to serve as a statement of the
message of the Christian Church to
mankind."

It does not seem likely that this pro-
posal will meet with much favor; but
as it does not seem possible to patch up
a union on any basis more explicit,
we may infer that the union is as far
off as ever; and this is just what
might have been expected. There is
no denomination which, as a whole,
does not regard its peculiar doctrines
as part of the divine revelation, and
none of them are prepared to acknowl-
edge in practice that it is a matter of
no importance whether their distinct-
ive doctrines are accepted or rejected
by their adherents.

STRANGE DISCLOSURES FROM HAWAII.

A curious despatch comes from Hon-
olulu to the effect that a number of
educated Hawaiians have employed
Attorney Paul Neumann to prosecute
the United States Government for the
sum of \$1,000,000 with compound in-
terest since 1828, in repayment for
that amount unjustly exacted by the
United States war-sloop Peacock under
Captain Jones, to repay the Methodist
missionaries for trinkets of little value
purchased from them by the people at
exorbitant prices. They were coaxed
to make these purchases on credit
under pretence that by so doing they
would please the Lord, and then the
power of the United States was invoked
to enforce payment. The story is that
the principal objects purchased were
looking-glasses, which were sold
by the missionaries at from \$150
to \$1,000 each, and as it was repre-
sented that these would be a very
suitable article for the young men to
present to their sweethearts, and as
each young man had several of these,
large numbers of looking-glasses were
bought, and payment was ordered to
be made by the men in sandal-wood,
and by the women in tapa cloth or rich
mats twelve feet long and six feet
wide.

It was impossible for the young
men to escape from purchasing the

looking-glasses, as the girls knew that
the trinkets were procurable on
credit, while the missionaries on their
part were ready to give credit, be-
cause they were assured that their
claims for payment would be enforced.
The smallest hand looking-glasses
were sold for \$150, and larger ones at
proportionate prices.

It required, on the average, sixteen
days' hard labor to procure the amount
of sandal wood required from each
man, or the matwork from each
woman, and King Kamehameha III.
issued a decree ordering every man,
woman and child of thirteen years of
age to furnish the tribute exacted in
order to satisfy the demands of the
missionaries. None were exempted
from the performance of this labor ex-
cept the infirm and those who were
too advanced in years to go to the
mountains to collect sandal-wood, or to
make mats.

To terrify the natives into payment
of the claim, Captain Jones gave an
exhibition of the capabilities of Ameri-
can artillery to do damage, and the
Hawaiians were too thoroughly con-
vinced of their impotence in the pres-
ence of such a formidable armament
to offer any resistance.

Paul Neumann rests his case chiefly
on the report of Captain Jones, whose
detailed account of the transaction is
still on file in the United States Navy
Department.

It is stated that a deputation of
Hawaiians will shortly go to Washing-
ton with Mr. Neumann to file their
claim.

The histories of the Hawaiian
islands, written by missionaries, care-
fully omit any mention of this trans-
action, though there are hints of seri-
ous accusations made against the
missionaries at this period, and the
people were in open rebellion against
their authority. It is said that when
the particulars are made public
through the courts, quite a sensation
will be created, especially in the ranks
of the United States Board of Foreign
Missions.

It is also said that other documents
will be produced to confirm the
Hawaiian claim, besides the official re-
port of Captain Jones.

It seems incredible that the story
thus reported should be true in all its
details, and we await further develop-
ments before awarding full faith to it.
Further particulars concerning it will,
however, soon be made known, when
there will be an opportunity of ascer-
taining how much credit is to be at-
tached to it.

CATHOLIC EDUCATION BEFORE CONFEDERATION.

We have much pleasure in placing
before our readers the following letter
addressed to a Minister of the Crown by
the late Very Rev. Angus McDonnell,
on the subject of Catholic education.

It antedates Confederation by two
years, and although the state of affairs
now differs in the important respect
that in this province our schools are
guaranteed by Articles of Confederation,
yet the truths put forward by the
Vicar have no less an application to
the state of affairs with which we find
ourselves confronted now. There is
this difference, too, that the Protestant
minority of Quebec receives a greater
measure of justice and more courteous
treatment than the Catholic minority
of Ontario—witness the testimony of
H. G. Joly and Rev. Mr. Rexford, the
Quebec inspector:—

