

upon the pure and strong faces, transfigured by the splendor of lofty purpose, we feel a new love for the land that bears the imprint of their footsteps and a desire to show forth in our lives, although imperfectly, the virtues that make them deathless.

The first chapters of the work are devoted to a description of the mound-builders and copper workers, a mysterious race of Indians that was wiped out of existence by the Iroquois. "At the time," says Dean Harris, "that the Jesuit Fathers had established their mission among the Hurons in 1626, the desolation of forest, stretching from their frontier town to the Niagara river and beyond, was occupied by one of the most powerful and ferocious tribes of the great Canadian wilderness. Its members were called by the Indians Attiandaron, and by the French Neutrals."

On the 19th of June Father Charles Lallemand, Enemond Masse and Jean de Breboul, members of the Jesuit order, arrived at Quebec, ready to devote themselves to the conversion and elevation of the roving hordes that filled the forests of New France, now the Dominion of Canada.

The Jesuits have played a very conspicuous part in the Christianization of Canada. Already had they, in various parts of the world, proved that the indomitable courage and unflagging zeal of their founder had passed to them as a heritage. And so these three Jesuits, with the example of their brethren for encouragement and with the grace from on high as a weapon and buckler, stepped upon the virgin soil of the New World to do battle for Humanity and Christ. Fearless and self-denying, no one can read their lives without experiencing a feeling of strong emotion.

"Nowhere," says the Rev. H. Withrow in his Popular History of Canada, "did the Jesuit missionaries exhibit grander moral heroism or sublime self-sacrifice; nowhere did they encounter greater sufferings with more pious fortitude, or meet with a more tragical fate than in the wilderness missions of New France. They were the pioneers of civilization, the pathfinders of empire in this continent. With brevity and crucifix, at the command of the Superior of the Order at Quebec, they wandered all over the vast country stretching from the rocky shores of Nova Scotia to the distant prairies of the far West; from the regions around Hudson's Bay to the mouth of the Mississippi river." "Not a cape was turned, not a river was entered," says Bancroft, "but a Jesuit led the way."

But let us follow Dean Harris. The Fathers established a mission that was destined to carry the cross from the St. Lawrence to the Mississippi. In the spring of 1626 they, accompanied by de la Roche Dailion, went northwards with the Hurons. Dailion, however, did not long labor with the Jesuits, for, after a few months, he received a letter from his superior ordering him to set out for the great Neutral tribe, or Attiandaron. "This Franciscan priest," says Champlain, "was a man of extraordinary force of character, as distinguished for his noble birth and talents as he was remarkable for his humility and piety, who abandoned the honors and glories of the world for the humiliation and poverty of a religious life. Connected with the noble family of the Du Ludes and dowered with the gifts of piety and eloquence, he had but to enter life's arena to win its highest prize; but his hopes were centred on reward nobler than the world could give him, and, donning the habit of a Franciscan, he turned his steps to Canada. He labored amongst the Neutrals for some time, and with a measure of success. His design of establishing a treaty of commerce between them and the French was frustrated by the Hurons, who, fearing that the trade would be diverted from themselves, destroyed, by atrocious calumnies, his influence, and caused him eventually to flee to Quebec. After this he figures but little in Canadian history, and the last we hear of him is in a letter written by Champlain in 1629. The good work begun by Dailion was continued in 1640 by Fathers Chaumonot and Breboul. Leaving the shores of Lake Huron they arrived after a wearisome journey of four days at the first village of the Neutrals. The Neutrals received them kindly and heard their instructions with interest and attention. It seemed as if Christianity was to take up permanent abode in the hearts of these hitherto intractable savages; and the Fathers, glad with a great joy, sowed the good seed, and looked forward to its harvesting. But the unbalanced and fickle minds of the

children of the forest soon conceived a violent hatred for their benefactors, and they bade them to go from amongst them or die. Nearly ten years later Breboul died as a man should for his cause. Chaumonot, with a remnant of Hurons, was driven to Quebec, and the Neutrals were swept out of existence by the victorious Iroquois.

The dispersion of the Neutrals left the Niagara peninsula a solitude. In 1678 came Father Hennepin, in company with Sieur de la Motte (La Salle's lieutenant), to Niagara River to await there the coming of the Chevalier. The life and labors of this daring and adventurous priest are graphically described by Father Harris. One of the best passages in the book is his description of the first time the Niagara Falls "charming the eye with dread—a matchless cataract."

And we must not forget the rhythmic poem of the author on the first Mass ever said on the banks of the Niagara River:—

Deep and silent and heavy and tall
The forest swept to the waters edge,
The wild deer died at the eagle's call.
The wild fox crept through the laurel hedge,
And the blue sky bent o'er the rivers flow
The "Beautiful River" long ago.

