

The Catholic Record.

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

VOLUME 13.

LONDON, ONTARIO, SATURDAY, MARCH 15, 1890.

NO. 595

Catholic Record

London, Sat., March 15th, 1890.

EDITORIAL NOTES.

MR. CHARLTON is once more getting beyond his depth. He has introduced a Sabbath Observance Bill into the Commons, and pro-tem warm and many are flying about his ears. Here is one of them, from the proprietor of the Victoria (B. C.) Colonist. It is addressed to Mr. Earle, one of the members representing that city:

"Please oppose that senseless move of Charlton's against Sunday papers. We rest on Sunday now. A Monday paper means that the editorial staff work two days and the news staff the greater portion of Sunday. Charlton had better go further and make it an offence to read a secular paper on Sunday. We had better emigrate, secede, or go out of business altogether, if religious fanatics are to legislate against a man smiling on the 'Sabbath.' The passage of such a clause will seriously operate against us."

If the Devil's Thirteen and the parsons were entrusted with the making and the enforcement of our laws, Canada would become an excellent country to emigrate from and remain away from. The Scott Act tyranny gave us an example of the methods that would be employed to rule and ruin the country.

The Toronto Presbyterian Review, in a very rare and sarcastic style, makes reference to the grant of \$10,000 by the Quebec Government to the University of Toronto. The editor pretends to be in conversation with Mr. Mercer, and tells him that "we object to take the money," following up the refusal with quite a number of reasons evidently written while in the heat of passion, one of which is: "We object to your selling the Jesuit estates, putting the proceeds into the Provincial exchequer, and then giving us \$10,000 from that treasury." Probably our friend fears that were this \$10,000 of Jesuit money used in the reconstruction of the university, something would happen—the building would soon again be destroyed—or some other misfortune would overtake it. It is very sad, indeed, to reflect that, in this age of enlightenment, there still survives a good deal of superstition amongst some of our Presbyterian friends. Furthermore, we wish to add that it is just a trifle presumptuous on the part of the editor to put that tremendous "We" before every reason advanced why the money should not be accepted. There are quite a few people in Ontario besides the Presbyterian editor of the *Presbyterian Review*, and we know a large number of them who have not authorized him to represent them.

MR. DAVID CREIGHTON, manager of the *Empire*, a prominent Orangeman, Third-Party man, and a supporter of Mr. Meredith, has introduced into the House a bill dealing with the qualifications of Separate school teachers. The object of the bill, we are told, is to make it necessary that Separate school teachers shall have the same certificates of qualification as Public school teachers. It is further stated that the aim of the measure is to raise the status of the Separate schools. Those who know the motives guiding Mr. David Creighton will give him small credit for his good intentions. It is indeed passing strange that this ranting "Cripple lie down" politician—who hates of everything Catholic—should become so suddenly interested in the status of Separate schools. We may say to him, and we can prove to him, that the status of the Separate is quite equal if not superior to that of the Public schools—that the Catholic people are just as anxious to give their children a good education as are their neighbors, and are quite satisfied with the instruction imparted by the teaching staff as at present constituted. If Mr. Creighton were really in earnest in his desire to raise the status of the Separate schools he would endeavor to remove those annoying restrictions which serve to deplete the Separate and gorge the Public school treasury. The object of the present move, is it quite evident, is to banish the religious orders from the schools, for the presence of nuns and Christian Brothers in the Separate schools, teaching the Catholics faith to the Catholic children, is a slight that generates not a little bitterness in the constitutions of roaring, ranting Orangemen.

We claim that the members of the religious orders who teach in the Separate schools are quite as well trained in secular studies as are the Public school teachers, and the proof is to be found in the number of children who pass from under their care into the High schools of the Province. We may here ask, "Does the possession of a certificate prove that a teacher is competent?" Recent events which transpired in this city would show

that such is not the case. The inspector reported to the Public School Board that there were some incompetent teachers on the staff. What is the result? Were they removed? Not at all. The Board took no action. Possibly, we might say probably, it dare not. Bro. Creighton might be able to tell us the reason.

WHAT a beautiful picture, and true to life, Matthew Arnold has drawn of the great Cardinal Newman. "Who could resist," he says, "the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St. Mary's, rising into the pulpit, and then, in the most entrancing of voices, breaking the silence with words and thoughts which were a religious music—subtle, sweet, mournful? I seem to hear him still saying, 'After the fever of life, after weariness and sickness, fighting and struggling, languor and fretfulness, and undulating and succeeding—after all the changes and chances of this troubled, unhealthy state, at length comes death, at length the white throne of God, at length the beatific vision.'"

"That arch enemy of American institutions, the Roman Catholic Church."

This neat and tidy little outburst is from a paper called the *Pacific Baptist*. We must confess when we read abuse of the Catholic Church in a Baptist paper and when we hear a Baptist preacher proclaim against that church, we do not fret about the matter at all, only in so far as to feel a certain amount of regret at the bad conduct of those who desire to be classed as Christians. We do not look for intelligence, culture, or Christian behavior in the average Baptist editor and in the average Baptist preacher. That denunciation is the most unimportant of all the various sects—its adherents are few, its churches few, its preachers many—and they are, as a rule, noisy, peculiar and very, very vulgar. The Baptist Fulton lately visited Toronto and was presented with an address by the Baptist students of the Baptist college. A young Baptist read the address in presence of a number of Baptist preachers, and the young Baptist addressed declared it as his Baptist belief that the Church of Rome was a "hell begotten church." The Baptist father of this young Baptist should have straightway taken the young man home, and on the way should have procured a stout birch rod. The present generation of Baptist preachers is, in truth, bad enough, but the outlook for the future seems dark indeed when such language is not only tolerated but encouraged. We will no doubt be asked to make some allowance on account of the no-popery boom now prevailing in Ontario. It is a God-send to some of the consumptive sects, and many a Baptist parson is enabled to retain his "divine call" by building up a pyramid of facies about the Catholic Church.

A FEW weeks ago Rev. Heber Newton, a distinguished Protestant divine of New York, declared that:

"The Roman Catholic Church is to be recognized by us as truly Christian. She holds the two great Sacraments which all Christians hold, though she adds there to other sacraments unrecognized by Protestants. Here are the great Catholic creeds which are shrined in our prayer book and which stand back of all Protestant confessions of faith. Protestantism has separated from the Mother Church only on secondary matters."

It would be pleasant if our separated brethren would come to some understanding amongst themselves as to what the Catholic Church really is. Here we have one of them declaring that it is a truly Christian institution, while another holds that it is quite the reverse, and described in language which would lead one to place the speaker in the ranks of the hoodlums. But our separated brethren will no doubt claim that in this respect, as in every other, they may hold the most diverse views and yet feel that they are each and all of them on the right road.

THE Mail is still occupied in abusing Mr. Mowat for "his refusal" to grant the ballot to Catholics at Separate school elections. One would think from the Mail's complaints on this score that Catholics had been earnestly beseeching the Premier to grant them the ballot as an inestimable favor, whereas there has been no agitation whatsoever on the subject, except the unsuccessful efforts made on the Toronto School Board to secure a vote of the Trustees in its favor. The Catholic body have manifested no desire to change the method of voting. When they express their desire for a change it will be time enough to "refuse" or to grant it.

THE Rev. ex-Bishop Carman is now amusing himself and his congregation preaching political sermons. Having Jentilism on the brain, he declares substantially that priests and especially Jesuits

are the ruling power in the Dominion, and that the politicians are dividing the money of the Dominion with the Catholic priests on the staff. What is the result? Were they removed? Not at all. The Board took no action. Possibly, we might say probably, it dare not. Bro. Creighton might be able to tell us the reason.

MR. N. MAUGHAN, Assessment Commissioner for Toronto, explains in a letter to the *Mail* the action of the City Council in reference to the payment to the Separate School Board of the taxes of certain Catholic ratepayers whose names had been wrongfully entered on the assessment roll. As some parties complained of the fair conduct of the city council, Mr. Maughan states that if the claim of the Separate School Board had not been allowed, the Public School Board would have received taxes to which they were not morally entitled. A great noise has also been made about one or two Protestant gentlemen whose names had been accidentally placed on the Separate school roll. Mr. Maughan points out that as there are over six thousand assessments per annum, errors must sometimes occur, as it is frequently difficult to obtain all the necessary information. There was no good reason whatsoever for the howl which the *Mail's* representative raised on the discovery of his mare's nest. The great bulk of the mistakes made were against the Separate schools, but the city council honorably rejected them by the payment of \$900 to the Catholic Board for mistakes of the last six years.

