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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 dignitary who did nothing more than fulfil a primary function of his office towards make a lip declaration that no citizen 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 aud 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 not 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 abelish 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 Chris tian education of the Separate schools the P. P. A. Bill proposed by Mr. Mcis 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 fulfilment 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

present campaign, he compels us to in- cry as the shibboleth of the present, clude in his multiplied deliveries of in like manner as of the two "very bad language" his most former electoral campaigns. Accordawful, and awfully wicked, call upon ingly he asks the very pertinent quesall the atheists, agnostics, infidels and tion: "Why should not political conextreme bigots to combine in "solid tests be conducted on political lines?" vote" against the Catholic minority of The word "adventurer" is in itself Ontario; and after exhausting his rather harmless. It signifies a person 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 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 Mc Callum 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 Callum 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 wilfully deprive any honest man of his civil or religious rights?

"HUNGRY ADVENTURER." A great deal of theatrical indigna tion 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 poli-Government have been doing this in tics, whilst zealously defending his religion and his people against the assaults of irreligious politicians from whichsoever 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 Chris-Christians. The subject demanded

maintain this same platform in the this purpose raise the no - Popery 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 over whelming defeat in 1890, following upon his former defeats in I883 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

on outrageous article against the

Most Rev. Archbishop of Kingston for having styled Mr. Meredith testant majority to ostracise the mina hungry adventurer. The language ority. of the Globe in that startling and incomprehensible article is not less, many, where the Catholic population is 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 in trepid Archbishop than the following caption with which the Globe introduces His Grace's most timely and tell ing 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-leaded captian parents to rear their children as itals :- "Madill and Cleary. Deliverances from two Clerical Compaigners. that he should denounce the impiety Archbishop Cleary Again." Comment not retract, but fully and formally re- and intolerance of politicians who aim is unnecessary. That piece of folly iterated every principle and sentiment at depriving the Catholic minority of and impudence will do more harm to expressed by him in 1890, and would their rights in this respect, and for the party whose organ the Globe pro- under any name, has no soil to nourish in Paris; and from what we hear from whom I am now referring breaks out

the country. Will Mr. Mowat repudi- Provinces Protestantism has now a

ate 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 these 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 others 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 of by Premier Mowat. He told them how their ghts and claims as Roman Catholics with the said claims as Roman Catholics and claims as Roman Catholics and claims as Roman Catholics religious faith they were denied the influence in the councils of the State to hich their numbers entitled them, and how their rights could only be secured by uniting to depose the Liberal Premier from office in the councils of the State to hich their numbers entitled them, and how their rights could only be secured by uniting to depose the Liberal Premier from office in the said unity to the said of the state to hich their numbers of the said of The Globe said :

THE P. P. A. AGAIN SHOWS ITS VILE CHARACTER.

We are not of those who entertain any fear that the P. P. A. or its principles will prevail in Canada, to that extent that the Government of the Dominion will ever be conducted on the platform of that association.

In Nova Scotia and New Brunswick Apaism has gained no foothold, and as the people in these provinces have learned the lesson of mutual toleration, there is no ground for the fanatics to hope that any such an institution can expect to grow there. In addition to this general sentiment, the fact that the Catholic population of the two Provinces amounts to about 39 per cent. of the whole, is sufficient to crush out any tendency on the part of the Pro-

The lesson to be learned from Gerproportionately smaller than that of the Maritime Provinces, is that the majority cannot succeed in persecuting continuously a minority which amounts to over one-third of the population, even if they wished to do so; and the people of the Maritime Provinces fully understand this. Hence we are glad to be able to say with the venerable Archbishop of Halifax, that these Provinces are ninety years ahead of Ontario in the matter of toleration.

