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London, Saturday, June 9, 1934.

## MR. MEREDITH'S EFFUSION OF ANGER.

It would have been more dignified and more appropriate to his purpose had Mr. Meredith endeavored to reply to the manifesto of the Archbishop of Kingston by argument rather than by abuse of a high ecclesiastical dignity who did nothing more than fulfil a primary function of his office towards his flock in reminding them of their duties and their rights in respect of the children committed by God to their care and his for Christian rearing. There is no possible justification of Mr. Meredith's language, although some allowance may be made for him because of the fury of anger and resentment that absolutely overbalanced his mind. His tempest of passion and entire lack of argument are a testimony to the effectiveness of the Archbishop's clear and closely reasoned manifesto, set forth in dignified and ornate language. In it His Grace, after a lucid exposition of the divine obligation laid upon parents and priests to bring up the little ones of Christ's flock in the knowledge of the things of God and the discipline of piety and holy fear and love of their Creator, distinguished carefully between true Conservatism and pseudo-Conservatism.

Why did Mr. Meredith prepare before hand and deliver to his loyal listeners some sort of reply to each of these home thrusts? Why did he not attempt to show that there is no "very bad language" in his never-ending vilification of the schools of Christian education: his charge against the Government for allowing them to be established in the Province in which the right of Catholics to establish and maintain them is guaranteed by the constitution; his futile admissions that they cannot be immediately abolished and the Provincial Legislature has no power to abolish them, invariably followed by an expression of regret that their existence is permitted by law, and that the constitution may and ought to be amended on this point, and that this can be brought about by loud and persistent agitation on the part of his friends, the secret society men; that the Christian education of the Separate schools is inferior to that of the Public schools; that the Catholic inspectors, appointed by the State, should be dismissed, and Protestant inspectors set over the Separate schools, to manipulate them in the spirit of Mr. James L. Hughes & Co.; that the religious Sisters of Notre Dame and Loretto and St. Joseph should be expelled from all Separate schools, and Catholic children be deprived of their highly effective and most valuable training of mind and heart and character and manners; that the Catholic Readers, through which the best examples of Christian morality and domestic and social virtue and elevation of spirit above selfishness in public and private life, are impressed on the plastic minds of our little innocents, must be torn from the hands of the children and flung out of the school-house, and replaced by a set of books that will tell them nothing of God and His goodness and justice and power and mercy, and will leave their minds and memories and hearts an utter blank religiously and morally at the conclusion of their term of school life; and finally that it is "treason" on the part of the Government to allow "facilities" for the establishment of Separate schools, and that the Liberal Government have been doing this in fulfillment of a compact with the Catholic body for repayment by a "solid vote." All this is included in what the Archbishop of Kingston appropriately terms "very bad language."

And, since Mr. Meredith has proclaimed in his manifesto to the crowd of secret society men, to whom he delivered his Programme of Campaign in London a fortnight ago, that he did not retract, but fully and formally reiterated every principle and sentiment expressed by him in 1890, and would

maintain this same platform in the present campaign, he compels us to include in his multiplied deliveries of "very bad language" his most awful, and awfully wicked, call upon all the atheists, agnostics, infidels and extreme bigots to combine in "solid vote" against the Catholic minority of Ontario; and after exhausting his oratory on this subject, shouted to his mob, "unite, unite, against the common enemy, for there is danger to the State." We presume there is no likelihood of any follower of Mr. Meredith undertaking to say that he is not chargeable with having used "very bad language," since the chivalrous leader himself has cautiously abstained from defence or explanation.

In the next place, why did not Mr. Meredith, who pretends to be so sensitive about his principles, and so much afraid of being found in bad company, make some little effort to meet the Archbishop's second charge of "open alliance between his party, and the shameful organization known as the P. P. A." It is all very well for him to make a lip declaration that no citizen should be excluded from public office on account of his religion. He had his henchman, Mr. Clancy, in view in making this empty delivery. But nevertheless his party are in open alliance with the P. P. A., and he has led them to expect that, should he by their help attain power, their principles will be represented in his Cabinet. Hence five straight Conservative candidates and nine Conservative Patrons have been endorsed by the P. P. A.: and in five of the eight constituencies in which straight P. P. A.'s have been nominated the Conservatives have not put up a candidate. That is to say, in nineteen constituencies Mr. Meredith will get the support of the P. P. A. On the other hand, we find but one Liberal candidate endorsed by the P. P. A., and but one constituency in which the Liberal party has not nominated a man to oppose the P. P. A. candidate.

This is confirmed as a charge against Mr. Meredith and his party by the Archbishop's third argument, on which the exquisitely sensitive leader is absolutely and most prudently silent, viz., "The vote given by him and his entire following, with barely one exception, in favor of the McCallum Bill, which proposed the utter abolition of our constitutional rights, is in direct contradiction to the principles of Conservatism." Were Mr. Meredith in a position to say without fear of offending his P. P. A. allies, that he is not a McCallumite, nor an approver of the lovely policy of that anti-Christian and anti-social organization, consistency would have forced him to pronounce his opinion. But he knew and felt that he dared not do so. Why, therefore, in the name of all that is truthful and honorable, did he and all his followers, solely excepting Mr. Sol. White, vote for the passage of the P. P. A. Bill proposed by Mr. McCallum in the Legislature? And why did he when addressing his followers in Toronto, say that he makes no distinction between citizens on the ground of religion, and would not willfully deprive any honest man of his civil or religious rights?