NOTWITHSTANDING the professions of mutual respect and affection which have been interchanged between the Presbyterians and Anglicans, and the statements that they regard each other as brethren, there is a relentless war raging in Derry between the two denominations. The Rev. Jas. Cargill, M. A., has been delivering a series of sermons against the so-called Ritualism which is practised in the Anglican Cathedral, and the clergy of the cathedral in turn are busy refuting Calvinism. The Presbyterians seem to have scored some points towards a victory, as the cathedral congregation have by pressure forced their clergy to abandon some of the Ritualistic practices which are said to be objectionable. Surely the *Electorals* should have as much freedom in their interpretation of Scripture as the Presbyterians, on the well-known Protestant ground of individual right to interpret Scripture; however, by raising the cry that the practices tend to the introduction of Popery the Presbyterians have succeeded in alarming the laity of the rival Church.

EMMETT'S BIRTHDAY.

CELEBRATION AT THE CAPITAL.—ADDRESS BY DR. O'BRIEN.

There was much enthusiasm last night at the Grand Opera house, where a celebration in honor of the anniversary of the birthday of Robert Emmett took place under the auspices of the Celtic Benefit Society. The house was crammed to the doors by an audience which displayed a keen interest in the proceedings, and applauded lustily at every expression of patriotic sentiment. The stage was exceedingly tastefully decorated. The centre piece was a portrait of Robert Emmett which was surrounded by national emblems. Over the proscenium was displayed a scroll worded "God Save Ireland." All around was hung banners containing eulogistic references to Irish writers. The place of honor on the right of Emmett's portrait was given to that entitled "Parnell; Hope of Our Isle." On the left hung the motto, "Gladsome, a man so various that he seems not one but all." Others were worded "David: The land for the people," "O'Brien's foes are freedom," "Archbishop Croke: Soggarth Aroon."

Rev. Chas. O'Reilly, D. D., treasurer of the Irish National League in America, was the orator of the evening and during the interlude delivered an address on "Ireland of Today." Dr. O'Reilly was able to speak with authority, as he had just returned from a visit to the Isle. He possesses great oratorical gifts and emphasizes his remarks by extremely graceful gestures. In appearance Dr. O'Reilly is certainly very striking. He has a clean cut features surrounded by a wealth of curly hair and his eloquence and earnestness of manner secured him rapt attention from the audience.

INTRODUCING THE LETTERS.

President Latchford expressed his pleasure at the gratifying attendance. It was owing no doubt to the fact that they wished to celebrate in their humble way the anniversary of the birth of one of the greatest patriots Ireland had ever known. It was not a little due he felt also to the interest and appreciation which the citizens of Ottawa had from the moment of its conception manifested in the Celtic Benefit Society. When that distinguished patriot, William O'Brien, visited the city there was no national organization to give him a proper welcome, but he hoped it would be different when Mr. O'Brien again visited Ottawa. (Applause.) He read amidst loud applause an extract from a letter written by Mr. John Dillon to the following effect: "I have no doubt as to the reception I should get in Ottawa, for

I have often heard William O'Brien speak with the greatest enthusiasm of the manner in which he was treated by his friends in Ottawa. I am sorry to say it is quite out of my power to visit Ottawa at present. It is quite possible O'Brien and I may find time to visit the United States during the summer, and if we do we shall not forget to avail ourselves of your kind invitation." (Applause.) This showed, continued the president, the society was appreciated by the leaders of the Irish party. The society wished to make all young Irishmen true citizens to the land in which they lived, and desired to develop their manly spirit, their independence and their self-reliance, and it must not be forgotten that it afforded benefit in case of sickness. They had now a membership of one hundred and fifty, and he hoped at their next meeting it would be double that number. In introducing the Rev. Dr. O'Reilly the president observed that he had been the recipient of a series of slanders, presumably on the part of a paid agent of the British government. He prosecuted the slanders for libel and prosecuted the newspaper in which the libels appeared. This led him into a good many complications and he concealed all his engagements except that with the Celtic Benefit Society of Ottawa.

DR. O'REILLY'S ADDRESS.

Rev. Chas. O'Reilly, D. D. on rising to address the meeting was loudly applauded. After thanking the audience for the heartiness of his reception, he went on to describe how the ideas he had formed about Ireland were dissembled by visiting that country in 1889—the same year in which the act of disestablishment was passed. That act was declaratory of the despair of the English people to force a single idea upon the Irish people (applause). Many men who were at that time suspected were now representing the people in the British parliament. Men who were suspected of being very much in line with the party were honored for it now and equally suspected. (Laughter.) Slanders might fallify those who labored in the Irish cause and endeavored to sow dissension in their midst, but when they went to Ireland they would find their efforts were appreciated. The speaker referred to the harrowing spectacle presented by the departure of the emigrants ship with the living burden and broadly asserted that no Irishman left Ireland except he was forced to. He had, he said, never met a single American in Ireland who wished to return. In ancient Ireland capital punishment did not exist in their jurisprudence. It was deemed sufficient for a man to be told to leave Ireland. (Laughter.) Dr. O'Reilly described his experiences on his last visit to Ireland. He was asked if he would not visit Father Dwyer, and said, "Oh yes, drive me to the cathedral." (Laughter.) He went there and saw a fellow priest and

IRISHMAN IN PRISON.

He described the fare of a prisoner confined for first class misdemeanor, as political offences were termed. He had eight ounces of bread, and water for breakfast. For dinner he had "stir about," consisting of three ounces of oatmeal and three ounces of Indian meal. If he wished to vary his meals he could take water and bread instead of bread and water. (Laughter.) He told how he was subjected to espionage and was followed wherever he went by two detectives. He would not mind being placed a detective on either side of him. The only thing he should feel as an insult would be for the government to affect security whilst he was there. The only thing he was sorry for was that he had not better described espionage, but by the help of God he would go back better deserving of it. What impressed one strongly in visiting Ireland was the indomitable spirit of the people. He had not known a single instance of where a man's spirit had been broken. (Applause.) He spoke of the similarity in the features of the youth of Ireland to Robert Emmett, and said physiologists would explain that the women of Ireland had taken Emmett's prophesy from the scaffold to heart. Dr. O'Reilly gave a description of a

TENANT FARMER'S CONVENTION

at Cashel, Tipperary, the greater part of the estates in which was owned by Smith Barry. In the adjoining county of Cork the owner of the Ponsoboy estate had admitted that his tenants were reluctant. In order to prevent his making a reduction, however, Smith Barry and other landlords had stepped in and agreed to purchase the property. In Ireland all valuations were valuations upon rent, and the landlords seeing the Land bill was coming on expected to sell out on the valuation of the rack rents. The farmers, however, determined to bring the valuation down to a reasonable figure, so that when the Land Bill came in it should not be based upon such rents that could not be paid upon any produce of the soil. When the Tipperary farmer heard of Smith-Barry's action they agreed not to pay their own rents, and voluntarily quitted their own comfortable homes and went out into the streets for the sake of their brethren in Cork county. He had never seen anything to equal the patriotism of the men of Tipperary. (Applause.)

THE LAND QUESTION.

was tremendously involved, and sacrifices would be required from both landlords and tenants. It was only a question of time and opportunity before the Land Bill came into effect. In regard to Home Rule Dr. O'Reilly intimated that the general opinion was that the present Government could not maintain a hold more than two years longer. At the next general election there would be a change of Government and Ireland would be free. (Loud applause.)

IN A REPLY to a hearty vote of thanks

Dr. O'Reilly said he took the opportunity of conveying to the people of Ottawa warm expressions of regard from William O'Brien entrusted to him within the walls of Galloway gaol. According to an account that would shortly be published it would show that Ottawa came third in the list of states for its generous contributions to the Irish cause, and from nowhere had come more timely aid than from the city of Ottawa. He was gratified while in England in November last of receiving from Ottawa a remittance of \$250, which established his identity to the satisfaction of the bankers of London, his identity as treasurer of the Irish National League which was acknowledged throughout the world." (Loud Applause.)

LETTER FROM FATHER TWOHEY.

Westport, March 3, 1890.

To the Editor of the Catholic Record:

Sir—My attention has been called to a recent debate in the Provincial Legislature respecting a grant of \$100 to a small Separate school section in my mission. As I am in possession of all the facts relating to the establishment of Separate school No. 7, North Crosby, I consider it my duty to place them as briefly as possible before the public at large as well as before the gentlemen who took part in the debate. By considering three points which I shall put in the form of questions I think I can give a very satisfactory explanation of the case.

