

On First Seeing a Statue of the Immaculate Virgin.

(Designed from Murillo's)
In many a city
A block of snow white marble
First saw the host of angels...

These lines will be read with more interest
if we venture to reveal that S. M. S. is
Miss Mary Sullivan...

ERUITE DE COXE:

A PRESBYTERIAN WRITER ADMITS THAT
THE "BISHOP" OF WESTERN YORK,
DR. COXE, IS BADLY FLOORED—BUT BELIEVES
THAT THE JESUITS ARE KNAVES...

The following article on "Bishop" Coxe,
of Buffalo, appears in the last number of
the New York Evangelist:

"DIFFICULTY OF ATTACKING THE
JESUITS—During the present autumn,
the Jesuit theology, or rather casuistry,
has been the subject of a very lively
discussion between Bishop A. C. Coxe and the
Roman theologians of Buffalo, in which city
the Bishop dwells. This controversy, as
remarkable for the feebleness with which
the Protestant side of it was managed, as
for the unexpected vigor displayed by the
Romanists, contains a moral of much
importance as to warrant a somewhat
particular account of it.

"Some time in September, the Bishop,
in a published address to the clergy of the
diocese, took occasion to animadvert
severely upon the Jesuits in view of the
restoration of their order by the present
Pontiff, and of the proposed establishment
of a great Jesuit college in Washington.
This, the Bishop feared, would be a centre
of dangerous intrigue with our politics,
and he proposed to depict the danger to
our institutions in very alarming
colors. He pointed out the stupid
ignorance of our American people to the
ever watchful, insidious and determined
advances of Romanism, bearing with
special severity upon the Jesuits and their
growing power, and not scrupling to call
them 'those burglars of the intellect.'"

"Immediately thereafter appeared in the
Buffalo Express a short, pointed reply to
the Bishop, vindicating the Jesuits as the
civilizers of the Indians, as more devoted
missionaries than others, as eminent the
world over for their profound and various
learning, and for their remarkable skill
and success in the work of education."

"This drew the fire of the Bishop again,
in a letter in which he charged upon the
Jesuits the old reproach of holding and
preaching by the maxim that 'the end
justifies the means.' 'This,' he said, 'is
one of the 'privileges' included in the
wholesale restorations of Leo XIII. Nobody
acquainted with the Secunda Monita, or with
Pascari's Provincial Letters, can have any
doubt as to their maxim, that 'the end
justifies the means,' nor of their consistency
in working under it.'

"A rejoinder to this letter came
promptly, offering to pay the Bishop
\$1,000 if he would make good his charge.
Said the writer: 'If Bishop Coxe can show
from the authentic words of any one of
the thousands of authors of the Society of
Jesus, that the Jesuits teach the principle
that the end justifies the means, he shall
receive the reward of \$1,000, payable at
Canisius College of this city.'

HERE NOW WAS THE PINCH.
Here was the point at which, if the
Bishop was really able to substantiate his
charge, he should come to the front with
chapter and verse and a pertinent quotation.
But just here he really allowed himself,
whether from fatuity or fatal weakness,
to be ingloriously routed and driven off
to the scratch with authorities, he loquaciously
waved the whole controversy, said it was
easy (!) to gratify his opponents, that he
would not claim the reward, but told them
they were quite as likely to pay the
money to the Church Home on Rhode Is-
land street. He referred them to the
Encyclopaedia Britannica, Vol. XIII, p.
651, in which we are told that 'Pascari's
centuries have in the main been justified
by the subsequent teachings of the Society,'
and are given some quotations to
substantiate the charge from leading
Jesuit theologians."

THIS MANIFESTLY IS A CONCLUSION SO
THAT, AS MIGHT HAVE BEEN EXPECTED,
the Jesuit doctors began swarming in triumph
about the vanquished Bishop. Out came
a bold and direct challenge to him from
Theodore Van Rossum, S. J., President of
Canisius College, and this was followed
up by an elaborate article from a plucky
young priest, who showed by abundant
citation that the Jesuit Fathers really do
teach, and appeared at last to make it

plain that no Jesuit authority sanctions
the principle that a good end ever justifies
the means. He reproached Bishop Coxe
(said not without reason, one would say)
for failing to bring forth original author-
ities; said it was no argument at all to
quote the Encyclopaedia Britannica;
asserted that Pascal, the pronounced
enemy of the Jesuits, had worked up into
his Lettres Provinciales the falsified text
sent him by the Jesuits; referred to a
work entitled, 'Reponas unum titulum
ad Extravagantia Auctentia,' in three large
volumes, in which are found in one col-
umn the Jesuit texts as falsified by the
enemies of the Society, and in the oppo-
site column the genuine text.

THE BISHOP HAS MADE NO SIGN SINCE
He came out lately in the New York
Independent in a long letter, attempting to
justify the words originally addressed to
his Diocesan Council on September 21st,
and replying to some strictures of Car-
dinal Gibbons. But here the issue raised
was a different one. The Bishop unfor-
tunately appears to have surrendered to the
Buffalo theologians without striking
another blow, the whole ground that he
had struck off in reference to Jesuit
casuistry.

"This is all the more to be regretted
because many people outside of the
Bishop's own Church, relying upon his
presumed scholarship and his resources as
a master of controversy, felt that the
whole case would be very safely trusted to
his management. But now that he has
been silenced, what must they think?"

