

and discover the truth, the whole truth, and nothing but the truth, with regard to marriage, whether it is, as rumour has reported, a failure or no. Our author hits many birds as he follows his main quarry. At Newville-on-the-Sea,

"Four persons were promenading slowly on the firm sands. The first was a lady in the earliest bloom of womanhood. As this lady is the heroine of our tale, she ought to be described as surpassingly beautiful—and as these annals are true—I can conscientiously say she was very lovely. Slightly below the medium stature, but *seelte*, swaying, lily-like. A dammed-up flood of golden hair that would have been a cataract if let loose, was confined beneath a hat that, six days before, was in Paris. It was the incongruous custom of the place to wear ball-dress materials at all hours of the day: therefore her robes that caught the saline particles of the sea, were the most *recherché* products of the silk-weaver's loom.

A sunshade of light azure, covered with costly lace, partially clouded her sweet face. Her companion was an elderly lady with a stern expression of countenance. Rich cocoa-brown satin with bonnet and parasol to match was the costume she had chosen for an early morning walk.

Behind the ladies came a male domestic carrying two camp chairs, and with him a young woman in a Normandy cap, with silver rings in her ears. The party sauntered towards that first class palatial summer hotel, the Grand Scraphie, which, with fittings, had cost the Joint Stock Company \$400,000. They had engaged the best apartments on the first floor and had registered as Mdlle. Vivien and suite."

Vivien's adventure's in search of the knowledge she is sent among mortals to obtain is a fine piece of irony throughout. "Among the Tombs" deals with the same question from other points of view and is equally wise and witty.

The new woman (as men imagine her) of necessity comes in among our author's dealings with the age. "My Novel" is the title of Chapter XXI which recites the story of this remarkable creation. That the author is a very "Tory" as regard's Women's Rights is evident, but as certain of his situations are by no means "new," but belong to the existing *regime*, one cannot but smile goodnaturedly and wish him a nearer acquaintance with the women he scoffs at—in "My Novel."

To conclude, Colonel Duvar has given us in his "Annals of the Court of Oberon" much to think about. Like the true poet he is, he avails himself of the opportunity his spirituelle, if not spiritual, subjects afford, to sketch with a lover's pencil the charms of nature, and in these the sympathetic reader may revel in delighted mood to his heart's content. We beg to introduce, therefore, the "Annals of the Court of Oberon" to Canadian book lovers as worthy of their best attention.

S. A. CURZON.

### The Catholic Church in the Niagara Peninsula. 1626-1895.\*

IN this book we may learn not only a record of the work done by the early missionaries, that band of noble men whose unselfish self-sacrifice, endurance, patience and perseverance, laid the foundation of civilization in that as in other parts of Canada, but the history of the constituents upon which they had to work, the characteristics and superstitions of the aboriginal race of the Niagara district. At a first glance the question might be asked, what had the Mound builders to do with the history of the Catholic Church, or, in fact, in what way the contents of the two first chapters are relevant to the title of the book, until through them we see not only the nature of the field to which these labourers came, but in some of the aboriginal observances why the tenets of the Roman Catholic Church were the most suited to take a lasting hold upon the Redman's consciousness and understanding. On page 34 we read:

"It would be an interesting and perhaps an instructive study to trace the origin of fasting among the American Indians. From the mouth of the Mississippi to the coast of Labrador, fasting was regarded as a religious rite among the tribes, and was ineradicably associated in their minds with propitiation. Among the Hurons and the Algonquins the custom of fasting twelve and fourteen days before entering upon a hazardous expedition was not rare. The American Indian regarded it as a sacred rite, and believed that the supernal powers were more pleased with this self-inflicted punishment than even with human sacrifices."

Scattered throughout the pages of this interesting book are many Indian names of places, names which have long since disappeared from our maps or general knowledge, but which must have had more or less significance, and, as are all Indian names, characteristic of the locality, the people who named them or an indication of some event or epoch

in their history. If the meaning of these names was preserved it would point the way and aid the historian in his researches for records of the past. In the old world the occupation of the Saxons, Danes, or Romans, and consequently the date of the founding of a city may be traced through its name and ancient landmarks thus given their place in history, but in this new world of ours we act as if it were to last our own time and wipe out with ruthless egoism the old names to substitute new, and often absurdly incongruous foreign, nomenclature, not only to the detriment of the present ear for euphonious sound, but to the loss of future historians who, when writing the record of our land, will look in vain for such valuable finger-posts to point the way to facts.

In the history of the early days of the Church in Canada, as in the history of all lands, woman's influence takes a prominent place, and the story of the heroism of the poor Indian woman of Teontongniato (we wish it had been printed To-o-tong-ni-a-ton, and the meaning given), on page 72, in defying the antagonism of her people, risking the horror of torture or massacre at their hands for the aid she gave the storm-bound, persecuted fathers, and spending the twenty-five days during which she sheltered them in teaching them the Indian language, thus placing in their hands the most powerful, and at of same time, indispensable weapon by which they might overcome the ignorance and paganism of the people. In these days of erecting monuments to the heroes and heroines of the past, would not the placing of the "Jesuit Stone" (described in the Appendix), whereon tradition and probable history records the date of this woman's deed upon a suitable pedestal, bearing the story, be a fitting *memorium* to the poor Indian woman of whom the men she succoured could "only regret in leaving her that her disposition toward the Faith was not sufficient to warrant them in baptizing her." The Church is surely well able to make the amends now by thus honouring her memory.

While Dean Harris gives us a most interestingly written history of the Church as a whole, and its work, he also gives the biography of the workers, and through their lives we obtain a clearer insight into the lives of the people among whom they worked and of the progress made in the advancement of civilization, for it has been truly said that in the life of one man we read the lives of many. From the days of the unbroken forest, through the region of the fierce Neutral tribe, the planting of the Cross by Father Hennepin, the arrival of De Salle, the changes and chances of pioneer life, through peace and war until we reach the building of the fine edifices which now ornament the thriving cities in the historic peninsula, we have it all in these pleasant pages. No dry-as-dust history, printed from musty old parchments and papers over which the student must have spent many days to glean the knowledge he has served up in so palatable a form for his readers. A keen sense of humour, a flash of wit here and there, or a graphic touch of personality, colours the page, and with the well-executed illustrations add much to the life in the book. We close the volume feeling that in it we have a valuable addition to the historical literature of Canada, and, noting the name of its publisher, are thankful to live in the days of such broad-minded, liberal Christianity, when a Methodist firm will publish with such painstaking accuracy, and send out to the reading public of all denominations, a faithful record of the work done by the Romish Church in Canada.

MARY AGNES FITZGIBBON.

### Life and Work of Mr. Gladstone.\*

THIS book is nearly all such a book should be. It is a popular presentation for Canadian readers of the life of one of the most extraordinary men of ancient or modern times. It is bound and printed and illustrated in such a manner to suit the popular taste. It is necessarily a history of England and the Empire for sixty years or more as they affected and were affected by one man. Mr. Hopkins has not only had to paint the picture of a singularly interesting and complex personality, but also to sketch a dozen figures, some perhaps as great, all only less interesting than his hero.

Biography is the most instructive kind of history, and one of the excellencies of this work is the enthusiasm the writer has put into his task. This is itself a testimony to the

\* "The Catholic Church in the Niagara Peninsula. 1626-1895" By Dean Harris. Toronto: Wm. Briggs.

\* "Life and Work of Mr. Gladstone." By J. Castell Hopkins. The Bradley-Garretton Co. (Ltd.), Toronto and Brantford, Canada. 1895.