1st. Was the school section No. 7, North Crosby, necessary?

2nd. Was the grant made before the school was established?

3rd. What claim had the supporters of the new Separate school to government aid before the first question is: The school was necessary. To prove this I give to your readers the causes that led to its establishment and the state of the people educationally prior to its establishment.

In making in 1887, for the purpose of taking the census, my first triennial visit to the families confided to my pastoral care, I made myself acquainted with the wants of my people. One of the duties of a pastor with us is to see that parents do their duty in the education of their children. On visiting the north east portion of my mission I was mortified to find my people most illiterate though apparently naturally intelligent. The district is exclusively Catholic and comprises several families; with one exception none young or old could read or write. On enquiring into the cause of this sad state of affairs I received the same answer in every house: "The school is too far away to send our children. We often tried to have the school brought nearer to us, but could not succeed."

I do not ask the members of the Provincial Legislature or the public at large to accept a bare statement from me. I give for their consideration the following declarations made by heads of families residing in the district.

I, the undersigned, have resided and paid taxes in North Crosby for thirty-two years. The four eldest of my family have reached the age of manhood and have never seen the inside of a school room, as there was none within reasonable distance. The four youngest have gone to school regularly since the establishment of the new Separate school, and can now read and write. For thirty years none of our family and none of our neighbors could read or write. (Signed) JOHN L. MCCOY.

North Crosby, March 3rd, 1890.

I, the undersigned, have resided in North Crosby for 32 years, and have always paid taxes. Five of my children, now grown to manhood, never attended school. The distance to nearest school was between five and six miles. The youngest four attend the new Separate school daily. Before its establishment I was the only one of the eleven in the house who could read or write. (Signed) CHAS. HALLORAN.

North Crosby, March 3rd, 1890.

I, the undersigned, have paid taxes in North Crosby and South Sherbrooke for thirty-two years. My children could not attend school in either of the townships, as the distance to the school houses was too great. I sent four out of six of my children for a short time to a school in Bathurst, some five miles distant, and paid income tax. Two of my children were not able to go so long a distance even once. The Separate school 2 1/2 miles distant would have been a great blessing to my family had it been established twenty years ago. (Signed) JOHN MANION.

North Crosby, March 3rd, 1890.

The foregoing statements, made by most respectable men, who are now taxing themselves heavily to have a school wherein to educate their and their neighbors' children would appear sufficient proof that the new school was necessary. Still I think it well to give the public and gentlemen of the Legislature an idea of the children themselves.

The school was opened for class on Tuesday, May 1st 1888.

The number of pupils registered the first morning was 21. Before the summer holidays the number had increased to 43. In September the register No. was 44. The Government Inspector made an official visit on October 9th of the same year. I have a copy of the official report before me. It was sent, as is customary, from the Department to the trustees. The report shows the class-gradings of the pupils as follows: Pupils in 1st reader, 36; 2nd, 4; 3rd, 2; 4th, 2; total, 44.

Of the 36 children in the 1st reader the greater number including those of 19 years of age, were in the A B C class. Many of them are now in the 2nd and 3rd readers; can write fairly well and have a good knowledge of the simple rules of arithmetic. Dr. Preston, in finding fault with this grant of \$100 to our poor and deserving school section, did not, I am sure, understand the privations of the people. And I am convinced, now that he has the facts before him, he would not wait to deprive any district in Ontario, much less a district in his own constituency, of this medium of learning if even a much larger grant from the poor school fund were necessary to provide it. I shall be most happy to go with Dr. Preston at any time to the home of the people in the district that he may know from personal observation that my statements are founded on facts.

2nd. Was the grant made before the school was established? My answer is short. The section was legally formed and recognized by the Department, and in daily operation several months before a grant was made or promised.

3d. What claim have the supporters of the new Separate school to Government aid?

They have the claim of being law-abiding, industrious citizens of Ontario, who have paid taxes to a Public School for from thirty to forty years, and because of the distance of a school house from their homes, never received any return. They have a claim, because the section is very poor, having only about \$10,000 ratable property within its limits; they have a claim, because they themselves get up public entertainments at great expense to themselves, and thereby raise over \$200; they have a claim, because the \$80 annual taxes and the Government \$12 per capita grant cannot pay balance due on building and the salary of a temporary certified teacher even for six months in the year.

I am aware there are other poor school sections in North Crosby, yet I am convinced there is not in this district, and I would venture to say there is not in the whole Province of Ontario, another school section whose ratepayers have helped to support schools for over thirty years, without, through no fault of their, receiving any return.

I give the foregoing facts to the public as a simple matter of justice to the ratepayers of Separate School Section No. 7, North Crosby.

I am yours, etc.,
P. A. TWOHEY, Priest.

ANOTHER SUCCESSFUL SEPARATE SCHOOL.

We are pleased to learn that the Separate school of St. Mary's, Ottawa, affords another example of the superior teaching afforded in many of the Separate schools of the Province. During the last two years nine pupils of the school passed the High School entrance examination, several of them standing very high in the number of marks attained. During the same period fifty-eight pupils of the Public schools passed the same ordeal. As the Catholic population of the town is 400 to over 8100 Protestants or non Catholics, the success of the Separate school is considerably greater than that of the Public schools. Although the Catholics are but 11.4 per cent. of the population, 13.4 per cent. of the pupils passed were from the Separate school, giving full credit to the Public schools for those who passed on "recommendation."

The teacher of the St. Mary's Catholic school is Miss Annie Shea, the daughter of Mr. Shea of the northern part of this city. Miss Shea has taught for a number of years in several school sections, and has had uniform success. The result in St. Mary's during 1888 and 1889, especially during the last named year, proves her efficiency in her profession. Her success is the more remarkable as she labors under the difficulty that she is the only teacher, and must consequently teach all the classes by herself.

The school house at St. Mary's is a handsome and comfortable stone building, heated with furnaces, and well supplied with maps and blackboards.

ST. PATRICK'S DAY IN LONDON.

REV. M. J. TIERNAN has provided for the citizens of London a rare treat on next Monday evening. In the Grand Opera House will be presented the interesting drama entitled "Kathleen Mavourneen," the characters in which will be sustained by a number of exceedingly clever local actors. The drama is of absorbing interest throughout, and will bring forcibly to the minds of the Irish people many of the scenes to be found in the old land. The tickets are now on sale, and those who desire to obtain good seats should at once secure them. We hope our people will one and all turn out on this occasion, not only for the purpose of paying a compliment to the "day we celebrate" but likewise to reward Father Tiernan for the great interest and unceasing labors employed by him to make the entertainment a fitting and commendable one. The proceeds will be devoted towards the liquidation of the debt on the cathedral.

The Master's Voice.

BY FATHER RYAN. The waves were weary, and they went to sleep. The winds were hushed. The starlight flushed. The furrowed face of all the mighty deep.

KNOCKNAGOW OR, THE HOMES OF TIPPERARY.

BY CHARLES J. KICKHAM. CHAPTER XXVIII—CONTINUED. The question was suggested by the white bull dog, who walked to the street-door and back again without condescending to take the slightest notice of Barney, or anyone else.

"I'm not at liberty to give particulars," he replied, in a manner that put a stop to all further inquiries on the important subject of the bull bait. Barney held on to his way till he reached the corner of the street, when he was obliged to rest his basket against the iron railings of a genteel house, separated by a small garden from the street.

"Bogob, he is, miss; I have letters for him." "Show them to me!" she exclaimed eagerly, thrusting out her hand through the railing. "They're in the basket, below, at Mrs. Burke's; and the newspapers and the things for Miss Mary."

"And don't you think we ought to go?" Miss Lloyd asked. "If you wish it, I see no objection." "Will you come, Bell?" "If I thought there would be any chance of an, I would. Will there be any fun, Robert?"

THE CROWD. But when they got a cheer at every cross-road and cluster of houses they passed after leaving the town behind them, so unusual a circumstance began to excite surprise.

A STORY FROM SPAIN. TRAIN UP, A BOY IN THE WAY HE SHOULD NOT GO AND HE'LL GO THERE. AT THE AGE OF TWELVE. "Good morning, Don Simplicio, how is your son?"

OUR BOYS AND GIRLS. LITTLE LESSONS BY GREAT MEN. One day when Socrates was walking he saluted a citizen whom he met, but the man did not return the courtesy.