"The writer of this article, sharing with
most Protestants the popular estimate of
the Society in question—an estimate which
is embodied in the words Jesuitry and Jesuitical,
and reflected in the old saying,
'Si cum Jesuitis, non cum Jesuitis, borrowed
from a Romish neighbor a copy of the
Medulla Theologiae Moralis, issued at Ant-
werp in 1723, by A. R. P. Hermann,
Busebaum, a noted Jesuit authority, to
whom he could find in that celebrated treatise
any of the poison under notice.
After mousing up and down the Dutch
Latin of the dummy little book for some
time, he thought at last that he had run
down his game as he lighted upon a title
in the Index, 'An ad implicitam concep-
tionem requiratur intentio sui artificis?'

Here, we thought, the matter will be
touched. What was our disgust on turn-
ing to the place, to find that by a mistake
of the binder—or was it by a Jesuit
trick—some dozen pages there were
wanting. [Boh! Get another copy.]
"A very obvious moral from this tale,
is that no man who is merely putting on
the armor, can boast as he may, having
won the day, is putting it off. The Bishop
was driven out precipitately, and now
some of his friends are complaining of the
obnoxious names with which the Catho-
lic Union of Buffalo is insolently pelting
the vanquished prelate. We can only say
this course may be very naughty, but it is
very natural.

"Meaning what is the truth about the
matter in controversy? It is a fact that
the Jesuit Fathers in their writings do
teach the obnoxious principle? If so,
will not some one give us the ipsissima
verba of Liguori, or F. Gury, or any other
Doctor S. J., with which we may fortify
ourselves. Or have we, after all, taken
up with a false report about the Jesuit
morality? Will not some of our great
scholars in Union Seminary or Auburn
Seminary, enlighten us here?"

CLERICUS."

THE END AND THE MEANS—BISHOP HEALY
EXPLAINS A PHRASE IN BUSEBAUM'S
"MEDULLA THEOLOGICAE MORALIS"
To the Editor of the Portland Advertiser:

In asking Mr. Wm. Gould for proof of
an assertion which, as a Catholic, con-
sider false and injurious, I endeavored
to avoid the possibility of discussion or
religious controversy. I asked for a single
page or a line of an approved Jesuit
writer, who maintains the proposition that
"the end justifies the means," in the sense
attributed to it; that is, for a good end
might one commit a sinful action?"

To my query Mr. G. had answered by
giving me the fourteen names of authors he
most certainly had never read. And he
considers that maintaining his doctrine,
because, he says, they justify tyrannicide,
or the killing of tyrants. I don't know
whether they defend such a proposition.
It is strange for an American to maintain
that William Tell for killing Gessler, or
Brutus for killing Caesar, was an assassin
and not a hero.

But for fear they might not, and to
show in its true light the character of this
assertion, I shall invite your readers to
consider that all Catholic theologians,
Jesuits and all, maintain that a sin
is never, nor for any reason or purpose,
lawful. All concur with St. Augustine,
that if by one lie we could effect the sal-
vation of one soul, or even of all mankind,
that lie would still be unlawful. Even
Canon Littledale might wince at that doc-
trine.

Now there are certain actions intrinsi-
cally bad, such as blasphemy, idolatry;
others bad by reason of injustice to man,
such as adultery and desire of another's
wife or husband. To the Catholic no
court, no sentence of man, can make them
right but a crime. There are other actions
sinful in an individual as such, but
lawful in the community, or its representa-
tive. Thou shalt not kill. To kill a
man is a great crime in an individual, and
therefore it is unlawful; for a soldier
in a just war it is counted glorious.
And there are other actions either good
or bad according to our intention—such as
to saw an iron bar; to administer a spon-
sive, such as chloroform. Now in this
very book by Busebaum, Lib. IV.,
Chap. III., Art. 11, No. 3, the author is
discussing whether a prisoner in jail may
saw a bar, deceive the jailor, give him a
drug, etc. in order to escape, and he an-
swers that he may do these things, because

CAPTAIN GEORGE B. WILTBARK, 919
Spruce street, Philadelphia, Pa., if now
on land, will, if you write and enclose
a stamp for reply, tell you that "three
years ago when in Central America he was
prostrated with kidney and liver trouble
of very serious nature. He was delirious,
skin very dark, liver enlarged one-third,
stomach too sensitive for the simplest
food." Seven bottles of Warner's safe
cure completely cured him and saved his
life.

when his object is lawful, the means is
lawful: "Cum finis est licitus media sunt
licita."

Mr. Hamilton also, whose support Mr.
Gould in a second letter welcomes and
adopts, asks me to examine Busebaum,
Layman and Wok-man, to ascertain
whether a phrase which he produces is
not in their works.

Now this is asking too much. The
accuser must produce the proof. I asked
for a quotation from a Jesuit author. I
am offered a passage from the Cyclopaedia
Britannica, a publication bitter and un-
truthful in what regards the Catholic
Church. I had said that the testimony of
"no epistate enemy or outsider could
be deemed proof," and I am offered a
moral of Canon Littledale's distribe
against the Jesuits.

Why do not these gentlemen accept my
proposition? Father Basle's well-
thumbed copy of Busebaum is in the
library of the Historical Society of Port-
land. He is one of the authors quoted
by Canon Littledale. Begin by that
book.

