

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

VOLUME 11.

LONDON, ONTARIO, SATURDAY APRIL 6, 1889.

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Plans and Specifications for the above can be seen at this Department, and for the main front building at the Asylum for Idiots, Orillia, where a tender can be prepared. Each tender for the work at Orillia must be accompanied by an accepted bank cheque, payable to the order of the Commissioner of Public Works, for the sum of three thousand dollars; and each tender for the work at Guelph must be accompanied by a similar cheque for five hundred dollars, on condition of being made good by the tenderer if he declines or fails to enter into a contract based upon his tender when called upon to do so. Where tender is not accepted, the cheque will be returned. The bona fide signatures of two parties who may be willing to become sureties for the performance of the contract to be attached to each tender.

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C. F. FRASER, Commissioner.

Department of Public Works, Ont., Toronto, March 29th, 1889. 546-27.

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## Catholic Record.

London, Sat., April 6th, 1889.

EDITORIAL NOTES.

THE Federal Government of Switzerland is affected with the same hatred of Catholic education, with the persons' party of Ontario. An attempt is being made by the General Government to prevent the Catholic people of the Canton of Ticino from continuing to impart religious instruction in the schools.

It is stated, but not yet confirmed, that Lieutenant Geobegan, who interrupted the divine service in the Church of St. Peter and Paul in Clonmel, by ordering the military to leave the church has been placed under arrest. Some fitting punishment ought to be inflicted to deter others from perpetrating such offences.

A CAPE COLONIST writes to the London Universe stating that the colony has enjoyed Home Rule for twenty years and has prospered under it. He calls attention to the fact that Home Rule has not tended to destroy the bonds existing between England and the colonies, but the denial of Home Rule caused the loss of the first colonies of England in America, and turned the truest, purest, and most progressive branch of the family into a nation of foes to Great Britain.

A NEW sect has been established in Montreal under the name "Christian Scientists." The principal feature in which they differ from other sects is that they undertake by their creed so far as we are enabled by truth to cast out error and heal the sick. This is rather ambiguous, but interpreting this declaration by the practice of the new brotherhood, it will be found to mean that discarding the use of medicine, they will heal the sick by prayer only. They do not seem to be of the opinion that they are bound by the precept, "Thou shalt not tempt the Lord thy God."

The intensely anti-Catholic ministry of Signor Francesco Crispi was obliged to resign in consequence of the accumulated deficits of seven years which have brought the treasury of Italy to the verge of bankruptcy. Under the rule of the Pope the treasury of the states of the Church was in a healthy financial position, but infidelity has plunged the country into an enormous debt which has been increasing every year till it now reaches twenty million pounds sterling. It is now necessary to increase taxation to the amount of eight million pounds sterling annually to make both ends meet. But as Signor Crispi is still to be the Premier of the new Government it does not appear probable that matters will be better under the new regime.

The death of the Rt. Hon. John Bright is announced to have taken place on Wednesday, 27th inst. Mr. Bright has been one among the foremost politicians of the last half century, and he wielded great influence among the people of England. He was indeed looked upon as the special champion of popular rights. He was born Nov. 16th, 1811, and became prominent as a politician in 1838 by his association with Mr. Cobden in opposition to the Corn Laws, and contributed much to the adoption of the Free Trade policy in England. His eloquence in maintaining his views placed him in the front rank of British orators, and he was always credited, even by his opponents, with an honesty of purpose and integrity which gained their respect, though his resolute opposition to the wars in which England has been engaged caused him to be viewed by many as a leader of the "peace at any price" party. Mr. Bright was a member of Mr. Gladstone's Cabinet in 1875 and 1880. On the Home Rule question he separated from Mr. Gladstone, and thus contributed towards placing the Salisbury Government in power. He died at the age of seventy-eight years.

## A TERRIBLE TRAGEDY.

A fearful tragedy has taken place in Guelph, W. H. Harvey, who was employed as book-keeper in the office of Mr. J. W. Lyon, president of the World Publishing Co., was charged by his employer with embezzlement to the amount of \$360, and was arrested on the 25th ult. Mr. Harvey was known as a sober and industrious man and was readily hailed by Dr. Lett. On Tuesday morning, 26th ult., he purchased a revolver and fifty cartridges at the hardware store of Messrs. J. M. Bond & Co., and went home. Finding there his wife and daughter Lily, aged eighteen, he went to the seminary for his young daughter, Geraldine, aged twelve, who was getting a music lesson, and having his family in the house he locked the doors, chased them one by one and shot them dead. The bullet in each case entered at the back of the head. Harvey afterwards telegraphed to his son, J. W. Harvey, in Toronto to meet him on Yonge or King street, as he wished him to stay with him that night. The son had already started from Guelph and the telegram was handed to the police, who were thus enabled to arrest the perpetrator of the dreadful crime. It was undoubtedly his intention to kill his son that night, and it is believed that he would next have killed himself. The only motive for the crime is believed to be that the perpetrator desired to conceal from his family the disgrace which he feared he could not avert on account of the charge of embezzlement brought against him, and this is the reason that he gave for his conduct, though he states that the charge of embezzlement is unfounded, arising out of a mistake.

## OUR OTTAWA LETTER.

Ottawa, March 29th, 1889.

SINCE the agony is over. The vote was taken last night on the disallowance of the Jesuit Bill and resulted in a sweeping majority for the Government by 188 to 13—ominous numbers. I hope this crushing majority may have the effect of allaying Protestant excitement. The disease was increasing rapidly, and the spread of the virulence among many hitherto amiable people was becoming more and more apparent every day. There is nothing so calculated to arouse the passions of men as religious excitement. The galleries of the House of Commons have been packed since the opening of the discussion and the pulpits of the various Protestant churches (excepting the Church of England) have been working at high pressure night and day, these past two weeks. Till two o'clock this morning a dense mass of human beings occupied every available place—every inch of standing room in the galleries and lobbies of the House of Commons. Those who could not get in occupied their time in wandering round the corridors discussing the probable issue. It was generally known that the Government would be sustained, but so intent was the mind of the public on the result that they could not be prevailed upon to see and hence for them to themselves. May God grant that now that they have heard and seen the wave of discord and religious malice may subside and that we may enter on a period of calm—a period of peace and good will among all classes and sections of this great Dominion—for it is evident that if the state of things is to continue, it can have no other result than the re-ignition of a civil war, and the re-ignition of a civil war before the shrine of the great Republic. I would not wish to see such a result for many reasons, but especially for the sake of our common Christianity. We would become a prey to the sordid designs of ambitious citizens of the U. S. and we would soon be lost in the materialism and infidelity now eating its way into the very heart of the Republic. Here the Catholic Church, which Mr. Colby, M. P., described as "the great bulwark of society," has greater freedom than she possesses in the United States and she is therefore all the more able to combat the pernicious doctrines that are spreading with a rapidity of a mighty conflagration, and which, if not staid in their onward progress by some great power, must inevitably bring ruin and desolation to the whole country.