In Quebec, of course, P. P. Aism is entirely out of the question. The Protestants of Quebec being a little over 13 per cent. of the population, have experienced the uniform liberality of their Catholic neighbors, and they have no hesitation in acknowledging it whenever they have the opportunity, and so such representative men of both political parties as the Hon. Messrs. Pope, Holton and Joly, have constantly vied with each other in bearing testimony to the fact that among the French-Canadians such a thing as bigotry is entirely unknown: the repeated assertions of such journals as the Toronto Mail to the contrary notwithstanding. Under such circumstances it would ill suit the Protestant minority to become fanatics; and to their credit it must be said that they are not so, and that it is but rarely that such men as the editor of the Huntingdon Gleaner, and the member of the House of Commons from Huntingdon, are to be found through the length and breadth of that Province.

It does not appear either that the noxious weed of bigotry has found root in British Columbia. The people of Ontario have been publicly told by prominent British Columbians that there is no room for bigotry in that

Provinces in which there is the the least to fear from bugaboo of Catholic aggression, and if there is any generosity among Protestants - if there is any honesty or truth in their professions that they are the friends and champions of religious liberty-it is in these provinces that they have the opportunity of showing it. If this were the case, such a plant as P. P. Aism could not and would not thrive.

We are not yet without hope that there is among the Protestants of Ontario sufficient honor to crush this noxious weed. It has already been dealt with severely in several localities by liberal-minded Protestants, and we fully believe that this is only the beginning of what we have to expect. An instance of the intolerance of

the P. P. A. faction was given a few days ago at Southhampton, in the county of Bruce, when the lodge of that association determined to force Messrs. Bowman and Zinkan to dismiss from their tannery Mr. McDermott, their foreman, on the sole ground that he is a Catholic.

To carry out the resolution of the P. P. A., a strike was resolved upon, and when Mr. Fred. Bowman, the bookkeeper, arrived at the tannery, he was astounded to find that the engines were at a stand still, and no fires had been kindled, while the men were standing in groups discussing the matter.

The P. P. Aists had not altogether their own way even among the Protestant employees, but the latter allowed themselves to be bulldozed into a neutral attitude by the aggressiveness of the violent minority, who numbered only twenty-five out of seventy employees. These twenty-five told Mr. Fred. Bowman that they insisted upon Mr. McDermott's dismissal before they would go to work again.

The bigots acknowledged that they had no grievance to complain of against Mr. McDermott, except that "he is a Roman Catholic," but this they deemed a sufficient reason why he should be dismissed. Mr. Bowman endeavored to have the fires lit that the work of the establishment might be proceeded with, but the leaders told him that if he persisted he would be shot, whereupon he gave up his attempt, and called up Mr. C. M. Bowman to the scene.

On Mr. C. M. Bowman's arrival the leaders again made their demand, but they soon found out that they had miscalculated Mr. Bowman's calibre. He told them at once that Mr. McDermott is not only a capable and faithful workman, but also kind and considerate to the men under him, in the discharge of his duty as foreman, and he added that rather than yield to their demands he would close the tannery then and there until he could find workmen who would not introduce religious discord where it should never have found a place

Mr. Bowman's firmness completely disconcerted the P. P. A. men, and but a couple of hours elapsed before they made their submission, and by noon the tannery was again at work. Twenty of the mutineers were pardoned, but five of the leaders who had made themselves especially conspicuous in the affair were dismissed.

It is but fair to the Protestants of Southampton generally to state that Mr. C. M. Bowman's manliness and firmness are warmly endorsed by the public generally, and even by his partner, Mr. Zinkan, who is said to be himself an active member of the P. P. A., though opposed to that clause in the P. P. A. obligation whereby they swear not to employ a Catholic when they can do otherwise.

This Southampton outrage shows the dishonesty of those P. P. A. organs. the Toronto Mail included, which have strenuously denied the authentic ity of the P. P. A. oath and Ritual which were published in our columns and in those of some other Canadian journals. The action of the Southampton lodge confirms the fact, if confirma tion were needed, that it is part of the obligation of P. P. Aists to refuse employment to Catholics. We may add, however, that our expose of P. P. Aism did not need this confirmation, as the copy of the rules published by us was procured directly from a P. P. A. lodge, and was certainly authentic.