CHAPTER XXIX. THE HAULING HOME—IS NORAH LAHY STRONG? "Good evening, Barney," said Mr. Lloyd, as he was passing Mrs. Burke's shop door, where Barney Broderick was fixing sundry baskets and parcels in his gig.

The Catholic Record.

Published Weekly at 64 and 66 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., March 15th, 1890.

A STRIKING CONTRAST.

In our last two issues we enumerated several marked differences between the noble generosity that marks every clause of the Protestant Separate School Act in the Province of Quebec and the paltry, meagre provisions so grudgingly made for the education of the Catholic minority in the Province of Ontario.

asked for last year at the Presbyterian Synod in Toronto, and granted, for the support of the proselytizing establishment at Pointe-aux-Trembles, near Montreal, for the conversion to Protestant intolerance of the religious, God-fearing French Canadians.

There is another feature in the management of those dissentient schools in Quebec that should not be overlooked. All the Protestant schools in that Province, even where a majority of the district is Protestant, are left to the care and under the jurisdiction of the Protestant Committee of the Council of Public Instruction.

In Ontario, when the Catholics form the great majority of a school district, or are altogether the entire population, there is no provision whatever made for them. They are classed as Public or Common school supporters.

The Catholics of Ontario should insist upon being placed on the same footing as the Protestant minority in the Province of Quebec. But while they submit to the bigotry which compels their school teachers to be trained in the Toronto Normal School, where they breathe a Protestant atmosphere and imbibe to a greater or less extent some non-Catholic principles, such men as Mr. Meredith ought to blush for shame in maintaining that they should be coerced still further and that too many concessions have been already granted.

ST. PATRICK'S DAY.

On Monday next, wherever the English language is spoken, gorgeous churches and public halls, magnificent cathedrals and humble country chapels, all gaily decorated with national emblems and trophies of green and gold, shall resound with entrancing eloquence and sacred song in memory of Ireland's ancient glories.

with Calvary, St. Patrick's faith and miraculous power did not terminate with his glorious and exemplary life. They have lived on through the ages, and they are still living. There is no diminishing of the integrity and spotless beauty of that faith, even to this day, nor is it likely to change or lose its influence or its power while the Irish race exists.

THE EQUAL RIGHTS MANIFESTO.

Among the arguments which are most pertinaciously put forward as objections to the Separate school system, the opponents of Catholic education assert constantly that the existence of Separate schools implies a connection between Church and State to which it is desirable to put an end.

LA VERITE AND THE CATHOLIC WEEKLY REVIEW.

Those two Catholic journals are engaged in a little bit of wordy warfare with each other. From the beginning of the present year of grace, that is, since the beginning of January, the Toronto Weekly Review has been incessant in its attacks on La Verite.

is "to promote distrust and disunion among those who, as compatriots, should cherish mutual confidence." We maintain, on the contrary, that the teaching of religion will have the effect of making better citizens than a merely secular training will produce.

A secular system of education forced upon Catholics would not have the effect which the Equal Rightists claim. The firm purpose of Catholics to give their children a religious education is to be seen in the fact that in the United States they tax themselves so heavily to do so.

We have that confidence in the sense of fair play of the majority of the people of the Dominion and of Ontario that the injustice which a fanatical clique would willingly inflict upon us will not be consummated.

Another reason is assigned by the concocters of the manifesto, why Separate schools should be abolished. It is said:

"It is believed by Protestants and admitted by many Roman Catholics that the teaching in Separate schools is generally inferior to that of the Common schools."

We know that the Toronto Mail and some other journals have frequently made this statement, and it is not surprising that owing to its being constantly reiterated, some persons believe it to be true; but the superior success of many of the Separate school pupils at the High School entrance examinations during 1889 proves that the assertion is made without ground.

admonitions, that were given solely in the interests of peace. On the occasion of the demise of the lamented Mons. Trudel, late editor of the Standard (L'Etendard), the Review opened war both on the Standard and La Verite.

The Verite then translates into French the article which appeared in the Toronto Weekly, in which it is said that "Catholicity is summed up in the Syllabus, and that the L'Etendard and the Verite are equally guilty with the Toronto Mail in stirring up the passions and helping on the work of the Equal Rightists."

Another article of the Catholic Weekly is quoted, in which Father Lvoordaire, Montalambert and Bishop Dupanloup are set up against Louis Veuillot and the Ultramontane party in France. The latter were styled Obcurantists, because they were opposed to the new lights who were not in favor of the dogmas of infallibility.

The Verite complains of the Toronto Weekly's not having added that: before dying, Dr. Brownson retracted this and some other illusions into which he had been led by the spirit of liberal Catholicism.

The Encyclical Letter of Pope Pius IX, Quanta Cura, which accompanied the Syllabus, formally condemns the modern school of liberal Catholics, which maintain with the Avenir that:

"The perfection of governments and of civil progress demand that human society be constituted and governed without taking religion into account, as though it never existed, or, at least, without making any distinction between true and the false worship."

All this is very fine in appearance and is taught in the school of liberal Catholicism. But it is far from being orthodox. Pius IX, condemned it, so did Gregory XVI. in the encyclical Mirari Vos, so did Leo XIII. in two encyclicals, Immortale Dei et Libertas.

The Verite has the Toronto Weekly in a tight box from which it is utterly impossible for it to escape without crying "peccavi." Old Horace must have been inspired when he said: "Ne sutor ultra crepidam."

MR. WILLIAM O'BRIEN.

The ablest, and certainly, after Mr. Parnell and Mr. Gladstone, the most popular man in Ireland is Mr. William O'Brien, M. P. for Mallow. Several times already he has suffered martyrdom in Balfour's dungeons and lain to rest his weary limbs month after month on the plank bed.

In Clonmel the inhuman and barbarous rigors he was subjected to of having his clothes torn by main force from his back and of his hair and moustache being forcibly hacked and clipped—these rigors and these indignities offered to a political prisoner caused a shout of horror to be heard not only in Ireland, but all over England, Europe and the civilized world.

During the debate on the Times commission, which is still going on in the House of Commons, Mr. William O'Brien arose to the full height of his name and fame as an orator, and delivered one of the most scathing philippics on coercion and Balfour's Tory policy that was ever heard since the days of Burke and Sheridan.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD. Berlin, Ont., March 5, 1890. Last Tuesday, March 4th, a solemn Requiem was celebrated in the Church of Our Lady of Sorrows for the repose of the soul of our lamented pastor, Dr. Louis Funcken.

By appointment from Rome, the Rev. Dr. Koepfer is now Superior of the Congregation of the Resurrection, and pastor of the church of Our Lady of Sorrows at Berlin, and the Rev. Dr. Spetz, C. R., succeeds the late Dr. Funcken as rector of St. Jerome's College.

The Catholics of Waterloo town, who hitherto attended church at Berlin, are organizing to erect a church and school in Waterloo, and will likely have both in operation by next fall.

The new Separate school at Preston, organized last summer, is well attended and does excellent work under the able management of Miss Kelleher, of Galt. The Catholic congregation of this progressive village is outgrowing the old church, and room will have to be made at once by addition to the building or by a great enlargement of the gallery.

The no Popery agitation was the occasion of getting a large number of Catholic ratepayers outside of Berlin on the Separate school tax list, so that we can count on about \$200 more taxes here than formerly.

In St. Agatha a large addition to the old Orphanage and Separate school is contracted for and will be finished by next fall. It is evident, from all this, that the Catholics of Waterloo county are not asleep, but hard at work in extending the Church of our Lord.

THE LATE JOSEPH BIGGAR, M. P.

At a meeting of the Celtic Benevolent Association of Ottawa, held on the 5th March, the following resolutions were unanimously adopted: "That the Association has learned with profound regret of the death of one of Ireland's ablest and most patriotic sons, Joseph Gillis Biggar, M. P. for West Cavan, whose early and perilous efforts in the British Parliament in behalf of Home Rule contributed very materially to the extraordinary success that has attended the movement for the restoration of freedom to Ireland."

"That the Association deplores the great loss which his country has sustained in Mr. Biggar's death at a crucial time in the history of the great constitutional struggle inaugurated by himself unaided and alone, and continued with such magnificent results with the assistance of the allies which his tactics had won over to the cause of Home Rule, both in the Imperial House of Commons and from the ranks of the British democracy."

THE JESUITS.

PROF. SCRINGER ATTACKS AND FATHER JONES DEFENDS THEM.

