

EXCHANGES.

—An unexpected visitor, in the neat dress of *El Valle de Mexico*, an entertaining little journal published monthly in the sweet language of the "Dons," hails us from the land of the ancient Aztecs. It is devoted chiefly to the interests of commerce and agriculture, but, withal, finds time and space to advocate literary pursuits.

—As our last issue was going to press, *La Revue Canadienne*, a monthly publication, came to hand. A glance at the name of its regular contributors assured us that we might reasonably expect good reading matter, and when we perused its pages our expectations were fully realized. *La Revue* was warmly welcomed; and we trust it will continue to be a monthly visitor.

—*The Oxford and Cambridge Undergraduates Journal*, the joint effort of the two world-renowned English universities, has crossed the broad Atlantic to visit its sister Journal, THE SPECTATOR. It is replete with short notices of the latest scientific acquisitions and literary efforts. Two long and eloquent sermons from the lips of celebrated Divines of the Church of England adorn its columns: a charming department of amusing incidents and college gossip tends to beautify its pages. We gladly exchange with the Journal.

—*The Sunbeam* has found its way from the pleasant atmosphere of the Ontario Ladies' College to our gloomy sanctum, where it shyly seems to ask the recognition of a rough-spoken, but, we trust, a kind-hearted SPECTATOR. It is an exceedingly fair Journal edited by the young ladies of Whitby, Ontario. The Editorials are well written, and are entirely free from any derogatory influence; the locals are pungent (juicy?), and extremely humorous; and the exchanges evince a decision of judgment very creditable to the young lady Editor. Thanks, *Sunbeam*, for your cheering visit.

La Verité, a French Journal published in Quebec, came to our table, uninvited, yet not unwelcomed. It contains many highly interesting compositions. The gentleman who wrote the article on "Godless Schools in America" chose, indeed, a very fine subject, but treated it in a manner superlatively superficial. We do not question his knowledge of Canadian politics, but when he turns his pen to the politics of America, and attacks, without any provocation, the American people at large, he at once displays his prejudice and ignorance. We are indeed sorry to see, in a journal professing to teach the truth, assertions as gratuitous as they are absurd, and as unphilosophical as they are unfounded. He says, forsooth, among those who have frequented the *Godless Schools of America*, there is no notion whatsoever of good or moral wrong, of justice and injustice, etc., and from this gratuitous assertion deduces the conclusion that the education of the American people is atheistic. What profound reasoning? After what careful study did our truthful author arrive at this deduction! He teaches as did the Pagan poet of

old when he said: "Ex uno disce omnes." Be it far from our thoughts to defend those godless schools whose effects are now, alas! too keenly felt. Abler pens than ours have frequently, and with great success, blackened pages and pages of foolscap in defense of *Catholic Education*. The question has been strongly and profoundly agitated in New York, and to-day, thanks to the indefatigable exertions of our Catholic clergy, almost every parish in New York City boasts of a parochial school. In the Eastern States, once the nursery of bigotry, there are many and able propounders of this question, and before many years, through the influence of the ever-increasing Catholic population, those pioneer priests, the advocates of good, will be blessed with the realization of their worthy project. Yes, indeed, throughout the length and breadth of our Grand Republic, by the electric sparks of civilization, is wired—"Catholic Education." How many Religious Orders have within the last fifty years founded institutions of learning? Will our author say that the principles instilled into the hearts of the young shoot by these holy men and women smack of Atheism? Yet, "the education of the Americans is atheistic." This is, however, all he says of "Godless Schools."

He now endeavors to show forth their fruit; but his subject is nearly exhausted. He cites a few examples, Guiteau, Magill, and Mason; his feeble reasoning and imagination can invent nothing more calculated to draw upon himself the ridicule of all sane men. He reviews with presumptuous audacity the sad calamity that bereaved the American people of their Chief Magistrate; and, after relating many things too absurd to appear in English, says: "If the sentiment of duty disappeared from the rest of the nation, it ought, I think, be found in the army." Now, because Mason, disregarding all orders, fired at the incarcerated Guiteau, he would have us believe that there is no sense of duty in the army. How skilled is he in argumentation! Our philosophical writer should fully understand, that a unit of a body is not the body itself; and if said unit misconducts himself we cannot logically asseverate that it is also true of the multitude of units of which the body is composed. Relative to Magill, we would ask *La Verité* can it positively assert that he ever attended school. "In civilized nations," he goes on to say, "Mason would be court-martialled." In the *uncivilized* nation of America time will see him court-martialled for disobedience and brought before a judicial assemblage, to be tried for felonious assault with intent to kill. "Subscription lists have been opened in his favor." We doubt the authority of this assertion. If it be so, those lists are undoubtedly headed by men as hot-headed as the craze himself. "His portrait is in all the illustrated papers, which loads him if not with glory at least with popularity." What enviable popularity! Yes, indeed, he is portrayed in the illustrated weeklies, and the finger of scorn and