The narrative goes trippingly on, describing the visit of Father Hennepin to the Seneca towns, the advent of La Salle, his departure for the Mississippi, the labors of Fathers Melithon, Lamberville, Bruyas, Perrin, Milet and Carheil.

In 1759 the Port of Niagara was captured by the English, commanded by Sir Wm. Johnston, and the lands of the French were given to the Loyalists, who came in terrified bands to Canada. There were no Catholics amongst them, and the historic ground of Jesuit and Franciscan felt the tread of the stranger. Gradually, however, Catholics began to settle, and were—thanks to a humane and enlightened legislation—afforded opportunities for the easier and more successful attainment of temporal prosperity.

Many were the faithful and fearless priests that lent themselves to the task of upbuilding the Church in the Niagara Peninsula, and Dean Harris has penned with loving and reverent hand the history of their struggles. He pays a tribute to the Rev. Edmund Burke, whose name is inseparably connected with the history of Catholicism in that region. The author's plan does not call for a detailed account of the labors of this heroic missionary, but we advise all who wish for an accurate and scholarly record of his career, to purchase his life, lately written by the present incumbent of the See of Halifax, Archbishop O'Brien.

On the 29th January, 1826, Pope Leo XII. separated Upper Canada from Quebec, and canonically raised it to a separate diocese, with Kingston for its See, and by a Brief of the same date created Right Rev. and Hon. A. MacDonell first Bishop of Kingston. The MacDonells gave enthusiastic and disinterested service to the land of their adoption, and the graceful and graphic tribute paid them by Dean Harris will cause many of their descendants to look back with a new pride and admiration upon the sturdy Highlanders. The author's account of the various priests who exercised the ministry in and around Niagara and of the origin and formation of the different parishes is very interesting and instructive.

Written well and carefully, replete with many and interesting notes anent the customs of the Indians, and containing a faithful and impartial record of the early pioneers, it merits an honored place in every Canadian library. We congratulate you, Dean Harris!

THE JUDGSHIP OF HURON COUNTY.

The death of Judge Toms, the Senior County Judge of Huron, has left a vacancy which it is now necessary for the Dominion Government to fill, and we understand there is a good deal of wire-pulling among legal politicians for the office.

There ought not to be much difficulty for the Government to settle the problem satisfactorily. The present Junior Judge, B. L. Doyle, has for the past thirteen years fulfilled the duties of his office to the satisfaction of all parties, and it is well known that he has had the principal burden of the judicial duties of the county to bear during most of that time, so that it may be said that he was practically the Senior Judge, though nominally the Junior. The proper solution of the problem would therefore be to appoint Judge Doyle to the vacancy now to be filled. His ability for the place is undoubted, and he has in every respect the first claim upon the

position which he has practically filled for so long a period.

We understand that it is really not necessary there should be two judges, a senior and a junior, in Huron now, owing to a decrease of judicial labor during the last thirteen years, and it follows that the appointment of Judge Doyle to the vacancy would save the tax-payers the expense of having the judicial duties divided as they have been, besides being an assurance to the public that in the hands of so able and popular a judge as the present junior one, those duties would be properly performed.

Judge Doyle is familiar with his work, and there has been no flaw in his conduct which might render his fitness for it doubtful. It would be a proper and graceful act on the part of the Government to recognize now his long and faithful service by appointing him to the position he is so well qualified to fill.

ONTARIO MUTUAL LIFE.

In our brief notice in last week's RECORD of the annual meeting of the Ontario Mutual Life Assurance Co., we inadvertently used the word "shareholders" instead of "policyholders." A perusal of the report will show that this popular company is purely mutual, having no shareholders. The meeting which was held at its head office, Waterloo, on the 23rd ult., attracted a large number of policyholders, who must have found everything eminently satisfactory, if we may judge from the harmony and enthusiasm that prevailed.

On the 31st December last the company completed its 25th year—an important event in the history of any institution—and the directors' report shows it to have achieved a record of which any company might well feel proud. The membership exceeded 14,000, carrying assurances aggregating nearly \$19,000,000; the yearly cash income reached \$659,989, or about \$2,200 in cash for each business day; while it paid out to its living members in profits, endowments, etc., \$700, and for death claims, \$500 each working day, making over \$300,000 in benefits paid to policyholders, or their representatives, for the year. The company has increased its reserve fund in addition to its \$2,566,560 reserve at 41 per cent., for the protection of its members, by the sum of \$117,231, in order to change to the higher and safer basis of a 4 per cent H. M. Reserve; and while it has reduced its expense ratio as compared with 1893, it still, at the close of its financial year, held to the credit of its distributable surplus, over and above all liabilities, the substantial sum of \$160,416. Out of this the company during 1894 will pay to its members those liberal dividends in reduction of their premiums which have distinguished it in the past and which have so greatly contributed to make it one of the most popular and best companies for policyholders in Canada.