Montreal Star, Feb. 24. At a meeting of the Protestant Ministerial Association this morning the Rev. Prof. Scriinger read a paper on the subject of "Errors in the Moral Teaching of the Jesuits." For convenience of presentation the paper was divided into four heads, namely: 1. Those arising from the erroneous theological doctrines of the Church of Rome such as transubstantiation, baptismal regeneration, orders, confession, penance, indulgences, purgatory, intercession of saints, etc. 2. Those errors arising from extravagant political principles of which they are the chief advocates. 3. Errors which may be said to be inherent in the confessional as a system. The fourth and most serious class of errors in Jesuit teaching, however, consists of those which arise from the almost constant tendency to laxity in their judgment of actions and intentions when considered in the actual circumstances of life. Under the first head, error, Mr. Scriinger says, is due to false assumption. Religious duties are multiplied which Scripture authority does not justify. The second commandment is ignored, although the decalogue forms a large part of their works on Moral Theology. The second head consists of the SUPREMACY OF THE POPE over all other ecclesiastical authorities in the world, and over all temporal sovereigns, the supremacy of the Church over the State, the right of the Church to define its own sphere as against the State, the right of the Church to control education and marriage, the immunity of all ecclesiastical persons from civil jurisdiction, the right of the Church to control the use of the franchise in its own territories. These, too, all involve corresponding duties which they are not slow to urge upon their adherents. There has been much discussion as to whether they teach that the Pope has a right to depose a sovereign who is disobedient to him, or abrogate his subjects from their allegiance. The earlier Jesuit writers, such as B. de Morant, undoubtedly did so; the recent ones maintain a somewhat prudent reserve on that point, though asserting principles that would seem to involve it if carried out to their logical conclusion. But altogether apart from that, they teach quite enough to overthrow all free institutions and destroy and endanger the public well being. A third class of errors are those which may be said to be inherent in the confessional as a system. Of the confessional the Pope says: "Owing to the establishment of this institution as an essential part of its machinery of discipline the Church is under the necessity of indulging in the moral quality of acts and states of mind in detail and of advising as to duty under all circumstances. Instead of laying down broad general principles of morality and leaving it to the individual conscience to apply them in detail, the priest is called upon to make the application and to PRONOUNCE JUDGMENT accordingly as the representative of God by granting or refusing absolution. It is this necessity which has given rise to the whole system of casuistry." Touching the question of confession we quote the paper in full from the case of adultery which is cited. "Anna, who is guilty of adultery, when questioned by her suspicious husband answered him at first that she had not broken her marriage bond. Then, having received absolution for her sin, she answered: 'I am innocent of any such crime.' A third time, on being pressed by her husband, she absolutely denied the fact. I have not committed it, said she, meaning such adultery as I am obliged to reveal, or, I have not committed an adultery that must be revealed to you. Q. Must Anna be condemned? A. In all three cases Anna may be excused from any lie, because, in the first place, she could say that she had not broken her marriage bond, since it still continued to exist, in the second case she could call herself innocent of adultery, since, after having been to confession and having received absolution, her conscience is at rest, having the moral certainty that her sin was pardoned. She could, according to S. Liguori, even affirm it on oath; in the third case she could also deny her sin, according to a probable opinion, meaning she had not committed it, in such a way that she was obliged to reveal it to her husband in the same way as an accused person may say to a judge who interrogates him irregularly: I have not committed any crime, meaning in such a manner that he is bound to declare it. This is the opinion of S. Liguori and of many others. Similar cases could be cited to almost any extent excusing dissimulation, clandestine baptism, damnation of character, secret compensation or stealing, guilty co-operation in the sin of another, forgery. Many of their earlier writers excuse murder under various circumstances, but Gary is not so bold. We may now consider the methods by which these outrageous conclusions are reached. It need scarcely be said that they are not reached by any direct refusal to acknowledge the plain laws of right and wrong. Neither their own consciences nor those of their penitents would allow that to be done without instant protest. In fact, the JESUIT EXPOSITION OF THE LAW in theory is generally all that the most rigid moralist could ask for. What could be better, for example, than the following definition of a lie in Gary: "A lie is a word or sign contrary to the thought with the intention of deceiving." And even in their practical decision of any particular case they generally start out by taking high moral ground—high enough to satisfy the most exacting conscience. But the Jesuit has various devices which he applies regularly and systematically for the purpose of reducing the sin to the smallest possible dimensions or of making it disappear altogether—just as the criminal lawyer has certain well-understood methods of defence which he may employ according to the nature of each case for the purpose of securing the acquittal of his client. (c). The first of these that may be men-

tioned is to make the most of all extenuating circumstances, such as the occasional nature of the sin, ignorance of the consequences, ignorance or forgetfulness of the law, incapacity through drink, nature of the provocation and suddenness of the temptation. Of course, it is perfectly fair that some account should be taken of these circumstances. Some of them would certainly mitigate the punishment inflicted by any civil judge. But the civil judge would rarely allow as much weight to them as is commonly done by these casuists. The conscience of the average individual left to itself would generally take higher ground. In illustration of this may be quoted the very first case given by Gary in his great work on "Cases on Confession." Arnulf, an honest man, but of a QUARRSOME DISPOSITION, meets his enemy. Harassed by him with insults and blows, he is inflamed with desire to kill him and springs upon him with a drawn dagger. He, however, masters his passion and runs away. On cooling down he is troubled at the thought of having committed the deadly assault, at once throws himself at the feet of his confessor and avows his fault. Again: Though he has made earnest efforts to check a bad habit of cursing and swearing, in a quarrel with an opponent he breaks out into blasphemy, and again betakes himself to the confessor to clear his conscience. On another occasion, knowing that he is apt to be quarrelsome when intoxicated, he takes care to avoid drinking to excess. But being urged by his companions to drink more than usual, he becomes intoxicated before thinking of his danger, and in a rage quarrels with the others. On going to himself he hurries to do penance and goes to his confessor. He Arnulf seemed in these three instances: 1. A. He does not seem to have sinned in any of the three cases, at least seriously, because he had not a full and perfect knowledge of the evil, and there was no premeditation, as may be gathered from the circumstances of the cases. 2. A second method adopted is to give the penitent the benefit of every possible doubt that can be raised in his favor. This again is a recognized principle of jurisprudence to which some place may be given in morals if properly restricted. But instead of restricting it within the narrow limits the Jesuit extends it as far as he possibly can and no lawyer ever displayed greater ingenuity in raising doubts than the average Jesuit. He raises doubts as to matters of fact, and wherever there can be any uncertainty always presumes that state of the case which is most favorable to his penitent. He raises doubts as to his responsibility for consequences, and if there is any way of accounting for these other than by the direct act of his penitent, whatever his intention may have been, it is used in his favor. He suggests doubt as to the amount of deliberation that preceded an act and if in any way it can be made out to be unintentional or the result of a sudden impulse. ITS HINNOUNESS DISAPPEARS, and it becomes a venial sin. He suggests doubts as to the obligation resting on his penitent to fulfil inconvenient promises that have been given, or inconvenient contracts that have been agreed on, doubts as to the obligation to tell the truth, even on oath, when there is any serious reason for concealing it and for misleading the interrogator, doubts as to the obligation to make reparation for wrongs done, or restitution for damage inflicted. Most of these cases a high sense of honor or a tender conscience would lead a man to decide these doubts against himself. The Jesuit always allows them in favor of the culprit. And with such an array of possibilities it would need to be clear case indeed in which some loopholes of escape cannot be found. 3. Closely allied to this is the free use of the doctrine known as "probabilism." On many points there is room for different opinions as to whether certain things are allowable or not, and the various writers differ in their conclusions, which are expressed, therefore, with more or less hesitation. They are given as probable, or more probable than the opposite view. Nay of course any one who is really serious in desiring to keep a good conscience can always do so by avoiding whatever is of doubtful morality. But that would be too high ground for the Jesuit to insist upon, and the only question is as to how far one may in doubtful cases. There has been some dispute even among themselves as to this point, many of them have held that at any point which has ever been declared probably lawful by any acknowledged author, and for which any defence whatever could be set up, was allowable and could be followed without censure, however doubtful it might be, even though the confessor disapproved of it, and the man's own conscience might condemn it. Such lax views, however, brought down the condemnation of Rome, and in words at least they now confine license within somewhat narrower limits. A course must ordinarily be declared probably lawful by some considerable number of authors before it can be taken without sin. Even yet, however, one may have the gravest doubts himself about the propriety of it, and the confessor may wholly disapprove of it, but he is bound, nevertheless, to give him absolution. One is not bound even to be consistent with himself, may act on one opinion to-day and on its opposite to-morrow as best suits his interest, and still claim the benefit of the doctrine. Of course many men have always acted on this principle, but it remains for the JESUIT TO JUSTIFY IT. We can hardly conceive of anything more fitted to debauch conscience and destroy its sensitiveness. 4. A fourth method consists in the indiscriminate use of general principles which are true only within certain limits and can be safely followed only under certain conditions. Principles, for example, which hold good in ordinary jurisprudence are not necessarily true in ethics. But by the Jesuits they are freely allowed. Thus for instance in law a man is not bound to criminate himself—an important principle which is intended to protect the individual against possible judicial tyranny but wholly out of place in the court of conscience. The Jesuit uses it