Now, Mr. Editor, you may ask, is that
all it is, and so clearly expressed that
the author goes on to say that it would
not be lawful for another to break into
the jail, rescue a prisoner, and that the
prisoner may not kill or wound, nor do
violence to the jailor. I refer the ar-
dacious inquirer to the book itself. My
edition is a new one; that in the Historical
Library more than a hundred years old.
But they will be found concordant.

My copy is at the service of the
two gentlemen in question or any one
else. Am I not justified in calling the
passage quoted a total perversion of the
truth by Canon Littledale, since he com-
pletely ignores the context? At any rate,
I shall leave the question here. For as
no author has been quoted except by my-
self, you are not to expect another com-
munication on this matter from yours,

JAMES ATG HEALY,
Bishop of Portland.

CARDINAL MANNING AND THE
LITTLE SISTERS OF THE POOR.
London Universe, Nov. 27.

The magnificent church of the Oratorians
at Drompton was attended by a very
large congregation at the High Mass on
Sunday, when His Eminence the Cardinal
Archbishop presided. The Cardinal taking
for his text the words: "If the tree fall to
the south, or if it fall to the north, in what
place sever it falleth, there it shall be,"
went on to say: "To day the Church closes
its year, and next Sunday it begins
another. In the Gospel to-day the Church
warns us of the second coming of our Lord
Jesus Christ. What words, then, are more
reasonable than those with which I began
for it is not only the sick and the dying,
not only the dying but the living, not only
others but ourselves, that the Church warns
to make ready for that day when the tree
shall fall. Then our state will be fixed
for ever, for the death of man is like the
fall of the tree; yesterday it was full of
life and vigor, to-day it lies without
motion, and the Maker thereof can
raise it up again. Let us call to mind a
few, simple thoughts. First our death one
knows not how soon it may be; how many
are gone since this day last year? how
many will be gone ere this day comes
again, and who shall they be? Perhaps
not the oldest among you; it may be the
youngest and the most vigorous. The day
of our death fixes our fate, runs up our
whole life; the warnings will then be com-
plete, and the sentence will be written.
We shall be weighed, and may be found
full weight in the balance of the sanctu-
ary. God grant it! We may be found
wanting, and the sentence can never be
altered, because then there can be only
either eternal death, and no third or
intermediate state; death or life it must
be; we must die either in union with God
or separated from Him. These who
depart this life in union with God are of
two kinds, but they are all saints: those
who are saints and are crowned when
they pass into the presence of their Lord,
and those who have won their crown but
have to wait for it, no one knows how
long, in purgatory.

HEAVEN, PURGATORY, AND HELL ARE IN
US NOW.

The beginnings are here. They who live
in union with God, in the sanctifying
grace of the Holy Ghost, have the begin-
nings of eternal bliss in them, for already
eternal life is in their soul. They are
joined to the Lord, and when they die
their faith is unfolded into vision. They
have seen God here in the dimness of
faith, and they will see Him then in all
the glory of His countenance when the
hope that was in them has passed into
possession, and the fruition of the char-
ity that united them to God has passed
into the Beatific Vision of God. They
are unfolded as the roses into the flower,
and fruit in a moment those known to
God but unknown to us are spirits
unfolded into the joy and bliss of the
eternal kingdom. These who live in
separation from God have already eternal
death in them unless they repent. They
who are penitent, who live lives of con-
trition, of self accusation, they have in
them the beginning of purgatory. They
who live lives of penance, purifying their
souls, already is the work of eternity
begun in them. Is there one man
among you who can hope to pass out of
this life without some blemish or spot?
Every sin man does has three conse-
quences. It brings guilt upon him, it
impresses a stain on his soul, and
increases a debt with God. A perfect
absolution and the Precious Body and
Blood of Jesus Christ cleanseth away the

guilt, but the stain and the blemish will
remain. There is hope for the penitent
soul even on the death bed. One that
has lived in pride, in luxury, and in
sensuality, and stained himself again and
again by the excesses of this world, may
be forgiven on his death bed, but think
you that soul will pass immediately into
the whiteness of driven snow. God in
His mercy, then, has instituted the
Sacrament of Penance, of self-accusation,
and sorrow, and conformity to the will
of God. What preparation are we all
making for our last end?

EXAMINE YOUR LIFE, TELL YOURSELVES,
and on your knees tell God what you
are doing to prepare for the day on
which the tree shall fall. We may
prepare it in many ways, and one of
them is charity. No man can say he can
not love. Many things are hard and
difficult, but love is easy. There is no
difficulty in loving God, for the charity of
God is poured forth into our hearts. There
is no difficulty in loving our neighbor,
for as a stream flows from its fountain
spring from the love of God. I am bid
to love your alms to-day for the Little Sisters
of the Poor and their great works of love
for our Divine Lord's sake. You know
their history, and I need not trace it again.
One thought occurs to me, and that is,
that they were founded in our lifetime.
I have seen those that founded the Little
Sisters in their own home. It was but
a few years ago that they were founded,
and now they have multiplied and spread
abroad. I was going to say into every
land. The number of their houses
has increased beyond the multiplica-
tion of any other that I know.