Quebec, March 4th, 1893.
Hon. and dear Sir—So far I have found it
impossible to ascertain what the measures
that the Ministry intend to lay before
the Provincial Legislature for the relief of
the Protestant minority in Lower Canada
and therefore can say whether those measures
will be or not acceptable to the Catholic
minority in Upper Canada. I hope therefore
that you will not take it amiss that I should
lay before you my views on some points
which, unless they are granted, I consider all
the rest of very little practical avail. I have
therefore taken the liberty to write you
ground, but after the most mature and
serious reflection. I have found out from
many members of the Provincial Assembly
that it is almost the universal opinion in
both Houses of the Legislature that the
minority in both sections of the province should
be placed upon an equal footing with respect
to their educational institutions. But that
whether the demand of the minority in Upper
Canada be just or not they cannot expect a
greater amount of justice than what the
advisers of His Excellency the Governor
General are pleased to recommend for the
relief of the minority in Lower Canada. I
hope I will not trespass on the rules of
modesty by frankly stating to me to be not
only illogical but very unreasonable. If our
demands for an efficient system of schools
just in themselves by what right are we to be
told that our schools must forever remain in-
efficient unless dissentient schools in Lower
Canada are placed upon a certain footing?
Either our demands for an efficient system of
separate schools are founded in reason and
justice, or they are not. If they are, why
deny us separate schools at all? Why not
abolish them at once and bid the Catho-
lics of Upper Canada to hold their peace
because the majority are determined to
listen to their just demands. If, on the
contrary, the claims of the Catholic minority
in Upper Canada are founded in equity and
justice they should be allowed to stand on
their own foundation, irrespective of what
may take place in Lower Canada or any
where else; because justice is not a relative
thing, but is absolute and immutable. Con-
sequently the Catholics of Upper Canada should

not be told that because the just demands
of the Protestant minority in Lower Canada
are not to be conceded, they must be con-
ceded to them. If wrong is done in Lower
Canada, is that a reason for the Catholics of
Upper Canada to be consoled? Will in
justice in Lower Canada atone for injustice
in Upper Canada? A measure withholding
from us our rights is not a law but an injus-
tice. It never can have the least claim on our
conscience, because it can
never claim the assent of the will of a rational
being. Such a law must naturally beget dis-
content which in the course of time must
grow into real and acute importance of a
national calamity. If the justice of our
claims cannot be denied the present Parlia-
ment, by according to our demands, have it in
their power not only to do us justice but can
also secure the same benefit to the Protestant
minority in Lower Canada. In France no
sect is aggrieved on account of the schools.
In Austria the Separate schools are on an
equality with the Common schools. The
same thing occurs in Bavaria, Wurtemberg,
Prussia, the Catholic Swiss Cantons and
in the German States. In Prussia disputes
about mixed or Separate schools are things
unheard of. I give these statements on the
authority of one who knew what he was
saying, and could not be accused of any
leaning in favor of Catholics—on the authori-
ty of I. Kay, an uncompromising Protestant
and member of the University of Cambridge
who spent eight years in Western Europe
examining the educational and social con-
dition of those countries.

Some persons say that were it not for the
difference of language no Protestant Normal
school would have been established in
Lower Canada. On what account is a Normal
school considered necessary in Bavaria
and secured by legislative enactments in
favor of the Protestant minority? Why is
the same thing done in Baden, Wurtem-
burg, Austria and in other countries? The
truth is simply this, Separate schools with-
out a Normal one are of very little, if of any
value. If our Separate schools are to be
efficient they should have teachers trained,
not to teach Common schools, but Separate
schools. This appears so clear and plain
that a post of the common sense understand-
ing must see it. What would be thought of
a man who would recommend the training
of Catholic priests in a Protestant seminary,
and in reality there is as much difference
between the Common school and the Catho-
lic school as there is between the Protestant
and Catholic Churches.

I may be told that there is no parity in the
case; that reading, writing, arithmetic, and
so forth, are the same everywhere, and that
the best method of teaching a Protestant is
the best for every one else. Our objection is
not against the method of reading, or writ-
ing, or against any individual teacher, but
against the principle on which Common
schools are conducted. Common schools are
nonsectarian that is, legally *wordless* but
practically *protestantizing*. The Upper
Canada Normal school is destined to train
and discipline men to teach Protestants, and
none other; consequently men trained in
such schools, no matter what may be their
religion, are the very last and least qualified
to teach Separate schools. The better they
are trained to teach Common schools the
worse is their qualification to teach a Sepa-
rate school. I mean, of course, that often their
moral and religious belief disqualify
them for such a task.

I know that a strong objection against
establishing a Normal school in Kingston for
the instruction and training of teachers for
Catholic Separate schools in Upper Canada
will be the great expense that must be in-
curred for the purchasing of the necessary
ground and the erection of the necessary
building for such an institution, but the
argument need not be apprehensive of being
called upon for much additional outlay. For
I am myself prepared to give a sufficient
quantity of ground gratis, and I am con-
vinced from my knowledge of the liberality
of the Catholics of Kingston, that sufficient
buildings could be erected which would for
many years serve all the purposes of a
Normal school without calling upon the
Government for any assistance.