It will therefore appear quite evident that the Ontario Mutual Life possesses all the elements which make for solidity, strength, progress, and liberality towards its policyholders. Its merits may be summarized thus: (1) the company is well established with a brilliant record of twenty-five years; (2) it is well and ably managed solely in the interests of its policyholders, who constitute its membership; (3) it is a purely mutual company, having no shareholders; (4) it gives to its members, in addition to the ordinary profits paid by other companies, all the profits which in stock companies go to swell the dividends of their shareholders; (5) policies are practically without conditions; (6) its security and liberality are unsurpassed, and (7) it pays its death claims at once on completion of claim papers. Hence the Ontario Mutual Life should be, and we believe it is, the cheapest and most desirable company for policyholders.

EDITORIAL NOTES.

REV. FATHER NOONAN, of the Cathedral, who, a few weeks ago, left this city to visit friends in Ireland, has arrived safely at his destination. His friends in this parish—and they are many—sincerely hope he will have a pleasant vacation in the land of his birth and that he will return with renewed strength to pursue his sacred calling.

M. GUILLON is not a person from whom we would expect a testimony to the necessity of religion and religious education for the purpose of preventing a nation from relapsing into barbarism, yet he has recently made public

his conviction, derived from close study of the statistics, that the most hardened criminals of France of late years have been youths under twenty years of age, and that an appalling proportion of these have been completely debauched at the age of thirteen. He says also that there is no doubt the result is due to the banishing of religious influences from the schools. We have no doubt of this either, and the future hope of the safety of France lies in the fact that in spite of the efforts of the Government to demoralize the rising generation by means of godless schools, the zeal of the religious teachers has been such that the Catholic schools have been and are well attended, while in many cases the godless ones have been comparatively empty.

It is scarcely conceivable that Mr. W. E. Gladstone can be an admirer of the regime and irresponsible tyrant who introduced cant into England, and trampled upon the people of Ireland; yet we find from our English exchanges that his son, Mr. Herbert Gladstone, is taking a leading part in a movement to erect a statue in Westminster Abbey to the memory of Oliver Cromwell, the mention of whose name is as offensive to honest Englishmen as the odor of carrion. Westminster Abbey, once dedicated to the service of God in the celebration of the perpetual sacrifice of the Catholic Church, has been long desecrated by being perverted to other purposes, and heathenized by the memorials erected within it for the apotheosis of everything but that which is sacred; but this latest desecration is the worst of all, if it be carried out. We hope that Mr. W. Gladstone has not dishonored himself in his venerable old age by approving this recent vagary of his son.

A few days ago a disgraceful scene occurred in a respectable inn at Preston, Lancashire, England; this was the sale of a wife by James Dilworth, a baker of the town. The woman was led into the inn by her husband by a halter fastened around her neck, her hands being tied. It would seem that no force was used, but that the woman was a consenting party to the transaction and was in great glee during the process. She was twenty-seven years of age and of prepossessing appearance, but she and her husband did not agree, and the law appears to be still in force by which a wife can be sold by auction in this way. She was set up at a British shilling. Two shillings were bid then by a woman, and a man named Gudgeon finally bid thirty pence, and the wife was sold to him. Later in the day Gudgeon sold her for three shillings to another factory-worker. Such scenes as this are rare, but they do occur from time to time in England, and in England only of all the countries of the world claiming to be civilized. Of course the like of this could not occur in a Catholic country.

The actual solution of the Armenian question has not yet been reached, but it has progressed so far that the three European powers have agreed upon a series of reforms in the Government of Armenia which it is hoped will give the unfortunate people of that province a semblance of Home Rule which will deliver them from the domination of greedy Turkish officials and marauding Kurds. The terms have been peremptorily proposed to Turkey, but the Sultan at first deliberately faced the powers with defiance and refused to adopt the plans proposed. This attitude has led to the supposition that some unknown power has urged the Porte to resist the demands and promised to support him in so doing, and it has even been asserted that Russia is at the bottom of the refusal, playing a double part. There is nothing known for certain regarding what may be the cause of this audacity, and there has been much speculation regarding it. The withdrawal of Russia from co-operating with France and England might have the effect of overthrowing all the plans for the amelioration of the condition of the Armenians; it is satisfactory to learn, however, by later telegrams from the spot that the Sultan has apparently been merely endeavoring to hoodwink the Western powers by taking a bold stand in the first instance, for it is now reported that he has since shown signs of yielding, as he did not induce the powers to give up a single point in their demands. There is no doubt that a firm front exhibited by Christian nations would induce the Turk to yield, but the danger is that with their conflicting interests in regard to Eastern matters, some one of the powers may withdraw from the Western alliance.