How is this to be explained?
Whenever there is a real want, an un-
supplied God never fails to make the provision.
The poor shall never cease to be,
and therefore the Providence of God will
never cease; and they who offer them-
selves to be the ministers of His mercy
with eyes to seek out the poor, with hands
to serve them and with hearts to love
them, will be abundantly furnished with
all the means for their work. You
do not doubt that the Little Sisters of
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THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 666 RICHMOND ST. LONDON, ONTARIO.

GEN. JOHN F. COFFEY, M. A., LL.D., EDITOR. THEO. COFFEY, PUB. AND PROP.

Catholic Record.

LONDON, SATURDAY, DEC. 18, 1886.

FOR GOD, THE COUNTRY AND THE CONSTITUTION.

We are face to face with a crisis of unexampled severity and of imperious exigency, a crisis to test men's hearts and try their very souls. We have reached a turning point in our history whose determination will decide forever the failure or the success of our political experiment as a Confederacy of self-governing Provinces on this great half continent of North America.

They longed for peace, for a peace lasting and conclusive. Unprincipled agitators had striven to rend the country in twain, to set Protestant against Catholic, and Upper against Lower Canada. No man more eagerly, vigorously and decisively protested against this species of political warfare, than the present Premier of the Dominion, the Right Hon. Sir John A. Macdonald.

supporters of neither should be compelled to contribute to the support of the other. Any interference with the management or control of the Public schools by Separate school supporters is opposed to the principle upon which our Provincial system of education was founded and is not to be permitted.

Schools of Ontario and Quebec are guaranteed to the minority in each province by the British North America Act. The Protestant schools of Quebec rest upon precisely the same authority as the Roman Catholic schools in Ontario.

truth indeed are false friends of freedom. They too that launch, screened by her shield, a brand's shaft, some private mark their aim.

every creed, of every condition. Let us, in this crisis, endeavor to amalgamate the Catholic, the Episcopalian, the Presbyterian, the Methodist, the Baptist and the Quaker, into the Canadian, and forgetting every suggestion of prejudice, and even the remembrance of individual wrongs, let us call upon Canadians of every description to combine in a noble struggle for the natural and inherent rights of our now threatened country.

of French origin be amalgamated in the Canadian. We appeal to you Canadians, be ye of Irish origin, to let your ballots, on the 28th, fall thick and fast, as the very snowflakes in this wintry season, in condemnation of the Mail and of Mr. Meredith.

These views then are the result of serious deliberation, close observation, and solid good sense. They come from one who may justly claim to be no tool of power, no flatterer of greatness.

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A crisis has come upon the Catholics of this Province the like of which has not occurred since George Brown dismounted from the Protestant horse in 1864. As a Catholic journalist we have studiously avoided during our existence all alliance with mere political parties. Our journal occupies a higher plane than the platform of any party. It is now, however, incumbent upon us to speak out plainly and emphatically in defence of our Catholic rights which are threatened by the Liberal Conservatives. Without the slightest provocation on our part, or any reasonable excuse, they have declared war upon our most sacred rights, and it is our bounden duty as men and as Catholics, to uphold and defend those rights against all comers. These views then are the result of serious deliberation, close observation, and solid good counsel. They come from one who may justly claim to be no tool of power, no flatterer of greatness. "They come," we may without presumption declare, in the words of a great statesman already particularized, "they come from one who desires honors, distinctions, and emoluments but little, and who expects them not at all,—who has no contempt for fame, and no fear of obloquy,—who shuns

contention, though he will hazard an opinion; from one who wishes to preserve consistency, but who would preserve consistency by varying his means to secure the unity of his end—and, when the equipoise of the vessel in which he sails may be endangered by overloading it upon one side, is desirous of carrying the small weight of his reasons to that which may preserve its equipoise."

A JUST COMPLAINT.

Complaint is justly made of the unwise, injudicious and unwarrantable intervention of strangers to this Province in our local elections. The Minister of Justice, for instance, who obtained election as a very good Catholic, and who is one, cannot be surely ignorant of the course of the *Mail*, and that the *Mail* is endorsed by Mr. Meredith. If he should perchance be ignorant of these facts, we beg now to inform him that the *Mail* has raised the No Popery cry, and that the *Mail* has not only not been repudiated by Mr. Meredith, but is his organ and mouthpiece. We hear it said also that Mr. J. J. Curran, Q. C., Montreal, is to visit the Province in the No-Popery interest. We had hoped to see Mr. Curran strive by some display of good judgment to wipe away the anti-Home Rule record. He seems determined, if the rumor above given be correct, to give further pain to many true friends and well-wishers.

A MANLY STAND.

We are glad to see our friend, M. Evanturel, of *L'Interprete*, taking a bold, outspoken, manly stand, the only honorable, and, in fact, intelligible stand for a French Canadian representative man in this contest. M. Evanturel is the Independent Ministerial candidate for Prescott, and should be elected, we think, by acclamation. We commend him, at all events, to our friends for their first choice. Let any one misunderstand his position he writes in the last issue of his paper:

"It is sought to destroy the Mowat government solely because it has protected the oppressed. Well, then, Mr. Evanturel, if elected, will, with pen and speech, defend that government?"