The Church is the only power that can meet and ward off this tidal wave of infidelity. It should therefore be the religious duty of her children in this Canada of ours to guard well her resources, to see that she is not hampered in the free exercise of her prerogatives, that she may all the better combat the evil that is threatening society.

I was not in the House when Mr. O'Brien opened the debate, but I entered shortly after he began his speech, and I was struck by the entire absence of anything in his delivery. It was evidently a laboured and difficult effort for him. He was followed by Mr. Ryker, who, if not at all enthusiastic for his standpoint, had at least the merit of speaking with energy and making a tolerably fair argumentative speech in opposition to disallowance.

Mr. Clarke Wallace followed on the Orange side, but his speech was completely unimpressive. Then came the Hon. Peter Mitchell, who made a few remarks in explanation of the vote he intended to give and condemning the agitation fomented in Ontario by "fanatics," asserting that "we Protestants of Quebec are well enough able to take care of ourselves without any outside assistance."

Mr. Colby, of Stantest, came next, and made a most telling and gentlemanly speech. He spoke of the entire absence of religious bigotry in the Province of Quebec and how the Protestants felt that they had nothing whatever to complain of; how the Catholic Church is the great bulwark of society and how charity and good fellowship prevailed throughout the Province, and asserted that he, as a Protestant representative, had echoed the sentiments of his co-religionists.

Then a flutter of excitement ran through the House, when, on the following day, Mr. Dalton McCarthy rose to support the motion for disallowance. The House at once became hushed; heads were bent forward and every ear was open to catch the first words that fell from the speaker. He began by saying he did not intend speaking thus early in the debate, and that he rose last night because he had not done so "you, Mr. Speaker, would have called in the members and I would have lost the opportunity." He then attacked the Government for not defending their position and at once entered on a long legal and "theological" argument delivered without the slightest pretence to brilliancy and in a manner that produced weariness in the House.

He attacked his old chief, Sir John, and said his position was humiliating in the extreme. His arguments failed completely, however, in producing enthusiasm among his hearers. When he resumed his seat he was cheered, but there was a weakness in the applause that could not have been denied the speaker. The speech was completely unimpressive. Then Sir John Thompson rose to explain and defend the policy of the Government by refusing to disallow the measure. He began his speech at about 9 o'clock and spoke till 11:45. His speech was a masterpiece of eloquence united to legal and logical force. It was delivered in a smooth and fluent style, without repetition or redundancy of any kind, and every word came without effort, and I can only liken it to a clear and flowing river whose swift current swept every obstacle from before its onward course. When the hon. gentleman sat down, the House fairly shook with applause, which was again and again repeated. Every one felt that all other speeches would be commonplace after

this masterpiece of erudition. The Hon. Edward Blake crossed the House at once to congratulate Sir John on his magnificent effort. Mr. Dalton McCarthy was nowhere and the bombast and fury of the past few weeks was fairly wiped out. The speech of the Hon. Mr. Laurier cannot however be passed over. The hon. the leader of the Opposition made a masterly and passionate speech, pointing out the "fanatics" of Ontario that they cannot blot out the French language. The Jesuits can now rest quietly for some time to come.

VERITAS. P. S.—Since the defeat of the O'Brien resolutions the fanatics are beginning to say: "There is nothing left for us but annexation to the States!" Let them annex as soon as they like; we can stand it, if they can!

## IRELAND'S STRUGGLE.

### THE COERCIONISTS' WATERLOO.

IT is no matter of surprise that the adherents of a party should minimize the significance of their defeat in a particular constituency, for the practice is an every day occurrence, and some of the Tory papers endeavor to make it appear that Mr. Beaufoy's personal popularity is the cause of the grand victory achieved by the Gladstonian candidate at Kennington. There might be some ground for this consolation if the former majority against Mr. Beaufoy had been merely accidental, but the explanation will scarcely be satisfactory when a minority of 400 has been turned into a majority of 600. The almost universal verdict is, however, that the death knell of Coercion has been sounded by this pronouncement of the metropolis. This is virtually acknowledged by the London Standard which says: "No sensible Unionist will pretend to minimize the seriousness of this misfortune. All the explanations in the world will not deprive the figures of their unpleasant significance."

Before the election the Standard was still more positive as to the evil consequences which would result to the party if they would be beaten. A few days before the battle an editorial appeared in that journal from which the following is an extract: "Any apathy or remissness on the part of the Unionists which should lead to a Separatist victory of a decisive character would just now be attended with very unfortunate results. More is at issue in this contest than is usually at stake in by-elections. Though the Kennington election is nominally a bye-election, it will be assumed to possess exactly the same significance as if it were part of a general election; and the electors, therefore, should show themselves to be governed by imperial considerations only. If Mr. Beresford Hope (the Tory) keeps the seat, even though it be with a smaller majority, the Unionist party will have every reason to be satisfied. The event will raise a strong presumption that the metropolitan constituency in general have been influenced by circumstances (that is the Times forgeries) on which such great expectations have been built by the advocates of Home Rule. And even if a neck-and-neck race should end in Mr. Beresford Hope's defeat—a result we do not care to anticipate—we should be justified in drawing a similar conclusion. If no more votes are transferred from one side to the other, the result will be accounted for by the greater local interest of the successful candidate, there will be no lesson for Unionists to take to heart, except that they should have worked harder to secure a victory. But a majority in favor of Mr. Beaufoy large enough to show that some impression had been made in the more solid and coherent mass of the Liberal constituency would be a much more serious affair. An emphatic Conservative defeat at this moment would, undoubtedly, be a calamity. All that we are afraid of is that Kennington electors may see in the present conflict nothing but an ordinary bye-election, in which, by some strange kind of unwritten law, they are at liberty to think more of personal than of public considerations. We desire to impress upon them that this is not an election of that kind. It is one to which the whole country will look with the keenest interest."