We have still good reason to hope that this Turkish problem will be settled once for all.

HOME RULE OUTLOOK.

Gladstone Gives His Opinion on this Subject.

"In my opinion the claims of Ireland might not improbably have been at this moment accepted and established by law but for the disastrous effect of this schism in bewildering the mind of British electors (as it might well do) and the effect thereby produced in curtailing the Liberal majority of 1892."

What I say is I'll tell the Tories to go ahead with my blessing; and I'll tell them that any support at my command I'll render in favor of Home Rule no matter by whom it is fathered.

These are Gladstone's latest words on the Home Rule outlook and is the only expression of opinion which he has given on that subject since his retirement from the premiership. In it, as will be seen, the disastrous schism in the Irish party is held largely responsible for the failure of Home Rule.

They were spoken to Edward M. Laffitt, an American newspaper correspondent, and his skill in obtaining this coveted expression of opinion from Gladstone on this subject is a triumph of American journalism.

After much persistence, and after exercising all his ingenuity, the correspondent, armed with a letter of introduction from Justin McCarthy, M. P., succeeded, through the good influences of Rev. Harry Drew, Gladstone's son-in-law, in obtaining an audience with the Grand Old Man. Without making any comment on the suggestion of an interview Mr. Gladstone first asked the correspondent:

"What is the feeling about the Irish situation in America?"

"Disgust at the unfortunate wrangling," was the answer.

"What! Distrust of Mr. McCarthy and his followers?"

"Distrust was not the word used, sir. I said 'disgust.'"

He paused for a moment, and then with a gesture and sigh pitiable in the extreme, the great man with the vigorous mind and the feeble frame said: "Ah! The hearing is going, you know."

"Ah! no," continued Mr. Gladstone "no one needs to be told how I feel on the Irish question. Why, with all your Irish blood—for I understand from Mr. McCarthy you are an Irish American—I am a better home ruler than you."

WHY MR. GLADSTONE IS A HOME RULER.

A merry twinkle accompanied this. He continued more feelingly and more earnestly:

"What I have just said applies to you or any other Irish Home Ruler. An Irishman is a home ruler because of his love for his country. I am one because of the justice of the Irish cause in the first place, and next because of my humiliation as an Englishman at the wrongs inflicted on Ireland."

"It would be interesting to know, Mr. Gladstone, what is to be the outcome of the present situation. I have already secured for the paper I represent written statements from the prominent men in the contending Irish parties. These will be published in the paper I represent, and a statement from you accompanying them would be of exceptional interest."

After a long pause Mr. Gladstone said: "I'll say this, that the British electors have been and are being bewildered by the Irish strife. I'll say further that the most hopeful source of settlement as regards ending the unfortunate contention is among American friends of Ireland. This brings to my mind that Mr. De Pwee—"

"Mr. Depew, you mean, Mr. Gladstone?"

"Depew? The New York orator? De Pwee—I thought it was, De Pwee."

At any rate, he told me that there were not 10 per cent. of the entire voting population of the United States of sympathy with Ireland's struggle for her rights. In view of this it appears to me that out of such a vast sea of sympathetic interest there ought to arise some hope, some effort ought to come to end the deplorable, the unintelligible schism that exists."

Supposing no such settlement can be effected, Mr. Gladstone, what effect will the continuance of the discussion have on the English parties?"

FAVORS ANY HOME RULE MOVEMENT.

"English politicians will weigh, dissect, discuss and analyze this response when it reaches them: Some talk of the Tories and some kind of a Home Rule measure. What I say is—"

A long pause and a reflective look through the window at which little Dorothy Drew had appeared. After about a minute—"What I say is, I'll tell the Tories to go ahead, with my blessing, and I'll render any support at my command in favor of Home Rule, no matter by whom it is fathered."

ABOUT THE TORIES.

"Then you think the Tories are considering a Home Rule project?"

"I don't know that I ought to—but, yes, the Liberal-Unionists are the ones who are most bitterly opposed to Home Rule in any form, in every form."