Mr. Evanturel and his friends do not forget Mr. Mowat's memorable declaration of August 30th, 1886, at Ottawa. Said the Premier on that occasion:

"The French Canadians constituted a large proportion of the population of this Dominion of ours. In Quebec they largely predominate, and in other provinces they form a not unimportant element. In the province of Ontario their numbers were least increasing and the destiny of this province is to be moulded by the assistance of the French Canadian part of its population. It was important for them to know that they manifested in this Canada of ours some of those valuable qualities which had been manifested by their ancestors in the old world. They had shown themselves to be a brave people, the French Canadians, a thrifty people, an industrial people and lovers of liberty. It was a matter of history which he rejoiced to remember that for many years they were closely associated with the Reformers of Upper Canada. (Cheers.) They were so associated before the union of Upper and Lower Canada was consummated, and for many years after that union. Of late years they had been connected largely, though by no means exclusively, with the Conservative party. There was a manifest disposition amongst them once more to return to their old friends, the Liberals. (Cheers.) How were the Conservatives treating them now? What return were they making for that long period that the Conservatives owe their power in this country but for that class? Why, in Upper Canada they were that mousetrap raising the nationality cry, the Catholic cry; they were endeavoring to raise the Protestant cry, they were telling them all the evil they could about the French Canadians; they were telling them that the church in Lower Canada had far too much power, and they were bringing that forward as a reason why Protestant Reformers in Upper Canada should not vote against the present Federal government. While they all knew, every intelligent man knew, that all matters connected with the church were matters of local jurisdiction, and that the Federal parliament had no power over church matters, they therefore could not be affected whether the majority in the Federal parliament be a majority of Conservatives or Reformers, a majority of Protestants or Catholics. But all these things were being raised at this moment for the purpose of supporting the present government. He continued that in raising these cries through their journals the Conservative party are acting a most ungrateful part against their old friends, a most ungenerous part to their old friends, and he had no doubt their old friends would show in the approaching elections their indignation at receiving such treatment. It was not his intention on the present occasion, as premier of Ontario, to refer to other than local matters. They are home rulers in Ontario. (Cheers.) They knew from experience as well as by other ways that Home Rule was essential to the prosperity of a nation, and it was our provincial legislature and provincial government that constitute that element under our system."

Contrast these statesmanlike utterances with the *Mail's* daily outpourings of rage and national as well as religious hatred. The French Canadians of Prescott have now an opportunity of allying themselves for good with the best elements of Ontario's population. They

were never made for a tail to the Orange faction. We congratulate Mr. Evanturel on his present position—one alike natural and creditable to him.

SEPARATE SCHOOLS.

We have received the following from St. Thomas:

St. Thomas, Dec. 10th, 1886.
To the Editor of the *Catholic Record*:

DEAR SIR:—Will you kindly let me know in your next issue what Government passed the Separate School Bill and how many of each political party voted for it. By so doing you will greatly oblige.

Yours respectfully,
DANIEL BARRETT.

We have much pleasure in giving our correspondent all the information we possess on the matter. The first Catholic schools in Ontario date from before the union of 1841, and were established as Parish Schools—principally by Bishop Macdonell, of Kingston. The first Government order that gave us any permanent form of Separate Schools was the Baldwin-Lafontaine Liberal administration of 1848-51. Their policy on this matter was vigorously opposed by Tory Orange opponents and by many of their own Protestant followers. The system as established by the act of 1850 being found unworkable, the Catholics applied for amendments. But Mr. George Brown, who had, through his paper, the *Globe*, acquired great influence, having succeeded in obtaining the Liberal leadership, set on foot an agitation against Separate Schools that lasted till the inauguration of the Confederation scheme in 1864. In 1858 the agitation against Separate Schools took definite shape, and Mr. T. B. Ferguson, on the 23rd of June of that year, moved, seconded by Mr. John Cameron, for the total abolition of Separate schools. This motion was negatived by a vote of 42 to 78. The mover and seconder of the motion were Orange Conservatives, but the majority of those who supported the motion were followers of Mr. Brown. In the majority were 22 Liberals and 56 Conservatives. Only one Lower Canadian member voted with Mr. Ferguson, John Henry Pope, then, as now, member for Compton, at present Minister of Railways and Canals. In the minority were also Hon. George Brown, Wm. Lyon Mackenzie, and the present Lieut. Gov. of Manitoba, Aikens, besides others less known. In 1863, Hon. R. W. Scott, finally succeeded in carrying a law enlarging to a certain extent the privilege of Catholics in the matter of education.

In the *Ottawa Free Press* of Dec. 7th we noticed an article that will, we trust, give our correspondent the information he desires. We give it in full:

Hon. Senator R. W. Scott, the author of the Separate School act, was interviewed to-day in regard to some statements made by Sir John Macdonald in the course of his speech at Cobourg. Sir John replying to an address from some Roman Catholic residents, as reported by the *Mail*, said:

"I remembered when he was attacked in the *Globe*, day after day, week after week, year in and year out, for his supposed subservience to the Lower Canadians, his supposed subservience to those who professed the Roman Catholic religion. Even the *Globe* poured all the vials of its wrath on his head, but he regarded it not. He knew he was doing his duty, and the Catholic had thanked him since for the battle he had made against the rampant Protestantism—he might use the expression being a Protestant himself—of the *Globe* of that day. In conjunction with that great and good man Egerton Ryerson—(Cheers)—they placed the Separate School system on a footing satisfactory to the Catholics of Ontario. Dr. Ryerson, he need not remind them, was not a Catholic; he was a Methodist of great intellectual power, and as both of them worked day after day in drafting the Separate School bill, when their labors were concluded, Dr. Ryerson declared that the bill was no infringement on or would not injure the Public schools of Canada. He said, moreover, that the bill when carried into effect might strengthen and widen the basis of the Public school system of Canada."