United Ireland says in its notice of Mr. Bright's death: "Ireland will forget all the grievances against him at the price of his services of his old days, when his heart was warm, his mind bright and his eloquence irresistible. The real Bright died three years ago."

Mr. Patrick Egan, having been appointed American Minister to Chili, the Dublin Freeman's Journal says: "The appointment of Patrick Egan as American Minister to Chili will be truly felicitous. It is a comment on the policy toward Ireland pursued by England, where Mr. Egan is a hunted outlaw."

It is stated in the London dailies that an effort is now being made to dispose of the London Times to a limited liability company in order to give it a new start. The effort to ruin Mr. Parnell has brought disaster upon itself, as the present proprietors must have money to pay debts in connection with the Forgeries' Commission, and to meet the libel suits which have been begun against it. It has been proposed to sell the paper, to pay the losses out of the proceeds, and to divide the remainder among the present owners.

The Times there has been no more bitter foe to Ireland among the press of the whole Empire, and no more strenuous advocate of the Coercion policy of the Government. Its fate was richly deserved, as it has fallen into the pit it had prepared for the Irish leaders.

St. Patrick's day was celebrated at the Irish College in Rome with unusual éclat. Archbishop Stonor celebrated High Mass. A dinner was given at which Cardinals Borromeo and Bianchi, Archbishop Stonor,

and Bishops Keane, McQuade and Wigger were present.

The Daily News, in a scathing editorial, says that the utter collapse of Attorney-General Webster's defence is glaringly shown by the fact that, besides the Solicitor-General, Mr. Charles Hall was the only lawyer who attempted to support him in the debate in the House of Commons.

All know that there is in Ireland one law for the people and another for the police. Outrages upon person or property are most enormous crimes when committed by tenants who are goaded to violence by injuries, but policemen are allowed full liberty, even to the extent of committing murder, as in a recent case. They are sure of being protected by all the powers of the Government. A recent outrage, on which two policemen, Cusey and Davey were tried, was brought before two resident magistrates, Hodder and Keogh, at Ballyvaughan. Mr. Burns, a herdsman, swore that he caught them in the act of cutting a tail off a cow, and when he challenged them they first at him. These statements were corroborated by several witnesses. The crown was obliged to take up the prosecution, but contrary to all precedent, objected to allow the prosecutor to be represented by counsel, and the magistrates concurred, and Mr. Lynch, who appeared for the prosecutor, was refused a hearing. He pronounced the prosecution a bogus one, and so it proved to be for the case was dismissed and the policemen were put on duty again to repeat their outrages as they see fit.

Lord Salisbury declared in a speech at Watford on the 19th ult. that only a vote of want of confidence will induce the Government to resign. He also declared he would not discuss the forged letters or the much larger matters of accusation against the Irish leaders, which were now before an eminently competent and impartial tribunal. The Government had no interest in the letters. The commission had been appointed to consider far wider and more important charges. There had been a deal of public embracing of Parnell's leaders, but before expressing an opinion he would wait for the judgment of the commission.

Mr. O'Mahoney, editor of the Tipperary Nationalist, has been sentenced to two months' imprisonment under the Crimes Act for intimidation.

A most enthusiastic demonstration took place in the Philadelphia Academy of Music on the 19th ult., to commemorate the triumph of Mr. Parnell over his maligners. Five thousand persons were present, being all that the hall would contain with the utmost crowding. Governor Beaver presided, and made the opening address, which was both eloquent and effective, though brief. After stating the object of the meeting, and telling of the preliminary fight which arose from the dastardly attack made upon the character of Mr. Parnell he continued: "Charles Stewart Parnell, you are the victor in this preliminary fight. You have fought the first skirmish encounter, and the skirmish on the other side are commencing. Now you are on the fighting line, with every prospect of success, and we are here to bid you God speed and wish you victory!"

"There is more than this, too. At the close of our great war the people took care of the leaders. They built homes for Meade, Grant, and Sherman, and they saw that they did not want for the necessities of life. And now the people of Philadelphia come to say to Parnell, that so far as their share is concerned, 'You have fought a good fight. We will see to it that your wants are provided for.' We say to Parnell: 'Go on with your fight; we will furnish the stevedores of war.'" (Ringing applause.)

A series of resolutions was passed extending the sympathy of the people of Philadelphia to Parnell and his compatriots in the struggle in which they now engaged, and congratulated him upon his recent triumph over malicious intrigue; they also felicitated the Liberal party toward Ireland, and expressed confidence in the sagacity of its venerable leader, William Ewart Gladstone. The resolutions also conveyed the expression of surprise with which the fact was received that British spies are employed in our army to further the purpose of the British Government, as developed during the progress of the Commission, and finally that "the assemblage of citizens of Philadelphia, in meeting assembled, representing, as it does, the educated sentiment of the community, hereby pledges its moral and material support to Charles Stewart Parnell and his patriotic associates in all lawful means they may take to further the advancement of legislative independence in Ireland."

Speeches were also made by Attorney-General Cassidy, Charles Emery Smith, Editor of the Philadelphia Press, and by several Protestant ministers, in which the connivance of the Government, and especially the position taken by Attorney-General Webster were condemned in the strongest terms. Mr. Cassidy said on behalf of the profession that "no such toadyism and deprecation of the high office of a lawyer was ever witnessed as that exhibited by the Attorney-General in his presentation of Mr. Parnell. He was the hired counsel for the Times, not the Attorney-General of a great people."

The meeting subscribed \$10,000 to the Parnell Defence Fund, and Governor Beaver sent the following cablegram to Mr. Parnell: "I presided last night at the largest mass-meeting of Philadelphia's representative citizens held for many years, at which \$10,000 was subscribed to your Defence Fund. Resolutions were unanimously adopted pledging you our continued moral and material support, congratulating you on your triumphant vindication and bidding you and your patriotic colleagues God-speed in your noble work."

The Philadelphia American gives its view of Lord Salisbury's latest insinuation, that still the Special Commission may find Mr. Parnell guilty of something.