They are the men who are most viciously, most uncompromisingly, opposed to it. If the Tories fail to adopt some form of Home Rule, it will be because of the Liberal-Unionists. For the Tories to take up our programme and make their own of it would not be such a surprise to any one acquainted with modern English political history. To me particularly, a participant in or an

observer of, many reform movements during a long period, it is never strange or surprising to see the Tories steal our measures and make their own of them. Oh, yes, the Liberal-Unionists are the ones who are most uncompromisingly, most bitterly, opposed to Home Rule."

Every reference to the Liberal-Unionists was uttered with an air of bitter disgust.

VIEW OF IRISH LEADERS.

From a number of interviews secured by the correspondent from the Irish members on both sides the following two are given as fair samples. They were carefully prepared in response to these queries, which were submitted in writing.

1. What are the more suggestively encouraging phases of the present situation, from the Irish standpoint?

2. What are the chief dangers to be guarded against and avoided, and the ones whose existence is most to be deplored?

3. What are the chief obstacles in the way of Irish unity?

The substance of Mr. O'Brien's replies to the above questions are as follows: "1. No measure of first-rate importance once passed through the House of Commons by a Liberal Government has ever failed to be eventually passed into law. It will be so with Mr. Gladstone's Home Rule Bill, unless it be our own fault. If Home Rule is less passionately debated now in England, it is largely because Englishmen have got over their first alarms as to the effect of Home Rule. 2. The chief danger, practically speaking the only danger, is in discord in the Irish ranks. Mr. Redmond's section are doing their worst to bring back the Tories. 3. The only obstacle to reunion is Mr. Redmond's determination to have no peace."

"POEMS AND LYRICS," BY J. K. FORAN.

Dr. Foran has in this little volume proved his right to be classed among our Canadian singers. Ere now, indeed, it was well known that he knew how to build the lofty rhyme, but few perhaps realized that he possessed the poetic insight revealed by the present volume.

It were foolish to say that it has no defects. Yet no impartial critic will, despite its faults of technique and of halting rhyme, close his eyes to the many beauties that, gem-like, sparkle from cover to cover in his gift to Canadian poetry. We miss the suggestiveness, the undertone the exquisite metaphorical expression of the fire—touched lips of the master.

Betimes, however, the verse, bubbling over with music, growing deeper and stronger, runs on harmoniously, and then suddenly a worn-out platitude breaks in upon the cadenced measure, and all is discord. But the poems were jotted down here and there in moments of leisure snatched from a busy life, and this may account for the false chords and broken notes.

I think that Dr. Foran must have been tired, and anxious to complete his work. If he had been guided by the time-honored Horatian maxim the present volume would have been shorn of some of its contents. Not in censorious spirit do I pen the words, but in regret, for they convey no adequate idea of his poetic talent.

Dowered with imagination and splendid powers of expression, his muse should be truer and stronger, and we cherish the hope that the promise that he gives in some of his lyrics shall in the near future reach its perfect flowering and realization.

He is at his best in his patriotic poems. He loves his country with all the energy of a warm and enthusiastic heart, and he hymns her glories in exultant strains. His "Canadian rare land" is creative of his best and sustained efforts—the simple and direct utterances that live in hearts that have aught of appreciation for native land. This alone merits for Dr. Foran's work a place in every Canadian library.

Take for example his poem on "Canada's Bell." He prefaces it by narrating the story of how the Florentines made a bell. The ease and grace with which he weaves the legend into verse is remarkable. One can almost see the metal melting and hear the hammers welding it into shape and form. And he tells us how the bell of Canada is being fashioned:

Freest land of all creation,
Land of hope and expectation,
In its crucible it now
Is just in its formation.
Powerful in its broad foundation,
Grand each gleam and aspiration
Lighting up its radiant brow.
In the workshop of creation
It is being formed now.

And when the bell on high is suspended he describes in musical and forceful language the glad message that it rings out to the nations.

Then when the work is ended,
And this bell on high suspended,
And its powerful notes have blended
With the tones of other lands,
When loudly it is rolling
And its thunder voice is tolling
Full loud from pole to pole in
Its peal will be commands
Calling all to come and worship
Where their country's altar stands,
In strong united bands.

All through the book are evidences of true poetry—the utterance of a man who sees sermons in stones, the melodies that come unbidden from a patriotic and tender soul. We congratulate you, Dr. Foran. W. F.

It is better to be generous than selfish, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who in the mysterious darkness of the soul has dared to hold fast to these venerable landmarks. Tarice blessed is he who, when all is dreary and cheerless within and without, when his teachers terrify him and his friends shrink from him, has obstinately clung to moral good,—thrice blessed, because his night shall pass into clear, bright day,—Washington Gladden.