"It is somewhat refreshing," said Mr. Scott, "to find Sir John claiming to be the author of the Separate school system against which his organs and his Ontario followers are now waging war. It indicates, I should say, that the *Mail's* attempt to arouse Protestant prejudices has failed, and that Sir John is again compelled to appeal to the Catholics for support."

"You observe Mr. Scott, that Sir John says that he and Dr. Ryerson worked day after day in drafting the Separate school bill?"

"That is not strictly correct," said Mr. Scott, "it was drafted and introduced by myself in the session of 1859, and I had to introduce it year after year until 1863, when it was passed. I consulted Dr. Ryerson from time to time, and he was then superintendent of Education for Upper Canada, and it was important that his approval of my proposition should be secured. Dr. Ryerson was very strongly opposed to the proposed Separate schools, but gradually came round to my view of the case, and at last was willing to go much further than the bill as it passed. Hon. George Brown also lived to change his original views, becoming convinced that it was the best possible solution of the whole difficulty."

"In what condition was the law when you undertook to deal with it?"

"It was in a very unsatisfactory condition. We had the semblance of separate schools, but could not take advantage of the law because there was no provision for arranging school sections, levying assessments, etc. All Catholics were taxed for public schools. I drafted the bill and took charge of it in the House, but it was not until the Sandfield Macdonald-Dorion Liberal government came into power that we got it passed.

The government would then only assent to such a measure as was approved by Rev. Dr. Ryerson. It is true Sir John Macdonald supported the bill, and I have no reason to doubt his sincerity, though a great many of the leading men of his party opposed it. Afterwards the continuance of the Separate school system was made a part of the confederation compact. Sir John was in opposition when the bill was passed. There were a number of divisions at various stages of the bill, which was one upon which the political parties of the day were divided. The French Canadian members of course voted solidly for the measure, while the English speaking members were pretty well divided. Leading Liberals like Hon. Wm. Macdougall, Hon. J. S. Macdonald and Messrs. Foley, Hartcourt, Wilson, Patrick and others voted for the bill, while some of their fellow Liberals voted against it. Sir John Macdonald and some English Conservatives supported the bill, but Mr. Pope, the present minister of railways, Mr. John Hilliard Cameron, Mr. Dickson, Mr. Thomas Ferguson, Hon. Alexander Morris, Mr. J. S. Ross, Mr. T. M. Daly and other Conservatives voted against it. Such is the history of the bill of which Sir John Macdonald claims to be the author. All he did was vote for it."

The practical question, however, for us to-day is not who voted for, or who against Separate Schools in this part. It is who are the persons; what the paper that to-day demand their abolition.

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A GRACEFUL TRIBUTE.

The Woodstock *Sentinel Review*, of Monday, Dec. 6th, paid a very kindly and graceful compliment to the Catholic Bishop of London, and the Catholic pastor of Woodstock that speaks very clearly the good feeling prevailing among the Protestant majority in that progressive town, not alone towards the numerically small Catholic minority, there living in its midst, but to the Catholic Bishop and clergy generally of this diocese of London. The editor of the *Sentinel Review*, who is a gentleman not alone of kindly nature and patriotic breadth of sentiment, but a writer of experience and ability, is a credit to the Canadian press and a strength to the community in which he lives. He thus speaks in his issue of Monday, Dec. 6th:

"The presence of His Lordship Bishop Walsh in Woodstock at the consecration of the new Catholic Church yesterday was an event of deep interest to the Catholic community. By a pleasant coincidence His Lordship performed a similar duty just nineteen years ago, having shortly before assumed the government of the diocese, and to him it must have been a source of deep gratification to witness the growth of the parish here since that time; and he must have felt deeply grateful for the generous spirit that has been evinced by the people of this parish in providing so handsome a new edifice under the lead of the respected Pastor of the Parish, Father Brady. His Lordship's visit to Woodstock is also a matter of interest to the entire community and the very able discourse he preached yesterday morning was an opportunity well calculated to dispense many of the prejudices which undoubtedly exist with reference to the Church of which he is the honored head in this diocese. That much misapprehension and, indeed, dense ignorance, prevails among many in all of the Christian churches with reference to the beliefs and practices of other churches, is undoubtedly true, and it is in the interests of all that a fuller knowledge of one another should prevail. The existence of religious prejudices is always to be deplored and more especially in a mixed community such as we have in Canada. For this reason, as well as for the opportunity that it gave all classes in Woodstock of listening to a cultured and distinguished divine, the people of Woodstock were pleased to have His Lordship Bishop Walsh among them."

We have always predicted a bright future for the town of Woodstock which we hope soon to see numbered among the cities of Ontario. That our predictions were based on good grounds, is, we are satisfied, evident from the kindly sentiments of which the *Sentinel Review* is the mouthpiece.

CLOSE OF THE JUBILEE.