Undoubtedly they would do so if Lord Salisbury and his Government were to have their way. It was for this that the Government had its own partisans appointed to the Commission; but unprejudiced onlookers will judge as does the American; and the people of the United States are of one sentiment with that journal. It says: "Lord Salisbury declines to regard the case as having to militate favorably to Mr. Parnell, and reminds an English audience that there were other charges besides those based on the letters, and that the three judges have not made their report. But the letters were the only direct evidence to prove that Mr. Parnell and his friends had any guilty knowledge of the deeds of the Invictibles and similar groups, or had expressed any approval of them. Apart from the letters the Times proved nothing; and it has closed its case. As for what the judges may say, nobody need much care except themselves. It is their good name which is at stake now, and that of the English bench they represent, not Mr. Parnell's. Should they make such a declaration as Lord Salisbury would like them to make—such as he undoubtedly would make if he were in their place—they will only remind men that the bench has had its Jeffreys and its Eldons as well as its Hales and its Mansfields."

At Fermanagh Petty Sessions three girls were prosecuted for calling police sergeant Doonan "raider." The magistrate informed them that they might be sent to prison for twelve months for their crime, but Sergeant Doonan was satisfied with an apology. Such is Coercion law.

## FROM HAMILTON.

SPECIAL TO THE CATHOLIC RECORD. SOLEMNITY OF THE FEAST OF THE ANNUNCIATION.

The regulations of the Church in regard to the festivals of the year as they come around are most instructive. In Lent her altars are stripped of their ornaments and draped in penitential purple. Her priests are vested in the same suggestive hue. The joyous Gloria is omitted from her ritual. The music is solemn, and her children are instructed to enter into the spirit of this holy time, and prepare themselves for the great festival of Easter, and by celebrating this feast in a proper manner they are celebrating their own resurrection from the death of sin and its consequences. But when a festival occurs during Lent a great change takes place. Once more her altars are decorated in a lavish manner. Her priests are clothed in brilliant vestments. Her music is joyous. The Gloria once more reverberates through the vaulted arches, and our Holy Mother Church seems to forget that she is in the midst of the solemn season dedicated in a special manner to fasting and penance.

The above solemnity was appropriately celebrated in St. Mary's Church here by a solemn High Mass, the celebrant being Rev. D. F. Best, O. C. C., Rev. P. J. Feehan, O. C. C., Niagara Falls, diocesan; and Rev. M. T. Hahn, diocesan. Very Rev. V. G. Heenan and Rev. P. J. Madigan were present in the sanctuary. An interesting feature of the occasion was that the celebrant, who is one of the two sons of A. C. Best, Esq., of this city, who were lately ordained, was brought up in the parish; and at the altar where he celebrated the Holy Sacrifice on this occasion he frequently assisted in the humble capacity of an acolyte. Here he made his first communion, was confirmed, and from time to time partook of that life giving Food which he administered to others on this solemn occasion.

The sermon was preached by Father Feehan on the gospel of the day and was most eloquent and instructive throughout. We offer our congratulations to Father Best and wish him many years of usefulness in his sacred calling. We also congratulate his parents and family on this happy occasion; for to the good Catholic father and mother it is always a source of much happiness to have a son consecrated to the service of the Most High in the ranks of the holy priesthood. We understand Father Best will be for the present stationed at Niagara Falls as assistant to Father Feehan. L. K. Hamilton, April 1st, 1889.

Since writing the above I regret to learn of the death of Rev. Father McIntosh, of Dundas. The sad event occurred at the residence of Providence, Dundas, early this morning. Father McIntosh was only ordained about a year ago and gave promise of many years of usefulness in his chosen calling; but he to whom he dedicated his life called him to Himself. Requiescat in pace.

## KIND WORDS.

Ottawa, March 29, 1889.

DEAR SIR—Enclosed please find amount of subscription. I am very well pleased with the Record. It is edited with marked ability, and the selections are most interesting, instructive and readable. No Catholic parent in Ontario at least, who can afford the subscription and who desires to place in the hands of his children a journal eminently calculated to strengthen them in the faith and improve their morals, should be without the Record. Wishing you the fullest measure of success in your most useful and laudable undertaking, I am, dear sir, truly yours, JAS. G. MOYLAN, The Publisher of the RECORD, LONDON.

WARNER'S Safe Cure removes defective vision or sight. Why? Because it gets rid of the poisonous kidney acid circulating in the blood. Impaired vision is caused by advanced kidney disease, another name for Bright's disease, which shows its symptoms in the cause, when normal vision returns.







Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANNEAS M'DONNELL DAWSON, LL. D., F. R. S.

ANDREW CARRUTHERS AND HIS TIME.

Conversions were not as yet very frequent in Scotland. That they were not impossible, however, circumstances occasionally showed. Towards the close of Bishop Carruthers' career, in the year 1860, Viscount Fielding came to Edinburgh in order to be received into the Church, together with Lady Fielding. They applied to the coadjutor bishop, before whom they made their abjuration. This had scarcely been done when the Viscount's father, the Earl of Denbigh, accompanied by his chaplain, the Rev. Mr. Baylee, arrived, in the hope of being able to prevent his son and daughter-in-law from taking what he considered a false step. To his great mortification, however, it was too late. As to make amends he and his clerical friend sought and obtained an interview with Bishop Gillis, at which Mr. Baylee raised a discussion on several tenets of the Catholic Church. The conversation, or conference, lasted three hours, but led to no result. Soon after, Mr. Baylee published a very unfair account of the interview in the morning Herald. Bishop Gillis was obliged, in consequence, to insert in the same paper a counter statement for his own vindication. An unprofitable newspaper correspondence was the result. But it was not of long continuance. It lasted, however, long enough to show how little justice was to be expected from the public press of the time. The unfairness of the Herald's report imposed on Bishop Gillis the necessity of publishing a pamphlet, in which he gave in detail the facts and arguments that had been brought forward. This work, although it had no effect on the opinions and prejudices of Mr. Baylee and his right honorable patron, was calculated, along with the coadjutor's other learned writings, to win for him, apart from his episcopal character, a high place among men of letters.

Another able writer of the time among Catholics was the Reverend James Strachan, a graduate of Cambridge and a convert to the Catholic faith. Of Mr. Strachan's ability as a writer and lecturer we need no better proof than the elegant lectures which he delivered at Edinburgh, and which gave so much delight to all who heard them.