to excuse silence even when this leads to the most serious consequences for innocent victims. Again it is a general rule in law that a man is bound to make restitution only for damage actually caused. Father Gary uses it to excuse a man who has killed the head of a family from making any restitution to the family, because as he was wasteful and intemperate they are really better off without him. Generally speaking, a man is held responsible only for what he intends to do. Gary uses this principle to acquit from responsibility for any unforeseen consequence of a man's crime. A burglar enters a store to steal and accidentally sets fire to the place. He is under no obligation to make restitution because he did not intend to burn it down. On the other hand he is not responsible for the goods he meant to steal, because he failed to get away with them. A murderer shoots at one man and kills another. He is under no obligation to his family as he did not intend to shoot him. To this same class belongs the famous maxim about which there has been so much controversy, that it is lawful to do evil that good may come. This is a principle which holds good within a limited time or way and perhaps within still narrower limits in the detection of criminals. The Jesuits have always REPUDEDiated the CHARGE of using this principle in any improper sense. Their denial is both true and false. So far as my knowledge of their works goes they do not directly appeal to it, except as warranting a prisoner in using deception and violence in making his escape from prison. But many of their worst conclusions practically involve it, e. g. dissimulation and even falsehood are excused in the interests of the Church, clandestine baptism is permitted in order to make sure of a prominent convert, who would otherwise suffer great inconvenience; mental reservation and equivocation may be employed by almost anybody when there is any strong reason, legitimate or otherwise, for concealing the truth; secret compensation or stealing is permitted when a man cannot easily get what he considers his rights in any other way; forgery is excused if it be committed to replace a valid document lost or destroyed that is necessary to make good a claim. It is also clearly involved in the following passage from their Constitutions, which on the face of it purports to forbid it: "Although the Society desires all its constitutions, declarations and order of living to be observed, and in no wise deviating in any matter it is nevertheless fitting that all its members should be secured, or, at least aided, against falling into the snare of any sin which may arise from the force of its constitutions or injunctions. It seems good to us, therefore, in the Lord, besides the express words whereby the Society is bound to the Supreme Pontiff for the time being, and the three other essential vows of poverty, chastity and obedience, that no constitutions, declarations or order of living can involve obligation to sin, mortal or venial; unless the superior command them in the name of our Lord Jesus Christ, or in virtue of holy obedience, which may be done in those matters or persons wherein it shall be judged that it will conduce greatly to the private or public good."

more familiar with ecclesiastical Latin, or the technical expressions of canon law, he would not, I am persuaded, have grossly misinterpreted the meaning of one passage of the constitutions of the Society of Jesus. Let me recall the quotation as given in the Star: "Although the Society desires all its constitutions, declarations and order of living to be observed according to our institute, in no wise deviating in any matter, it is nevertheless fitting that all its members should be secured, or, at least aided, against falling into the snare of any sin which may arise from the force of its constitutions or injunctions. It seems good to us, therefore, in the Lord, besides the express words whereby the Society is bound to the Supreme Pontiff for the time being, and the three other essential vows of poverty, chastity and obedience, that no constitutions, declarations or order of living can involve obligation to sin, mortal or venial; unless the superior command them in the name of our Lord Jesus Christ, or in virtue of holy obedience, which may be done in those matters or persons wherein it shall be judged that it will conduce greatly to the private or public good." The foregoing purports to be a translation of the 5th chapter of the 6th part of the Institute. If we are to take it as meaning that the Superior may enjoin on his inferior a sinful action in virtue of holy obedience, it is a monstrous perversion of the plain meaning of the text, which is sought else than that nothing in Constitutions, rules, or order of living, induces an obligation under pain of sin, mortal or venial, in virtue of the rule itself. But that, in some special case, the Superior may command what falls within the scope of the Constitutions, in virtue of the vow of obedience made to him. The only exceptions to this are the essential vows of the religious state, poverty, chastity and obedience, and the vow made to the Supreme Pontiff himself in the matter of missions; for any willful violation of these vows would be necessarily sinful. One might have thought that the very heading of this chapter 5th would have been sufficient to clear up any doubt had there been room for one: *Quod Constitutio precepti obligationem non inducitur, i. e.*, The Constitutions involve no obligation of sin. The preamble is still more explicit. "It is nevertheless fitting that all its members should be secured, or at least aided, against falling into the snare of any sin which may arise from the force of its constitutions or injunctions or injunctive laws." (Professor Scriinger's translation). The marginal references all point the same way: (Declaration B chap. 1st, 6th part): *"Hujusmodi sunt sine omnia, in quibus nullum manifestum est peccatum, i. e. vnicuique nullum manifestum est."* The blunder lies in rendering "*obligatio ad peccatum*" into English by "an obligation to sin," as if it were a verb, "*ad peccandum*," while on the contrary the Latin preposition "*ad*" is frequently and classically used for "*in*." Consequently it should be rendered "*an obligation (inque ad) unto*, extending as far as, respecting sin. Consult any respectable dictionary, Leverrier's for instance, v. c. a. b. d. Whenever may be said of "*obligatio ad peccatum*" as a classical phrase, it was certainly used in theological works fully three hundred years before the Constitutions of the Society of Jesus were written. St. Thomas Aquinas was born in 1226; the Society of Jesus was in its infancy in 1534. St. Thomas uses the identical phrase with identically the same meaning in his exposition of the Ministerial Association followed in the course of Catholic Theology, no doubt he would have been aware of this fact, and not have ventured beyond his depth. Since he has gone to some pains to read up Gary, et al, him, out of pure love of truth, consult the Summa Theologiae of St. Thomas, Secunda Secundae, Q. 166, art. 9: "*Utrum peccatum necessarium mortaliter transgressio esse que tenet in regula*" i. e., Does a religious always sin mortally in transgressing what is prescribed by the rule? St. Thomas solves the question negatively, and in answer to the objection he himself proposes, he says: "The religious state is more secure than the secular state," compares secular life to a troubled sea, and religious life to a tranquil haven." Sed ad quietum transgressio eorum que in regula continentur, religiosum obligat ad peccatum mortale," but if every transgression of what is contained in the rule obliged the religious (ad peccatum mortale) under pain of mortal sin, the religious state would be most dangerous, on account of the multiplicity of observances, therefore not every transgression of what is contained in the rule is a mortal sin (est peccatum mortale). In the solution of his second objection he proceeds to say: "Sicut ergo in lege civili non facit semper dignum ioco statuti: ita nec in lege Religiosa: cum ordinatio vel publica statuta obligant ad mortale: et similiter nec omnia statuta regunt," i. e., "As therefore by the civil law the physical transgression of a legal statute does not always render one worthy of the death penalty; so, by the law of the Church, not every ordinance or public statute obliges under pain of mortal sin (obligant ad peccatum mortale), and likewise not every prescription of the rule." The conclusion of all this is obvious, namely, that by every canon of interpretation, the impugned passages from the Constitutions of the Jesuits should be rendered in English as follows: "It seems fitting to us, therefore, in the Lord, besides the express words whereby the Society is bound to the Supreme Pontiff for the time being, and the three other essential vows of poverty, chastity and obedience, that no constitutions, declarations or order of living can oblige unto sin (under pain of sin) mortal or venial; unless the superior command them in the name of our Lord Jesus Christ or in virtue of holy obedience, etc."

sphere, and attempt evilly to interpret religious Constitutions which the Catholic Church has sanctioned and declared holy, they make themselves unnecessarily offensive, or, much worse, they, the preachers of a gospel of peace, stir up that ignorance, like charity, covers a multitude of sins, but according to the "maxims of morality of the Jesuits" it at least diminishes their guilt; and may this one day be their excuse before God: they knew not what they did. When convicted, however, of such ignorance, as in the present instance, but one thing is left for an honest man to do, and that is to repair the injury done their neighbor by their slander. By not so doing, if they be in good faith, they openly espouse the principles they condemn. If, on the other hand, they maliciously circulate evil reports, with a view of injuring a religious body, they father on themselves the maxim which they have never found in any Catholic theologian, that "the end justifies the means." A. E. Jones, S. J., St. Mary's College, 25 February.