The exercises of the Jubilee closed on Sunday last. They had been throughout largely attended, and many hundreds approached the sacraments during the week. On Sunday morning at the 7 and 8.30 o'clock masses fully 800 persons received Holy Communion. At 10.30 o'clock mass, His Lordship the Bishop presiding, the sermon of the day was preached by Rev. Father Kenny, S. J. It was, without doubt, one of the most forcible, logical and sweetly impressive discourses we have ever heard. In the evening at Vespers the Rev. Father again preached—this time on the divine authority of the Church. The congregation was the largest ever gathered in this city. The exercises closed with the Papal blessing by the Bishop, followed by Benediction of the Blessed Sacrament.

A REMARKABLE ARTICLE.

We desire to direct the special attention of our readers to the article entitled "No Popery" elsewhere reproduced from the *Kingston Freeman*. This article, clearly written and strongly reasoned, points out in a very lucid manner the duty of Catholics, especially those hitherto in alliance with the Conservative party, in the face of the present crisis. They are not asked by our contemporary to do aught but repudiate the *Mail*, and Mr. Meredith, for his endorsement of the *Mail*. No further sacri-

fice of party feeling is asked of them, but this sacrifice they are bound in duty and in conscience to make.

IRISH NATIONAL LEAGUE OF AMERICA.

We have very much pleasure in directing attention to the circulars elsewhere published in this issue from the Toronto Branch of the Irish National League of America. We have long felt that the Irish people of Canada have been prevented by lack of proper organization from demonstrating their real interest in Irish affairs and their practical sympathy with Irish sufferings. We therefore urge with all our energy the organization of a Branch of the Irish National League wherever there is a group in this country, let that group be ever so small, of people of Irish origin and descent. There is no reason in the world why there should not be at once formed in the Province of Ontario alone a hundred branches. A charter will be granted a branch of the Irish National League as soon as ten members can be procured. Let these branches be formed everywhere and at once, that we may render all possible aid to our friends in Ireland in their final, and, we trust, triumphant struggle with landlordism. The Province of Ontario, unaffected itself by the curse of landlordism, should not fall behind in its efforts at this critical juncture to assist the Irish people. The rack renting landlord demands his pound of flesh. Nothing but the extermination of a race can satisfy him. Let us do our duty to God and to humanity by staying, in so far as we can, this cruel process.

FROM ENNISMORE.

To the Editor of the Record:

DEAR SIR:—The first week in Advent was a memorable week in the annals of the parish of Ennismore. That week was devoted to the exercises of the Jubilee, and in connection therewith a mission was preached by the Rev. Father Aspin, of the Society of Jesus, Montreal. The Mission began on the first Sunday in Advent and continued without interruption until the evening of the second Sunday in Advent. Two sermons were preached daily—at ten A. M. and seven P. M. On these occasions the Church was packed. The rest of the time from early morning until late at night the indefatigable missionary was in the confessional or giving special instructions according to different needs. Thus on Monday, Tuesday, Wednesday, Thursday and Friday respectively a special instruction was given to married men, married women, boys and girls, and children. During the mission one Protestant was converted and abjured the errors of Protestantism. There was never such a religious demonstration in this part of the country before. During the whole week men, women and children spent nearly the whole time in the House of God, scarcely giving themselves time to take their meals.

The results of the mission were most satisfactory. Nearly seven hundred people had the happiness to receive the sacraments of God's Church. Four hundred people were enrolled in the confraternity of the Blue Scapular and promised to make a monthly Communion in honor of the Sacred Heart of Jesus. The Jesuit Father was assisted in the Confessional by Rev. Father Keilly, P. P., Ennismore, Rev. Father Connolly, P. P., Downeyville; Rev. Father McEvoy, P. P., Fenelon Falls, and Rev. Father O'Brien, assistant at the Cathedral, Peterboro'. The Very Rev. Father Laurent of Lindsay, administrator of the diocese, and beloved and esteemed wherever known, dined one day during the mission with the Jesuit Father and the other Rev. gentlemen.

The mission was brought to a close on the evening of the second Sunday of Advent. On this occasion there was no standing room in the church. After the final and very impressive sermon took place the solemn renewal of the Baptismal vows, each one in the vast congregation holding a lighted taper in his hand. The effect was, needless to say, grand. This was followed by Papal Benediction and Benediction of the most Blessed Sacrament. The mission will never be forgotten in Ennismore and its beneficent effects shall endure for ever.

When the religious exercises had concluded the Reeve, Councillors and School Trustees came forward and through their spokesman, Councillor McCarthy, thanked the Rev. Father Keilly for procuring for the people of Ennismore the untold blessings of a mission, also thanked most heartily the Jesuit Father for the zeal and interest in their welfare which he displayed in the discharge of his onerous duties. Their children, he said, and their children's children would speak about the mission just concluded and the choicest blessings would be continually invoked upon the head of the Holy Jesuit Missionary, Rev. Father Aspin.

A FARMER.

EDITORIAL NOTES.

The *Catholic Standard* of Philadelphia has in its issue the following relating to a priest well known and highly respected in this city:

Assumption.—Crowded congregations attended the exercises of the Jubilee Retreat in this Church all last week. Father Pardow, S. J., who opened it on Sunday week, being suddenly called to New York to attend to urgent business on account of the departure of the Provincial, Very Rev. Father Fulton, S. J., for Europe, the charge of the Mission was assumed on Wednesday by Father Morgan, S. J., Pastor of St. Joseph's, who had been assisting Father Pardow. On Sunday last at the late Mass the sermon was preached by Father Bric, S. J., of St. Joseph's, who assisted Father Morgan.