Mr. William Turnbull, a member of the Edinburgh bar, was well known in those times as a man of letters and a zealous antiquary. He was for some time secretary to the Society of Antiquaries of Scotland, and was succeeded in that office by Principal Sir Daniel Wilson, now at Toronto. Mr. Turnbull, like Mr. Strachan, was a convert to the Catholic religion. Dr. Kemp, of the medical profession, was also a convert, and did honor to his profession by the elegance of his writings. Another convert, Sir William Drummond Stewart, was one of the first who travelled through America, and explored the Rocky Mountains of America, and was well known throughout those wild regions as "the hospitable Scotchman." What he wrote about his travels entitles him to honorable mention among literary men. His nice appreciation of the fine arts was well shown in the tasteful decorations and whole style of the elegant chapel which, at a cost of £16,000, he erected near his family mansion, Murthly castle.

James Browne, LL. D., who so well illustrated portions of Scottish history, and who was also a convert to the Catholic faith, fills, and is well entitled to fill, a high place among the literary characters of the time. The brothers, Alexander and George Milne, of the British army, grandsons of Lord Glenelg of the Court of Session (the Supreme Court of Scotland), and sons of Colonel Miller, who fell at Waterloo, are well entitled to an honorable place among the distinguished converts of the period.

If correct, elegant and judicious composition of sermons can give any claim to literary reputation it is eminently belonged to the Rev. Alexander Badenoch. It is to be regretted that he left no writing to impart instruction and perpetuate his memory. The ex-king of France, Charles X., who attended regularly at St. Mary's church, where Mr. Badenoch was the senior priest, was heard to say that he showed much feeling in his sermons. Mr. Smith, editor of the Catholic Magazine of those times, and the first that appeared, must not be forgotten. His work ably promoted the cause of letters as well as that of religion. The mission that his best benefactor when John Menzies, Esq. of Pitloids, departed this life on the 11th of October 1843. Bishop Gillis returned from an intended tour to Germany in time for the funeral, which was conducted with all the pomp becoming a friend of the Church who was so deeply lamented. Bishops Kyle and Murdoch were present, together with many of the clergy from various parts of Scotland. The Guild brethren, in full costume, appearing in procession from St. Mary's church to the chapel of St. Margaret's convent, where the internment took place, added much to the solemnity of the services. Meanwhile, some of the populace mistook the brethren for priests; and certain murmurings were heard about so many "Romish" priests being in the city. This may not have amounted to much. Nevertheless, the police officers thought it advisable that the Guild men should not return in their uniform; and counselled them accordingly. Bishop Carruthers was unavoidably absent, being from home and not having had notice in time. Mr. Menzies' testamentary settlements had been partly executed in 1834. To St. Margaret's convent he bequeathed a considerable sum of money together with a small landed estate, for the benefit of the community established there. Bishop Gillis he appointed his residuary legatee, and willed to him, besides the property and house of Greenhill, where Mr. Menzies had spent the last years of his life, and, along with it, the plate and furniture. The library also he left to the

bishop during his life, appointing that it should afterwards belong to the future college of the eastern district. The testator directed, moreover, that the debts of the two churches of Edinburgh should be paid out of his funds. Lezacies were left to each of the three Vicars Apostolic for building new churches in the Highland portions of the Western district, and for erecting a new church at Aberdeen. In addition there were several bequests to individuals; so that almost the whole of Mr. Menzies' property was devised for ecclesiastical and charitable purposes in Scotland.

Soon after the appointment and consecration of Dr. Gillis as coadjutor Bishop Carruthers had good reason to congratulate himself on the diplomatic ability and success of the newly appointed bishop in obtaining additional funds for the use of the mission. Hitherto the society for the Propagation of the Faith, which originated at Lyons in 1822 and had one of its directing councils at Paris, had confined its benefactions to missions outside of Europe. When Bishop Gillis applied for some aid to the struggling missions of Scotland the reply was given that the society could not deviate from the purpose for which it was founded, even in favor of the poorest European mission. The bishop was not to be defeated. Availing himself of his acquaintance in France, and finding himself sustained in his views by several religious and influential persons, he set about establishing another charitable society for giving assistance in European missionary countries, on the same plan as that of the institution already in existence. In this endeavor he was eminently successful. The devout Catholics, who at first favored his views, and lent him their countenance, continuing to sustain him, the new institution, called *L'œuvre du Catholicisme en Europe* (the work of Catholicity in Europe), was established at Paris. The prospect of this undertaking were in a short time so good that the first society became alarmed for its prosperity. Its councils, dreading the influence of the rival institution, laid the whole case before the Holy See. It was there decided that there should be only one society, as the interests of two rival societies might often clash and injure each other. It would tend more to promote the general good, that the missions of all countries, whether European or other, should in future, receive aid in proportion to the necessities of each mission and the means at command of the society for granting aid. It was, no doubt, cause of regret that a good work with such excellent prospects, should be abandoned. Meanwhile, it had produced its fruit. The council of the original, or rather, the united society entertained favorably the case of the Scotch missions and ever since they have shared abundantly in its distributions.

The influence of the coadjutor was still further employed in obtaining that all that remained of the library of the Scotch college should be transferred to Blair's. In May, 1839, he returned to Scotland.

A singularly distinguished son of Scotland, where were spent the earlier years of his ecclesiastical career, justly claims honorable mention here. Urged by his ascendant zeal to his reward, the Rev. Alexander McDonnell of Kingston, had traversed the Atlantic Ocean and revisited to scenes of his earlier labors in order to obtain some assistance for his recently established diocese in Canada. It was not, however, the will of the Great Master that he should continue his work in the vineyard; and he was called suddenly to his reward, a few days after his arrival at Dunfermline, in Scotland, on the 14th day of January, 1840. (For details see Biography by Chevalier W. J. McDonnell, of Toronto, Canada.) It was resolved, on the occasion, to do the greatest possible honor, as was fitting in the case of a prelate who had been so eminent in his day as a bishop, and, in trying times, had rendered signal service to both Church and State. The remains were conveyed to Edinburgh in order to be temporarily deposited in the vaults of the chapel of St. Margaret's convent. The funeral services were conducted with extraordinary pomp at St. Mary's church. Nothing of the kind so splendid had been seen at Edinburgh since Royalty ceased to have its abode at the Scottish capital. A magnificent funeral car was provided, a procession formed, and all that was mortal of the great bishop conveyed to the convent, there to wait transference to the seat of his Canadian diocese. Twenty years later one of his successors, Bishop Horan, effected the change and laid down in their final resting place the remains of Kingston's first bishop.