Rev. Mr. Scriinger to Father Jones. To the Editor of the Montreal Star:

SIR—I trust you will allow me space for a brief reply to the animadversions of Father Jones on my paper before the Ministerial Association concerning the moral teaching of the Jesuits. It is hardly worth while to resent his reflections on the Association itself or the somewhat gratuitous advice he is pleased to tender it. I have no doubt it will continue as heretofore to use its influence in restraint of immorality and indecency, even though it should be necessary sometimes to expose it to the public eye. I am not aware that it is responsible for the distribution of either O'Connell's "Confessional" or Paul Bert's "Morale des Jesuites." But I think I can safely promise that it will advocate the suppression of the latter when Jesuit authorities consent to suppress or discard all works like those of Gary, of which it is simply an exposure by giving a fair translation of fairly chosen selections. I made no personal charge against Father Gary and am glad to know that he was such an estimable man, but to me his writings are simply abominable—accidentally even for a casuist. I appreciate Father J. J.'s kindly words about myself and hope I shall always continue to deserve them. But I cannot consent to let under his charge of ignorance in my rendering of a Latin phrase such as referred to in the constitutions of the Jesuit order, that those constitutions are not to "*involve obligationem ad peccatum mortale* or venial, unless the Superior commands these." All he has shown is that in view of the usage of St. Thomas Aquinas three hundred years before, the expression "*obligatio ad peccatum*" may mean an "*obligation under pain of sin*," and that thus the passage would lose its sinister character as authorizing a superior to order that which is sinful. But I submit that it is not the natural meaning of the phrase. "*Peccatum*" means sin, not the penalty of sin, and "*obligatio ad peccatum*" means "*obligation to sin*." In this very chapter it is used as the equivalent of "*obligatio peccati*," which even Father Jones renders "obligation of sin." His explanation is not in harmony with the usage of Jesuit writers of the present day. I open Gary almost at random and I find "*obligare ad rem impossibilem*" "*obligare ad rem illicitam*," in the obvious sense of obliging to do something impossible, unlawful. Nor in the case of Father Jones does it render to me that the context suggests his meaning. The heading of the chapter according to his own correct translation is "*The constitutions involve no obligation of sin*." The first part of the chapter is simply an exposition of this admirable limitation of obedience, and then an exception is added: "*Unless the Superior commands these*" (*uni Superiori qui jubet*). I am prepared to admit, however, that Father Jones is in a better position than I can possibly be to know what is the interpretation put upon this famous passage in the constitutions at the present time among the members of his Order, and am glad to learn that, whatever may have been its original intention, it is now understood in an unobjectionable sense. But in that case I am somewhat puzzled at the following passage in Gary on the obedience due to superiors in religious orders, which looks to me marvellously like giving the superior the right to over-ride the scruples of his subordinates. "Over a member of a religious order bound to obey when in doubt whether a thing is lawful or not? Yes, since, etc." (An Religious tenetur obedire in dubio, utrum res precepta sit licita, necne? Affirm. quia, etc.). I agree, however, with Father Jones in thinking that the columns of the daily press are not the place wherein to discuss intricate or delicate questions of ethics and will not enlarge upon this point. Only I am the more surprised that holding this opinion he should have selected that point for discussion which the general public is perhaps least capable of comprehending, turning as it does upon the meaning of a Latin phrase which has not even the merit of being good Latin. It looks like an attempt to divert the attention of the public from the real issue in which alone it can have any permanent interest, viz., as to what is the prevailing tone and character of Jesuit teaching. My description of that result upon too many passages to be the result of any mis-translation of nice phrases and remains as yet untouched.

to have the last word when the object of my writing is sufficiently attained. Let me first assure my amiable antagonist that I am not attempting to divert the attention of the public from the real issue, namely: What is the prevailing tone and character of Jesuit teaching? That prevailing tone and character of the teaching of the Catholic Church, when a Jesuit, or any other Catholic moralist, goes astray, his teaching is denounced to the Holy See. Should he not humbly submit, he ceases to be both a Jesuit and a Catholic. Now, Gary is taught in most of the Catholic theological seminaries throughout the world, and during the last quarter of a century no author of moral theology has been more widely known to Catholic theological students. We have yet to hear of his having incurred any censure by his teaching.

I can but vaguely surmise what effect this argument may have on the Ministerial Association, but for a Catholic it is peremptory. So that its first point remains unshaken, viz., that the attack on St. Liguori and on his humble follower, Gary, is but a blind, and the report of Professor Scriinger's paper should have been headed, not the "Morale des Jesuites," but the "Morale de l'Église Catholique." Professor Scriinger may care very little, as he assures us, whether Jesuit teaching be better or worse than the rest of the Catholic Church. I am not sorry to differ with him in this, but am quite satisfied to have it said that it is no better and no worse. The Professor, however, in this seeming indifference, is scarcely in touch with his fellow-religionists, else why all this outcry against Jesuit teaching in the States Province? The second point is sufficiently covered by the admission in yesterday's letter: "All he (F. Jones) has shown is that, in view of the usage of St. Thomas, three hundred years before, the expression '*obligatio ad peccatum*' may mean an '*obligation under pain of sin*, etc.," which is not as all a bird showing in the case.

A few minor difficulties, however, yet remain. To clear some of these away I must remark that because "*peccatum*" means sin it does not follow that "*obligatio ad peccatum*" means an obligation to commit sin. Why not gracefully admit that "*ad*," being used by both Livy and Cicero for "*in*," is used in the sense of "*in*," when used with that signification, is quite classical. To prove this I made a reference in my last to Leverrier's dictionary, in which, I am sorry to say, no account has been taken since Professor Scriinger now insists that it has not even the merit of being good Latin. Theologians are generally not particular to a degree as to the elegance of their Latin, but it is quite discouraging when they are to be rated for following Tully. What, however, is more grievous is that the marginal references have been set at naught. This I shall endeavor to remedy, though I already quoted one in my last. I do not impeach the professor's fairness, for very likely he has been quoting a copy of the Institute, in which another proof of the perversity of this, that his eye should not have fallen on the 31st number of the summary of the constitutions where we are exhorted to conform our will and judgment, "wholly to the superior's will and judgment, in all things where there appears no sin."

Let me, in the second place, assure Professor Scriinger that the interpretation of the Society's constitutions, were as much in keeping with sound morality in the past as they are to day. It has been kind enough to take my word for the present, and it will not be difficult to satisfy the most fastidious as to ages gone by. Suarez, one of the Society's greatest theologians, who was born in 1549, and died in 1617, wrote several large volumes on the Society's constitutions, and he may be taken as a safe expounder of their meaning. The following citation is from Book IV. De Votis, etc. ch. XII, § 7: "*Tertia parte (constitutionum), §, dicitur obedendum esse superiori, licet distillat secundum conscientiam repugnantis iubeat. Et Index dicitur: Quo exceptio declarat, omnem actionem hominis sub materia iubeat potestatis et obediendum praeferat, etc.*" which may be rendered thus: "In part third, § 3 of the constitutions, it is declared that the superior is to be obeyed even though he command what is arduous and repugnant to sensuality. And further on: In all things wherein sin appears not. Which exception implies that every righteous act is comprised in the matter of this vow; so that the conclusion is there drawn that the rule of the superior is to be held, the rule of our own will; hence this obedience is not limited by any written, but by a living rule, which is the superior's will within the scope of a worthy object. The same is drawn from the sixth part, chap. 1, § 1, it is then stated: 'S' that in all things to which, in the spirit of charity, obedience may extend, that is, in which there is no manifest sin (as is in the declared in explanation) we yield obedience to his (the superior's) voice."