I therefore, Hon. Sir, humbly submit, as
my humble opinion after careful and exten-
sive consideration, that unless the Catho-
lics of Upper Canada get fair play in school
matters, they may as well close their
schools. As long as they are compelled
to have but schools of a low grade, as long
it will remain impossible for a Catholic child
to enter a Catholic school and continue his
studies from the primary school to the
University, out of which he would come and
stand the equal of his Protestant neighbors.
As long as Catholics are allowed to begin as
separate schools but are forced to complete their
education conducted on foreign principles
and in a foreign language or in one which
all intents and purposes is Protestant, so long
the Catholic Separate schools will remain a
questionable boon; and so long also will
the Catholics of Upper Canada have just
reason for discontent.

Another grievance of which the Catholics
complain, with reason, is that according to
the present school law a Protestant child
may be a supporter of a separate school, and
if he sends his children to such schools (which is
often the case) those children will not be
counted in the average number attending the
separate school, and consequently, no share
of the Government grant will be allowed for
such attendance. But if a Catholic child
goes to a Common school he will be counted
in the average attendance, and pay will be
drawn for him. This is a grievance which
has been overlooked in the memorial of the
Catholics of Kingston, and to which I take
the liberty of calling your particular atten-
tion.

I remain, Honorable and dear Sir,
With the greatest respect,
Your most obt. and humble serv't.,
ANGUS MACDONNELL, V. G.

IN THE May number of the *Protes-*
ant Churchman, Bishop Campbell of
the Reformed Episcopal Church of
Canada, asks the question: "Is the
Reformed Episcopal Church neces-
sary?" Our lively contemporary, the
Canadian Evangelist, of Hamilton,
answers the question thus: "No, Mr.
Campbell, it is not, the only necessary
Church is the undeformed Church of
Christ." Would it not be well if some
of the numerous Churches around us,
including that of our friend of the
Evangelist, which calls itself "the
Disciples," we believe, were to take to
heart this truism of our Hamilton con-
temporary and join the undeformed
Church? And, by the way, we
notice that all is not going on
smoothly in the same Reformed
Church, for Bishop Campbell, on be-
half of the Canadian section of it, re-
cently threatened to secede unless
Canadians were treated more justly by
the international synod. The spirit
of secession seems to be predominant
as ever among the sects, notwithstanding
all the talk we have heard of late
concerning the reunion of Christendom.
The Bishop's threat fell upon the
Synod like a thunderbolt out of a clear
sky, so unexpected and terrible was it.

Self-sacrifice is the very essence of holiness.—Father Faber.

For the CATHOLIC RECORD. THOUGHTS FOR TEACHERS.

No. III.
A good way to learn is to study; a
better way is to listen; but the best
way is to teach.—St. Francis de Sales.

Young teachers, be sure that you
make a good beginning. The impres-
sion made by your first year's work is
not easily effaced; you are likely to be
judged by it twenty years after.
Should this impression be against you,
the consequence will largely resemble
the penalty of Sisyphus.

A favorite maxim with Sancho
Panza, the doughty squire of Don
Quixote, was: "Honesty is the best
policy." Perhaps it is; but the very
origin of the saying gives it a satiri-
cal character. Why make honesty a
matter of policy at all? Why not let
it stand on its own merits? The world
has long since discovered that the
man who takes "policy" for his rule of
conduct, will not be honest when du-
plicity will "pay" him better. As
teachers, let us discard this maxim al-
together, and substitute the better one
from Alexander Pope: "An honest
man is the noblest work of God."

When a teacher has become satisfied
with himself and his work, the effi-
ciency of his school begins to decline.

"One never remembers till one has
forgotten." This is not such a para-
dox as it seems. A man, who had
been a thorough student in his youth,
may find in later years that he has for-
gotten propositions of Euclid, or the
conjugation of Greek verbs, or the
names of river and mountain systems;
but when he considers that his general
power of reasoning has been increased,
his perceptive faculty strengthened,
and his views of life refined and ex-
panded, he feels that the residue more
than compensates for the loss. So
with other subjects: they may disap-
pear in their original state, but, under
a proper system of education, they will
sooner or later reappear in another
and better form.

To little children especially, pleas-
ure and pain are the addition and sub-
traction of life: the one increases
existence, the other diminishes it.

As pupils advance in years, con-
crete lessons should be gradually re-
tired in favor of intellectual opera-
tions: otherwise there is a tendency
to materialize the mind. That is,
children may come to understand only
what they see, and then to believe
only what they understand.

Method is a good thing, if you are
its master; but a bad thing if you are
its slave.