When Bishop Carruthers gave over the charge of Edinburgh and its two churches to his coadjutor, the latter made several improvements in St. Mary's church. The pews were in great part renewed. A new altar with appropriate furniture, and a new pulpit were erected. A screen of elaborately carved oak was placed at great cost around the sanctuary, and within it an episcopal throne and a choir organ. The chief organ, meanwhile, was repaired and enlarged, and the church newly painted and decorated within. The house in which resided the bishop and clergy was also considerably improved. The walls were raised a few feet and new furniture provided. It was at the time also that Dr. Gillis, with the consent of the bishop, instituted the Holy Guild of St. Joseph. It was his good fortune also to favor the establishment in Edinburgh of the well known Society of St. Vincent of Paul. This brotherhood that follows so closely in the footsteps of its sainted patron, although it originated in Paris so late as 1833, in a short time had branches in every country where there are Catholics. At Edinburgh there are three confederations.

At this time (1846) Mr. Frederick Monod, a Calvinist minister, directed, under the auspices of the Free Church of Scotland, a volume of calumnies and misrepresentations against the Catholic Church. The bishop considered it his duty to reply. He accordingly prepared an elaborate refutation of Mr. Monod's book and addressed it to the assembly of the Free Church, which was then in session. No answer was returned, and it is not known what im-

pression the bishop's work produced on the Free Church mind; but the volume remains a monument of its author's learning, moderation and literary skill. Bishop Carruthers, at his advanced age, could ill dispense, even temporarily, with the presence at Edinburgh and aid of his coadjutor. It was, nevertheless, resolved that the letters should proceed to Katisbon in Bavaria, as representative of the Vicars Apostolic of Scotland, in order to obtain if possible, that on the decease of the last Scotch Benedictine, Prior Deason (Dawson), the monastery of St. James should be secularized and converted into a seminary for the Scotch missions. Such a demand was not unreasonable, as all the properties connected with the monastery, had been gifted to it by Scotchmen, noblemen and others interested in the cause of Scotch education. The bishop had taken care to provide himself with letters of introduction from the ex-royal family of France. He succeeded, moreover, in interesting in favor of his view the Bishop of Ratisbon and the surviving religious. He then repaired to Munich and obtained an audience of the king, who received him with favor, entertained his application, and referred him for a final answer to his minister for ecclesiastical affairs. It appears to have been no easy matter for this minister to manufacture a reply. For it was not given till after a delay of four months, when a cryptic answer was refused, and a three months out, at the same time, that if the monastery were not supplied with subjects, Scotch Benedictines, within six months, it would be delivered to Barvarian members of the same order. The bishop replied to this extraordinary state paper, which was wholly founded on erroneous assumptions, in a memorial which was called "Reclamations," and which set forth the claims and rights of the Scotch mission to the whole property proving beyond question, that it was the intention of the founders and benefactors to promote the cause of the Catholic religion in Scotland, and not to benefit the Barvarians. He pointed out, moreover, how unjust it would be to alienate the seminary from the Scotch mission, declaring that he would not consent to an act of spoliation. The Barvarian ministry were proof against argument. Meanwhile Bishop Gillis submitted the memorial to Lord Palmerston, at the time Foreign Secretary, and requested him to use his influence with the court of Barvaria in order to obtain more reasonable terms. The British minister promised to give his aid and suggested that the memorial should be presented to him in a more condensed form. This was done; and the Government, through their envoy at Munich, Mr. Milbank, made a representation to the Barvarian ministry. This action was not without its effect. The threatened measure was suspended, and the matter in question was referred for final decision to the Holy See. There even, the biggish spirit of the Barvarian ministry so far prevailed that only £10,000 was allowed to Scotland in lieu of all the properties bestowed by Scotch men on the monastery of St. James of Ratisbon. It was a condition of this decision that the sum mentioned should be applied in aid of additions to the Scotch college at Rome. The negotiations lasted eight months, the two or three last of which the bishop spent at Bruges. In March, 1849, he returned to Edinburgh.

The pontificate of Bishop Carruthers was further illustrated by the sojourn for some years, at Edinburgh of the ex-king, Charles X., and the exiled royal family of France. All kind of royal attentions were shown them by the bishop, his coadjutor, the Rev. Alexander Badenoch, and the other priests of the time. A special pew was fitted up for them in St. Mary's church, where they regularly attended, and a private passage opened from the bishop's house to the church.

One of the latest acts of the bishop, now far advanced in years, was to preside at the re-opening of the enlarged and improved Church of St. John, at Perth. He asked on that occasion the writer, who had preached in the forenoon, to give a second sermon at the Vesper service. On the latter suggesting that it would be more acceptable to the congregation to hear a few words from their bishop, the aged prelate addressed to them a short but very feeling allocution.

It was a source of great consolation to the venerable bishop in his declining years to observe the progress which religion had made during his comparatively short pontificate. The number of churches and clergy had increased and was still increasing; the cause of Catholic education was daily gaining ground; Catholics from being a disliked and dreaded sect, were become popular; religious societies had begun to be introduced; the community of St. Margaret's, with its two houses, had gained by its successful pains in the work of education and its charitable care of the sick, the respect and esteem of the general public. The bishop was now eighty-three years of age, and having lived to witness all that he could expect or hope for, he was prepared to say, like the saintly Simeon, "Now, O Lord, dismiss Thy servant in peace for my eyes have seen the advance of Thy salvation."

He was still active, however, and persevered in visiting the missions; inasmuch, that it was remarked that he thought he could never do enough of duty. His last visit was to Dunfermline, the chief seat of the Fifeshire missions, which he had caused to be founded. He was there the guest of the writer for the better part of a day; and after an early dinner returned to Edinburgh, apparently in his usual good health. He had scarcely reached the city, however, when he was attacked with the typhus fever, which, in its fatal course of eleven days, put an end to his career, but not until after he had participated in all the consolations of religion and set a bright example of Christian fortitude and patience. His death was generally lamented and spoken of in the public prints as that of "the much beloved prelate."

TO BE CONTINUED.