Therefore, in the past the interpretation of the impugned passage was just as unobjectionable as it is at present. And let the Professor have no qualms of conscience, since it is said "*wherein there is no manifest sin*" or because Gary decides, that when there is doubt, the superior is to be obeyed for precisely the inferior has every facility for clearing up such doubt. Supposing, however, case where the doubt persists, which of the two does the Professor think would be in the right, the inferior or the superior? Let him look to his own household and see how he would brook any such hesitancy on the part of one of his sons. But Gary says, in the place found at random, "*obligare ad rem impossibilem*, etc."? Certainly, nor did I ever content that "*obligare ad*" was never used. "Ad," indeed, is used in more than one sense.

CONTINUED ON NEXT PAGE.

Father Jones to Rev. Mr. Scriinger. To the Editor of the Montreal Star:

SIR—It is somewhat reluctantly that I again bespeak a place in your columns for the present communication, for I am aware that I may be crowding out more interesting matter. I have all the more scruple in this trespassing on your patience, as I am not particularly anxious

JOHN SCRINGER. Montreal, February 26, 1890.

Father Jones to Rev. Mr. Scriinger. To the Editor of the Montreal Star:

SIR—It is somewhat reluctantly that I again bespeak a place in your columns for the present communication, for I am aware that I may be crowding out more interesting matter. I have all the more scruple in this trespassing on your patience, as I am not particularly anxious

Wayside Fountains. As'er the marble drink you lean... This Well, fled grand, becomes your mirror...

INTERESTING MISCELLANY.

One may be better than his reputation or his conduct, but never better than his principles.—Lutens.

Massey pointed out that logically no Catholic in the time of Elizabeth could have been a loyal Englishman...

In a walk in life the advice holds good which was given by the celebrated sculptor, Harriet Homer...

BETRAYING A TRUST. Woe to him who betrays the confidence of his friends...

A VALUABLE GRANT. There are thousands of chairs in Hyde Park, London, which can be hired for a penny each...

CONSECRATION TO ST. JOSEPH. O, Jesus, St. Joseph! I consecrate myself to thee...

FOUR JESUIT MARTYRS. The execution of Blessed Father Paul Navarro, S. J...

A NEW MALADY. The latest news concerning the new disease, "Le Noire," that has appeared in Italy...

STRONG MEN. Strength of character consists of two things, power of will, and power of self-restraint...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

who, with strong passions, remains chaste; he who, with indignation within him, can be provoked and yet restrain himself...

MANLY INDEPENDENCE. Heaven help the man who imagines he can dodge "enemies" by trying to please everybody!

AMERICA'S FIRST AND BEST FRIENDS. Washington's adopted son, George W. Curtis, once said: "Americans should recall to their minds the recollections of that heroic time when Irishmen were our friends..."

BEAUTIFUL SWISS CUSTOM. The horns of the Alps employed in the mountainous districts of Switzerland...

A REMARKABLE CHURCHMAN. Mr. Foulon, Archbishop of Lyons, France, who recently received the Cardinal's hat, is described as possessing remarkable qualities as a churchman...

EMPRESS AUGUSTA'S RELIGION. Another noble, deeply religious mind, who, though not a Catholic, found her chief consolation in the "Imitation of Christ," was the lately deceased German Empress Augusta...

A REMARKABLE CHURCHMAN. Mr. Foulon, Archbishop of Lyons, France, who recently received the Cardinal's hat, is described as possessing remarkable qualities as a churchman...

EMPRESS AUGUSTA'S RELIGION. Another noble, deeply religious mind, who, though not a Catholic, found her chief consolation in the "Imitation of Christ," was the lately deceased German Empress Augusta...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

THE HOME OF A TRUE MAN. The Catholic Church teaches that those who love the simplicity of natural manners...

to all the streets of Rome. Virgins and boys, middle-aged and wrinkled elders, all infancy that nothing can but cry, all were in the secret of its charm.

When one looks abroad upon the nations that once constituted Christendom, and examines seriously the causes of social and political decay, this great fact stands forth as evident as a bright beacon light in the darkness over a dangerous reef...

THE CHRISTIAN REGISTER ON FULTON. The Christian Register, the organ of Unitarianism in Boston, has the following timely remarks in reference to Fifty-Fulton's recent pamphlet issued in defence of its ribald remarks on the Blessed Virgin...

PAT HENNESSY'S LAST FIGHT. Quite direct runs the old trail southward from the Indian, Kan, to Oklahoma City. Along this trail the traveller's eager eye beholds a monument erected out of native stone...

FIRST FREE PUBLIC SCHOOL. A subscriber asks: "Where and by what authority the first public school for the benefit of the poor was established?"

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

those behind still pressed on, and he was soon overpowered and secured. Infatigable at the loss of so many of their number, they took Pat, tore his scalp from his head, bound it to one of his own wagon wheels, amplified stacks of oats around him, and set them on fire...

THE CHRISTIAN REGISTER ON FULTON. The Christian Register, the organ of Unitarianism in Boston, has the following timely remarks in reference to Fifty-Fulton's recent pamphlet issued in defence of its ribald remarks on the Blessed Virgin...

PAT HENNESSY'S LAST FIGHT. Quite direct runs the old trail southward from the Indian, Kan, to Oklahoma City. Along this trail the traveller's eager eye beholds a monument erected out of native stone...

FIRST FREE PUBLIC SCHOOL. A subscriber asks: "Where and by what authority the first public school for the benefit of the poor was established?"

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

DELAYS ARE DANGEROUS. Mr. Editor—It is a well known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance...

Indigestion

It is not only a distressing complaint, of itself, but by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mrs. Joseph Lake, of Brockway Centre, Mich.:

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢ per bottle, 60¢ per dozen. Worth 75¢ a bottle.

CHURCH ORNAMENTS. Special reduction for December only on BRONZES, STATUARY, FLOWERS, and other church ornaments. Splendid Xmas Crib sold at SPECIAL TERMS. MASS WINE—The finest on the continent.

Dr. Morse's INDIAN ROOT PILLS. Thousands testify to their being the best Family Pill in use. They purify the system, regulate the bowels, thereby cleansing the blood.

W. H. COMSTOCK, Brockville, Ont. Manufacture Undertakers Wholesale and Retail. Outside the combine. Always open. R. DRISCOLL & CO. 404 Richmond St., London, Ont.

KENDALL'S SPAVIN CURE. The Most Successful Remedy ever discovered for this terrible complaint. Not blister. Read proof below.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. It has cured me of this complaint, which I have used for many years.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. It has cured me of this complaint, which I have used for many years.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. It has cured me of this complaint, which I have used for many years.

CHURCH AND SCHOOL FURNITURE

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and price before ordering. We have lately put in a complete set of Pews in many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, promptness of price, and quietness of business in this special line that we found it necessary to manufacture Pews for new Churches in their country and abroad.

NATIONAL COLONIZATION LOTTERY. Under the patronage of the Gov. Established in 1848, under the Act of Quebec, 22 Vict., Chap. 26, for the benefit of the District of St. John's. The Drawing will take place WEDNESDAY, MARCH 19, '90. At 8 o'clock p.m.

C. C. RICHARDS & Co. GASTON—My horse was so afflicted with distemper that he could not drink for four days, and refused all food. Simply applying MINARD'S LINIMENT, and he was cured in a few days.

C. C. RICHARDS & Co. GASTON—My horse was so afflicted with distemper that he could not drink for four days, and refused all food. Simply applying MINARD'S LINIMENT, and he was cured in a few days.

ONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. All our wines are specially selected. Only Native Alcar wine used and recommended by His Excellence Cardinal Tacheraud. Specially recommended and used by His Rev. Archbishop Lynch and Bishop Walsh.

Burdock BLOOD BITTERS. WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, INDIGESTION, FLUTTERING, JAUNDICE, ACIDITY OF THE HEART, ERYSIPELAS, THE STOMACH, HEADACHE, DRIVENESS OF THE SKIN.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC & PRIVATE BUILDING. Furnished in the best style and at prices low enough to bring it within the reach of all.

HAYWARD'S PECTORAL BALSAM. CURES COUGHS COLDS HOARSENESS, ETC.

BENZIGER'S CATHOLIC - HOME - ALMANAC FOR 1890. THE BEST YET. It should be in Every Catholic Family.

DEFENCE OF THE JEHOVITTS. By Rev. W. Fitzsimons with the aid and advice of Rev. J. H. Thibault. Single copies 10¢; new don., 50¢.

Electricity, Sulfone Baths & Sulphur Saltine Baths. CURE OF ALL NERVOUS DISTURBS. J. G. WILSON, LICENT-PHYSICIAN, 250 Dundas Street.

Vertical text on the far right edge of the page, partially cut off.