FROM WOODSTOCK TO CALIFORNIA.

NOTES OF A TRIP BY A YOUNG WOODSTOCK ONTARIO GIRL.

Boarding the C. P. R. train, at 4.30 p. m. on Nov. 4th, we arrived in St. Thomas at 5.40 p. m., and having bidden good-bye to our relatives who came to meet us, we took the M. C. R. for Chicago. We reached Chicago at 8 a. m. We remained there about four hours and left via Rock Island and Pacific Railway after dining at the hotel depot. We, of course, saw the principal parts of Chicago. We had a very pleasant time with Mr. Campbell who was very kind and attentive. We are now spinning along at the rate of 55 miles an hour.

Saturday, Nov. 6th.—Last night we crossed the Mississippi between Dayton and Rock Island. The river looked very beautiful by night as Davenport is lighted by electric light. We reached Council Bluffs this a. m., at about 9.45, and have to remain until 7.50 p. m.—quite a delay. We had breakfast at the station and then went for a walk about the bluff. After tea at the hotel in the station, we took a sleeping car on the Union Pacific R. R. for Ogden.

Sunday.—We passed the North Platte River to North Platte town—Buffalo Bill's home. Here we got out at the station and took a little walk. We saw cattle ranches and cowboys. Here we saw snow for the first time. At Sidney we stopped 40 minutes for refreshments. Soldiers are quartered at this place; they were standing around the depot in uniforms. They do not keep Sunday here. Saw prairie dogs. We have had delightful weather ever since we started from Woodstock. Along here there are little bluffs with pines growing on them. An old lady travelling from Davenport to California is on our train. She has a parrot with her and we are greatly amused. The parrot is 18 years old and was brought from Monte Christo. At 8.40 this evening we saw the pyramid of rocks which was erected in memory of Oates Ames & Brothers of Massachusetts. They originated the Union Pacific Railway at Sherman, the Summer of the Rockies. We are now going through the Rocky mountains. Their grandeur is awful. The night is superb. We are now on Larabee Plains where antelopes are seen. Monday.—We are approaching Green River; just passed a surveying party. The clouds look as if they were touching the rocks. The water at Green River is as verdant as can be; hence the origin of the name. There are high mounds called Buttes all along. They look like the ruins of some old castle. We got out at Green River and purchased some grapes. Lovely weather; went into the smoking car and saw a Chinese baby. It looked very cute in its strange fancy apparel. There were also some Chinamen and cow-boys on the train. At Evanston we got out and took dinner. We are now passing through the grandest part of the mountain scenery. Just now passed Eagle Rock and Echo Canon. Went out on the platform to see Palpit Rock where Brigham Young preached his first Mormon sermon. Passed the 1000 mile tree, 1000 miles from Omaha, and the Devil's Slide which is well named. Words cannot express the wonderful grandeur of the scenery.

Tuesday.—It is snowing very heavily; passing the Sierra Nevada. Stopped at Carlin and received a telegram from Johnny, who is to meet us in the morning and accompany us to his home in Sacramento. Squaws came to the car window and I gave one a couple of those snow apples. John L. Sullivan is on this train on his way to San Francisco. There are also two love stricken couples who must be on their wedding tour. They are a great source of amusement. Stopped at Humboldt Nevada and had dinner with John L. Sullivan and party of sluggers. The weather this afternoon is just lovely. Winter is on one side of the railway track and summer on the other. It is now 4.45 p. m.; but 7.45 by Woodstock time. We view the desert that is full of alkali and appears to be water. Stopped at a station called Browns when we saw a lady and gentlemen Indians. Said good-bye to an Indian and he responded with a grin. We arrived in Sacramento at seven on Wednesday morning, 10th of November.—*Sentinel Review*, Dec. 3.

This last-named Rev. Father closed the Mission on Sunday evening, when, before the Solemn Benediction of the Blessed Sacrament, he imparted the Papal Benediction. This spiritual Retreat has been one of the most successful of those that have recently taken place in the city.

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CATHOLIC PRESS.

Boston Republic.

The Earl of Aberdeen, with commendable promptness, has acceded to the wish of the new home rule league in Great Britain and will be its presiding officer. He learned a thing or two about the need of local self-rule when in Ireland, and knows, as well he may, that the union is a symbol of misgovernment, an iron yoke on the necks of Irishmen, and a shackle on the people of his own country. Earl Spencer, who perhaps knows even more than the Scottish lord about the misrule of Ireland, and whose conversion to the creed of home rule was a slap in the face for the Tories, is with him. The Marquis of Ripon, who is, all things considered, the best man in the peerage of England, a Catholic, a scholar and a consummate diplomat, is also with him. The influence of this triad will certainly be very great in pushing forward the popular cause and making the home rule doctrine popular among the athletic and formidable to the "Old England" element. Ideas that come to stay make a slow and laborious entrance, especially when they assail the dense intellect of John Bull. Aberdeen, formerly lord lieutenant of Ireland, will prove, in his new, unofficial capacity, a potent ally of Mr. Gladstone.

He who wishes to find Jesus should seek Him, not in delights, but in mortification.

The first and the greatest grace which the Saviour vouchsafed us, in the person of the Magi, was our vocation to the Faith.