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inexplicable degree the man has for the "Emerald"

and of the stranger that... the "Isle of Saints,"... the faith of their...

one will deny; rather would be tread on its verdant slopes and green mountains with his life threatened by starvation than become an inhabitant of another land, and rarely does he so till forced to. Well may the saying of the Irish poet, Goldsmith, be applied to all Irishmen:

"The patriot's boast we find wherever we roam, His first, best country ever is at home."

Though scattered all over the surface of the inhabitable globe, ever and always does the Irishman speak with words of praise, and in terms of endearment of his native land, and never does he tire to sing songs in her praise and extol the beauty of her unrivalled scenery. It may be asked why did the Irish, if they loved Ireland so much, ever leave it. In reply I would say it was caused by centuries of extreme privations, by famine and evictions arising from the unholty confiscation of their righteous inheritance. Their love of liberty being oft times disappointed at home they sought for that "sweet liberty" across the seas, where there existed no intolerance, no state Church, with all its oppression. In a word, they had either to leave or leave the soil which holds the Irish of their forefathers. Generally it is poverty that compels him to quit his native country, and poverty has many disadvantages.

The fortuity of the Irish forced to leave Ireland settled in different parts of the United States, especially in its population cities, and became still a strong factor in American politics. They never forgot to use their influence in behalf of Ireland and to keep the attention of England drawn to Ireland's many needs. Even descendants of Irishmen had a love for Ireland that if it was romantic yet was sincere. They ever and always sympathized with her in her continual struggle for her national rights and restoration of liberty and never more so than at present, or was their material and moral support ever more necessary. Always did the American Irish, in their charity, give generously for the support of their relatives in the fatherland and at present they universally and voluntarily contribute to a fund for the defence of the brave Irish leaders who are alien court cases and freed from the criminal and malignant charges preferred against them.

The destinies of nations are in the hands of God, and when a nation is to regain its first liberty, the free exercise of its faith and religion, God ever provides a leader for His people, and such a leader in bygone days was Daniel O'Connell, identified in Ireland as the "Liberator" and in England as the "Irish Agitator."

"Great champion of his country's rights To Erin's foes denied; A lamb when stroked, but in the conflict A strong unyielding giant."

He was a man of generous spirit, of a most tender heart, enriched with the stores of varied learning. Yet all seemed lost to him because he was an Irishman and a Catholic. He devoted himself to the glory of God, to the liberation of God's Church, and to the emancipation of His people. He procured for millions of his countrymen Catholic emancipation, thus gaining for them the first installment of liberty they had for centuries. To Irishmen there is no name more familiar, more venerated, that represents more acknowledged greatness, and what name do all Irishmen with more fond memory recall than that of Daniel O'Connell?

I wish also to mention a contemporary of the great statesman Daniel O'Connell, I refer to Father Mathew, the Apostle of Temperance. A man he was who tried to uplift and raise to a higher standard the morality of his people, but the curse of drink killed and defeated him at every turn. The good Father resorted to temperance, and countless members embraced the cause, and by joining Father Mathew many were the charges from misery and want to comfort and happiness. It bettered the condition of every one, rich and poor alike, and banished troubles from the thousands of homes. And, my dear friends, what temperance was capable of doing then it is capable of doing now. There are thousands of men living in Ireland day who took the pledge from Father Mathew and hold it still, and I have no doubt but that there may be some among this congregation, and these men are living testimonies to the good temperance has done and can do for Ireland.

Scarcely can we comprehend how one man could do so much good for his fellow countrymen; but truthfully can it be said in his honor that Father Mathew did more to uplift the moral and social condition of his fellow-countrymen than any one man has ever done. I feel my lecture would be incomplete if I failed to mention the hero of our own times, Charles Stewart Parnell. He has faith fully, under showers of calumny and abuse, carried forward to certain victory the Irish cause. In Ireland's darkest hour he never wavered, and, with the valor of the patriot and the wisdom of the statesman, he has safely guided Ireland's destinies through the last dark hour of her history. Long before this century closes the hopes and aspirations, that have been so long deferred, will be crowned with success when the banner of Home Rule shall proudly wave from above the Legislative Halls of emancipated Ireland. Then shall that "Grand Old Man," Hon. W. E. Gladstone, see achieved the object of the noble efforts he has put forth in the cause of human freedom, when C. S. Parnell shall preside over an Irish Parliament, and the gratitude of millions of Irish hearts shall rise as a sweet incense to bless his name.

Let us all hope that the day is not far distant when Tara's Halls may be rebuilt and an Irish Parliament return to College Green and when such domestic legislation is procured then and not till then will there be a true and genial feeling of union between the two countries, Ireland and England, and there will dawn a brighter and a better future for both. It is said that our race is a race that has almost "hoped against hope," yet never was the horizon brighter than at present, and never in centuries has there been a more thankful.

In conclusion I beg leave to thank you for the kind attention you have given me and I would ask you all, as a mark of your love for old Ireland, in honor of St.

Patrick, and in thanksgiving for the faith he gave you, in memory of all your fathers suffered for that faith, to ever cherish the name of St. Patrick in joyful remembrance, and guard the faith he has given you as a sacred inheritance, and let us be all that Irishmen ought to be.

IN PICTON.

One of the largest crowds that ever filled St. Gregory's church assembled there on Sunday, 17th March. Special services were held in honor of Ireland's patron saint. People from all parts of the mission came to join in celebrating the feast of St. Patrick, and as Father McDonagh announced the previous Sunday he wished as many as could possibly approach Holy Communion to do so, as there was no way more worthy to celebrate the great festival. In accordance with his request fully three-fourths of the large congregation received Holy Communion. No doubt many a communion was offered up with the intention and the hope that the dawn of liberty might smile over the land that grows green before another anniversary of the 17th rolls around. A more edifying sight could not have been witnessed than such a large crowd approaching the altar rails, with shamrocks in their coats and dresses. It served to show that the faith implanted by St. Patrick some fourteen hundred years ago was not dying out, and that St. Patrick's prayer was heard that his faith might never be lost. It was also a proof of widening and deepening and rolling onward like a mighty river in the history of that nation, which he won over from a debasing heathenism to the singular destiny, not only of witnessing with unflinching fidelity to the truth, but to be the standard bearer of the faith in the nineteenth century among all nations.

Peter's Grand Mass was sung by the full choir, and rendered in a manner worthy of the occasion. After Mass Father McDonagh delivered a very powerful, instructive sermon. Grand Veepers and Benediction were sung in the evening.