A farmer setting apart one acre for
a market garden, another for a corn-
field and a third for a meadow, knows
that less attention is needed to the
meadow than the cornfield and less to
the cornfield than the garden; in a
word, that the garden calls for the
most of his care and skill. This is on
the principle of *intensive cultivation*,
and is as necessary in teaching as in
agriculture. Every teacher should
have a practical acquaintance with the
relative values of the various subjects
and of their different subdivisions,
otherwise he must sooner or later
blame himself for dissipation of
energy. We often hear an outcry
against "over-education," but in a
school where the principle of intensive
teaching is properly applied, there is
no such thing as "over-education." In
schools of a contrary character, *mis-*
directed education is constantly going
on, and it is this, not "over-educa-
tion," that has unfitted many young
people for the ordinary affairs of life.

"Experience may be borrowed with
safety, but is often dearly bought."

When a teacher conducts his school
according to the superficial style of the
task-master instead of the slow and
sure method of development, and when
his discipline looks to his own con-
venience rather than the formation of
good habits, he is *discounting the*
future of his pupils, and rendering his
position as precarious as that of the
merchant who is addicted to the fre-
quent discounting of his own notes.

Even from a secular point of view,
the chief object of school work should
be to teach children how to live, not
merely to pass examinations.

The measure of a teacher's eligibil-
ity is his willingness to improve. At
the head of all the means of self-im-
provement stand teacher's conventions
regularly held and faithfully oper-
ated. They call for the exercise of
every possible subordinate means—
close reading, wide research, keen
observation, deep thinking, logical
arrangement, and above all the in-
terchange of thoughts and ideas, all
of which have made these assemblies
indispensably necessary to teachers
who wish their schools to succeed or
themselves to advance in professional
skill. No people were so fond of
holding public assemblies for the dis-
cussion of important questions as the
ancient Athenians, and no people
were more highly cultured or had a
more profound knowledge of human
nature. As teachers we should make
it a constant practice to learn from
everybody, including ourselves, and
not be like ships that pass in the night.

It is not by the development of the
"smart" pupils but of the whole class

that the welfare of a school is truly
promoted.

The genius of education more than
that of any other art or science de-
mands a steady and constant move-
ment towards perfection. This is the
meaning of Progress—not a change
in a random direction, but a special
improvement, the act of becoming per-
fect.

The Socratic method of questioning
is admittedly excellent; but, unfor-
tunately, one wrong answer is apt to
spoil a whole lesson, unless there be a
Socrates behind the desk.

Success in teaching has never been
the outcome of mere genius alone. It
is true that a certain amount of
natural aptitude is indispensable to
successful teaching; but the teachers
who have become eminent in the pro-
fession are not those who have de-
pendent entirely on their genius, but
those who have kept their natural ap-
titude constantly invigorated with the
spirit of that maxim of unflinching
resolution: *Find a Way or Make it.*

Beautiful lips are those that speak
Words that are cheery, frank and meek.

EDITORIAL NOTES.

The *Toronto Mail* derives much
comfort from the fact that the four
Toronto seats have by very large
majorities, gone to Mr. Meredith's
side of the House, and claims that
such a result is owing to Toronto
being the intellectual centre of the
Province. The people of the two
Lambtons, should, on the reasoning of
our contemporary, likewise lay claim
to the possession of an abnormal
degree of intelligence, for they, too,
returned as members men who carry
the odious P. P. A. brand. The ver-
dict of the vast majority of the people
of the Dominion will, we doubt not,
be that the places are not the centres
of intelligence, but rather the centres
of all that is narrow and bigoted.

PROF. GARNER has been giving the
public the benefit of investigations
made while in Africa regarding the
habits and language of gorillas and
chimpanzees. He speaks of the social
characteristics and intellectual devel-
opment of the monkeys, and he tells
us that he was visited once in Africa
by a female gorilla. This speaks well
for the Professor's power of fascination.
Gorillism or Chimpanzeism may be
the next fad.

The citizens of Palatka, Florida,
have a unique method of dealing
with individuals who imagine that
they are commissioned as banner
bearers of the A. P. A. A Canadian,
Dunford by name, went to Palatka to
introduce Apaim—so to sow the seeds
of discord and of contention. But the
community horsewhipped him out of
town, and sent him to his friends a
sadder and a wiser man. Some of our
P. P. A. brethren have thick hides, but
they might ill stand a horsewhip man-
ipulated in an efficient manner.

ARCHBISHOP REDWOOD, who repre-
sented Catholic Australia at the World's
Parliament of Religions in Chicago,
made a study of the divorce question
while in America. He, speaking re-
cently to his Australian flock, deplored
the frequency of divorces, granted
oftimes for the most trivial reasons, and
could not help seeing in it a reflection
on the public morality, and a wide-
spread disregard, not to say contempt,
for the sacredness, natural and divine,
of the marriage tie. American legis-
lators, worthy of the name, have
striven, but vainly, to uproot the pesti-
lential fungus that threatens to stunt
the growth of the fair tree of national
prosperity. They may be thankful if
it