













THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 666 RICHMOND ST. LONDON, ONTARIO.

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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.

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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-Rome slur. 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 moment 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—more 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 after the union 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.

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 opportune and 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 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.

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.

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 Davenport 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.

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.