The concert on Monday evening was a most unqualified success. The hall was crowded to the doors and standing room was hardly to be obtained. The splendidly rendered programme was well worthy of the large audience. Every performer was a star and every number a gem. The Citizens' Band played beautiful Irish selections. Prof. Ketchum sang "Old Turkey" in fine voice and was cheered. Miss Gillette's recitations were a prominent feature of the evening, and proved her an artist of superior ability. To say that the audience were delighted and enthusiastic in their appreciation of her efforts is to put it in a very mild way; they were simply wild, and the well merited recalls seemed to burst unaccountably and spontaneously and vociferously from every one in the house. Miss Carrie Bauff made a pleasing impression. Her sweet rich voice found many admirers and she was cheered every time. Her last selection, a lovely Scotch ditty, was probably the favorite and was exquisitely rendered. Mr. J. Redmond, Jr., a favorite veteran of the foot lights, was as usual welcomed with satisfaction. A Camille Demouline's "Tallies, a Noel, a Feron, a Chevier, with a host of others similarly corrupt. Can it, then, after all this, be a matter of astonishment that the Pope and Catholic Princes should recall men whose services are so much required, and whose high worth has been acknowledged by the great Leims. For ever it is to discover of whom Bacon has said: "To discover of the best model of education, the surest way is to consult the schools of the Jesuits."

The learned and impartial Grotius, in his work "Annales de répub. Grecie," in 194, renders the following high tribute to the Jesuits: "Mores inculpati, bonæ artes, magna in vulgaribus acerbioribusque vitæ sanctimoniam sapienter inculcantes, fideliter parent. Novissimum omnium sectarum priores ista vicerunt, hoc ipso cæteris invidiis."

"Of irreproachable manner—cultivating useful arts; they exercise a great authority over the people, because of the sanctity of their lives. They rule with wisdom, they obey with fidelity. Their order, although the youngest, is followed by rapturous applause. Mr. Mackie's comic songs were well received and much applauded.

Father Hogan, of Napanee, was present with our pastor and Father McDonagh. The committee in charge of the concert was composed of Messrs. J. Redmond, J. Burke, and Fitzfouringan. It is very gratifying to the Catholics of Picton to know that while the anti Jesuit crusade is raging throughout Ontario, not a word has been heard from a layman or minister of our fair country, crying down the great, noble and self sacrificing men of the Society of Jesus. They are the great educators of our country, and have done more for civilization than all the other sects combined. They are men whose names are a shining light to our Church. If bigots would read the early history of France, or indeed, of almost every other country, they would find nearly all the great scientific discoveries were men who received their training at the hands of the Jesuits. In the face of all this fanaticism will assert that they are a menace to the prosperity of a country. Thanks to our late respected pastor, Father Brennan, the good work of cementing a bond of friendship between Catholics and Protestants was accomplished during his pastorate. When he came he found bigotry rampant on all sides, but he soon broke down the barriers, and made the Catholic religion respected by all. To-day no country in Canada is less free from religious strife, as all bear in mind the words of Christ, "Love your neighbor as yourself." Father McDonagh is also pursuing the same laudable course. "Respect your Church and yourself and people will respect you," is the motto he places before his people.

Ulcerated Stomach.

"For three years I was unable to work, suffering from ulcerated stomach. Medical aid having failed, I was told to try Burdock Blood Bitters, of which 7 bottles made a permanent cure. This was two years ago, and I feel that I have to thank B. B. B. for being alive and well to-day." Mrs. Rose Ann McCloskey, Marmora, Ont.

THE JESUITS. SIX LETTERS IN THEIR DEFENCE.

LETTER III.

Since the publication of my last letter I have met with the following Protestant testimony in favour of the Jesuits, which I deem too important to be withheld from the public, and which I will accordingly introduce previously to entering upon an examination of the charge of Regicide, as promised in my last.

In a letter addressed in the year 1825, by M. Kern, Professor in the University of Göttingen, to Doctor Tschirner, in answer to certain strictures published by the latter against the Jesuits, the writer thus speaks:

"But who are at this day the enemies of the Jesuits? they are of two classes: those who do not know them, and Atheists and Revolutionary Philosophers. But every right minded man should admire that which is the object of the hatred of such characters; for we may be assured that their, either religion, or justice, or subordination, is at stake. The re-establishment of this celebrated order, so far from causing any disturbance, should, on the contrary, be regarded as a happy omen in our times. In its organization and its tendency is to be found the most powerful safeguard against the results of the doctrines of impiety and insubordination; and this order is also the ally of Protestants themselves. John de Muller goes so far as to say that 'it constitutes a common bulwark of defence for all lawful authority.' The Jesuits attack evil in its very root by educating youth in the fear of God, and in obedience. It is true they will not teach Protestantism, but have we a right to require that Catholics should teach Protestant doctrines that those of their own Church? Have we seen, in times past, doctrines issuing from the colleges of the Jesuits similar to those of our modern schools? Have they preached up the sovereignty of the people and all its mournful consequences, as is done in the present day in our Protestant universities? Hostility to kindly words has been imputed to them, but of this kind of hostility they were wholly acquitted by Henry IV, King of France, and at a later period under Louis XV, by an assembly of Bishops convened by authority of that Monarch. Experience proves to us what rapid progress revolutionary doctrines have made since the suppression of the Jesuits; the English nation, Dallas, declares that everywhere on the Continent the colleges of the Jesuits are replaced by Philosophical Universities, in which faith and reason have ceased to be united in education. Reason, with all its errors, is preferred as being that which is most noble in man. Faith has been abandoned, and impiety derided as superstitions.

In 1773 Clement XIV, suppressed the order of St. Ignatius. In 1793 a King of France was beheaded, and temples were opened to deified Reason. During two centuries the *clere* of the French Noblesse were educated by the Jesuits, in their college of Clermont, at Paris, in a love of religion, of science, and of country. In a brief space, after the dismissal of these skillful masters, the same college cast upon society a Robespierre, a Camille Desmoulins, a Tallien, a Noel, a Feron, a Chevier, with a host of others similarly corrupt. Can it, then, after all this, be a matter of astonishment that the Pope and Catholic Princes should recall men whose services are so much required, and whose high worth has been acknowledged by the great Leims. For ever it is to discover of whom Bacon has said: "To discover of the best model of education, the surest way is to consult the schools of the Jesuits."

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