It is the general belief that P. P. Aism in Southampton cannot survive the shock of its own dastardly conduct. own offences against justice were It is blown up by its own bomb, like referred to, for as soon as he stated: the Anarchist who was killed a short locality; and so P. P. Aism, or its like time ago at the Church of the Madaleine fessor . . . this gentleman, to

fesses to be, than all the angry effus- it but that of Ontario, Manitoba and all parts of the country, the Protestant ions of all the no-Popery journals in our Northwestern Territory. In these public generally are totally disgusted with it even in Ontario. It is certain decisive majority. They are the that all honorable Protestants, both lav and clerical, detest it, and we believe that all that is needed is that the depth of its villainy shall become known to make the whole concern as great a fizzle as was the bogus Equal Rights movement of a few years ago.

Mr. C. M. Bowman, whose manliness and courage are shown by the incident we have here related, is a brother of Mr. J. E. Bowman, the Reform M. P. for Waterloo, who is also one of the partners of the firm owning the Southampton tannery. We understand that Mr. J. E. Bowman fully approves of his brother's action in the matter.

MR. MEREDITH IN THE TORONTO PAVILION.

It seems to be a treasure trove to Mr. Meredith and his P. P. A. following, the Toronto Mail and others of that ilk, to find a word uttered by a Catholic prelate or journalist against the policy on which he has deemed it proper to fight the pending political contest. It gives him and them the excuse of an opportunity of proclaim. ing that he has been attacked and misrepresented by Roman Catholics, who ought to lie supine under all the insults and aggressions with which these gentlemen have determined to fight the present battle.

According to the ethics of these authorities, Catholics have no rights which ought to be respected, and when we protest against their attacks upon our most sacred convictions, we are told on one hand that there is a Catholic "crystallized" or "solid vote" which is being driven to the polls in obedence to the dictates of some central ecclesiastical authority, and on the other that we are unjustly accusing "a great party" of bigotry and fanaticism.

Once for all we repeat what we have already many times stated in our columns, we have no "crystallized" vote, but our Catholic people have the common sense to know when their rights are menaced, and their holiest convictions insulted; and they have the spirit to resent it without having the fear of Mr. Meredith or the Mail, or of both together, before their eyes.

His Grace the Most Reverend Archbishop of Kingston issued last week a well-timed letter on the subject of Catholic education. This document, as moderate as it is needful at this critical moment, when Catholic education is threatened, has given much offence to Mr. Meredith, who so took it to heart that he thought it proper to make a virulent attack upon His Grace in the Toronto Pavilion on Wednesday evening, the 30th of May.

From the reports of Mr. Meredith's speech in the Toronto dailies, and other sources, we learn that as soon as that gentleman had finished his attack upon the timber policy of Sir Oliver Mowat's Government, his audience was revived by the announcement that he had a word or two to say on the subject of education, that word or two being in reference to the "utterances of two gentlemen, both residing in Kingston, on the subject of the general elections."

The audience was "revived" by this announcement, because, as the Globe reporter puts it, "saw-logs was not an attractive topic to many present."

The first Kingston gentleman to whom Mr. Meredith referred was the Rev. Professor Grant, Principal of Conservative Queen's University. though he is, Principal Grant recognizes that Sir Oliver Mowat has done his duty to the Province well, and that Ontario cannot afford to lose his services, or, as Mr. Meredith puts the matter, that,

"He believes everybody who loves Ontario ought also to vote for Sir Oliver Mowat.'

But Principal Grant is a Presbyterian, and it would not suit Mr. Meredith to select him out as the chief object of his attack. He well knew the longings of the audience he had before him, and he would not have been true to his antecedents if he had not selected some Catholic prelate for the chief object of his vituperation; and so Mgr. Cleary comes in for a large share of his attention. This seems to have been more palatable to Mr. Meredith's P. P. A. audience than anything he could have said regarding the future policy of the "great party" which he considered to be attacked when his

"Now, in regard to the other pro-