## "HUNGRY ADVENTURER."

A great deal of theatrical indignation has been "got up" by occasion of the Archbishop's description of Mr. Meredith as a "hungry adventurer" in reference to that gentleman's successive attempts from 1883 to the present time, to attain to the Government of this Province for himself and his party by his appeals, first to the Catholics, as against the Protestants, and then to the Protestants, and also the whole horde of infidels and extreme bigots, whom he violently urged to "unite against the Catholics as the common enemy, dangerous to the State." We see no reason for serious objection to the use of that phrase in the circumstances surrounding its application in the context of His Grace's Manifesto. There was no question whatever of Mr. Meredith's political life and conduct. The Archbishop seems always to carefully avoid politics, whilst zealously defending his religion and his people against the assaults of irreligious politicians from whichever side they come. His position is defined by the whole scope of his argument, which, from beginning to end, treats solely of the right and duty of Christian parents to rear their children as Christians. The subject demanded that he should denounce the impiety and intolerance of politicians who aim at depriving the Catholic minority of their rights in this respect, and for

this purpose raise the no-Popery cry as the shibboleth of the present, in like manner as of the two former electoral campaigns. Accordingly he asks the very pertinent question: "Why should not political contests be conducted on political lines?" The word "adventurer" is in itself rather harmless. It signifies a person who makes hazardous attempts, in which large risks are taken on small chances of success; and surely, Mr. Meredith's risks in his repeated and always disastrous attempts to gain power by raising the no-Popery flag and stirring up sectarian strife in this young country of diverse races and divided religions, is an adventure fraught with terrible risks of misfortune to the people, whilst experience shows his chances of success to be nil. There have been noble adventurers, such as Christopher Columbus, George Washington, Jacques Cartier and countless others. English historians delight in styling Bonnie Prince Charlie an adventurer. Mr. Meredith objects to the application of the word to himself, for one reason alone, viz., that he is a native of Canada. It is surprising he is not better acquainted with the English language. Search all the dictionaries that have ever been written, and you will not find any one of them to say that an adventurer in any country designates necessarily a foreign-born person addicted to great risks on small chances. Then he asks, "Am I hungry for place?" Well, it looks exceedingly like it. If he and his followers be not hungry, there is no hungry politician on the face of the earth. But he called on his listeners to disbelieve his hunger, inasmuch as sometime after his overwhelming defeat in 1890, following upon his former defeats in 1883 and 1886, he expressed a willingness to relinquish the leadership of the hopeless cause. How this could be a proof of the absence of hunger, it is difficult to see. It might be interpreted as the result of despair. Perhaps he was aware of the murmurings of his army and their most reasonable apprehensions of perpetual failure under the guidance of an ever-defeated and utterly discredited leader. There was, however, a true and good reason, by no means incompatible with hunger, that operated on his mind in suggesting his resignation. He was then looking for and earnestly expecting a new position that would release him from his painful embarrassment, and would fully satiate the cravings of his hunger.

The following criticism is our reply, not alone to Mr. Meredith and the *Mail*, but also to the *Globe*, whose editor published in last Friday's issue an outrageous article against the Most Rev. Archbishop of Kingston for having styled Mr. Meredith a hungry adventurer. The language of the *Globe* in that startling and incomprehensible article is not less, but rather more, offensive to His Grace and the entire Episcopate and the clergy and the four hundred thousand Catholic people of this province, than even the *Mail's* articles usually are. No one will deplore that unhappy delivery of the *Globe* more than the Premier of Ontario. It was so uncalled for, so like a tentative effort to form an alliance with the P. P. A. and the bigots! And then, it was so unjust and so extremely insolent in tone. We sincerely hope it will not create a new entanglement in the situation. All depends upon the Archbishop's patience and forbearance. We have reason to know that the editor of the *Globe* has no special claim to special indulgence from the Archbishop of Kingston. It is an open secret that for the past eight years the *Globe* has been nursing an ugly grudge against His Grace, because of his failure in the attempt to dragoon the Archbishop into campaigning in opposition to Sir John Macdonald and the Conservatives during the Federal election of 1890. The editor was well punished for his impudent attempt, and can never forgive the prelate who punished him. Could there be any clearer evidence of spitefulness and vindictiveness being the motive of the *Globe's* present hostility to the venerable and intrepid Archbishop than the following caption with which the *Globe* introduced His Grace's most timely and telling revelation to the public of the *Mail's* abuse of the liberty of the press in last Saturday's issue. Here it is in immensely large, double-headed capitals:—"Madill and Cleary. Deliverances from two Clerical Campaigners. Archbishop Cleary Again." Comment is unnecessary. That piece of folly and impudence will do more harm to the party whose organ the *Globe* pro-

fesses to be, than all the angry effusions of all the no-Popery journals in the country. Will Mr. Mowat repudiate the *Globe*?

The *Globe*, however, is not always of the same mind: neither is his editorial staff unanimous. We feel some satisfaction in reproducing part of one of the two editorials in last Friday's issue of that paper. In one of these the editor is extremely offensive and insolent in condemning the phrase "hungry adventurer." The other, printed on the same page, ably defends the use of those words by the Archbishop, and adduces almost the same proofs as we have set forth in this our article.

The *Globe* said: To Archbishop Cleary Mr. Meredith is a political leader taking advantage of an unfortunate sectarian cleavage in the Province, and ready to espouse the cause of one side or the other as the chances of party success seem to dictate. At one time Mr. Meredith called on Roman Catholics to unite with him and resist the aggression of the Protestant majority in the Province. He told them how their rights and claims as Roman Catholics were disregarded by the Premier, how on account of their religious faith they were denied the influence in the councils of the State to which their numbers entitled them, and how their rights could only be secured by uniting to depose the Premier Mowat. 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