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ENDERS addressed to the un-, and endorsed "Tender for Buildings," will be received day, 18th July, next, for Coal or any of the Dominion Public

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Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JULY 14, 1894.

NO. 821.

ARCHBISHOP CLEARY PRINCIPAL GRANT.

Special to the Montreal Star. Caledonia Springs, Ont., July 4.— His Grace Archbishop Cleary, of King-stor, who arrived here some two weeks ago in rather an enfeebled condition, has again regained his health and wonted buoyancy of spirit to such an extent that he is now full of life and

A Star correspondent approached His Grace for the purpose of securing his opinion on the *Star's* interview with Principal Grant on the day after the Ontario elections. He kindly invited the *Star's* representative to his apartments, where the following interview took place:

esting interview took place:
"Have you seen Principal Grant's
interview in the Star in reference to Hon. Mr. Harty's defeat in Kingston?" "Yes, I secured a copy of it yester

day."
"Has Your Grace anything to say in reply to Principal Grant's assertion that Mr. Harty's defeat is entirely attributable to you?"

"It is too good a joke for a Scotch-man. I do not doubt, however, that the wily Principal expects it to be taken for serious truth by dull minds not energized by a sense of humor. Knowing, as everybody knows, that to his superlatively clever, and yet amazingly clumsy, mismanagement of the Mowat Harry cause is due the defeat in Kingston, he endeavors to shuffle the blame over to me by giving his candid opinion to the newspapers in the hope of their approbation. He knows that many of those journalists have good reason to be unfriendly to me. He has already asserted in his letter to Mr. Meredith that the agreement of the anti-Catholic section of the press is conclusive evidence of my being wrong. Dr. Grant's early education was sally noglected in regard of logic as well as of many other essential branches of knowledge. But this is rather a mean way of acting. It is like taking a shabby advantage of our financial in ability to maintain even one daily Catholic paper in the Province of Ontario for the defence of our rights against the no Popery journals, whose name is legion. The reverend prinname is legion. The reverend prin-cipal lives on the breath of newspaper men. He would have us believe that they are the fountain of infallible truth. I hope to be pardoned for not subscribing to this dogma. I always take the newspapers for what they are

"Principal Grant's process of selfexculpation is termed by old country folk 'saddling the wrong horse!'
When detected in courts of justice it is regarded with special abhorrence and

punished with severity. "That the defeat of Hon. Mr. Harty is not in any way attributable to me is manifest in so much as I have had no hand, act, or part in the campaign or the election. I have not advised anyone to vote on one side or the other. bigotry against them as 'the common enemy' of the country, and to snatch the little ones of the fold from the care of their parents and the Church. It is the Toronto Mail that invented this misnomer. The Toronto Globe soon afterwards adopted it in order to propitiate the wavering voters that were hanging around the P. P. A. camp. Now Principal Grant, whose manual of daily prayer is the Globe, thinks it will help him out of his tight corner to chime in with those two journals and their satellites in the chorus of calumny. The fact of it is, these gentlemen don't be lieve the Catholic minority in Ontario are entitled to hold any opinion, or re-ceive any fair consideration, but their voice must be rudely silenced, should they dare even to recite aloud the Apostles' Creed amid the din of no-Popery warfare, in which their most precious liberties are immediately and directly at stake. The reason is, alas! that we have not any representation, not even a single Catholic paper, in the daily press of the prov-

"Had the rev. principal of Queen' University received an early education in ethical philosophy, or in pastoral theology, or in the elements of jurisprudence, he would not be unacquainted with the great, broad, adamantine principle that governs the morality of all human acts from which follow both good and bad results. It is this: If any person, in fulfilment of the duties of his office or state of life, performs an act in itself good or indifferent, from which result two effects, one good, the other bad; and if the good effect alone is intended by the agent and is produced directly by his action as its proper and effective cause; whilst the other effect, being bad, is no wise intended by the agent and is derived from the good action, not directly, as from its efficient cause, but indirectly and by virtue of the malice or folly of another person taking occa-

wrong, condemned by all laws, in imputing the Kingston mishap to me. Let him sadle the right horse now.

"I will here add a statement that involves an additional argument. On occasion of Mr. Meredith's delivery of his no Popery plan of campaign in 1886, and again in December, 1889, I addressed to my people, and through them to all the Catholics of Ontario, the catholics of the catho similar instructions and exhortations for the confirmation of their faith and their steadiness in Christian duty, after the manner of military com-manders addressing their soldiers on the morning of battle with the enemies of their country. The anti Christian journals bestowed upon me plentifully the praise of their vituperation; but when the Liberal candidate was defeated each time in Kingston, no one, not even Principal Grant, ventured to say that the result was attributable entirely or in part to Archbishop Cleary. The warfare against Christian education was the same, and issued from the same source; my ge-fencive action was the same; the evil result, to wit, the defeat of the Grit candidate, was the same; how is it attributable to me now, if not attributable to me in 1886 or 1890? Did some agency interpose in 1894 to bring about the evil result? There was plainly, more of educated reason and common sense in discerning the relations between cause and effect, or else there was less of another and more selfish element at work in the recesses of the Sybil's Cave in those

years than at present. "To whom, then, does Your Grace attribute Mr. Harty's defeat?"

attribute Mr. Harty's defeat?"

"To Principal Grant, entirely," replied the Archbishop. "He is a politician, if anything. In his interview with the Star he upbraids me with 'singular political incapacity' for having, as he malignantly pretends to think, done what he knows right well I did not do, but what he in sequence to the alanders of the Mail, and for the to the slanders of the Mail, and for the sake of escaping the blame of his own folly, tries to make the no-Popery gentry believe I did. If I were a politician like him—which God forbid!—I feel confident I would not have blundared as he did to the ruin of the cause dered as he did, to the ruin of the cause he had set his heart upon. See how stupidly he acted! In the first place. he is not a divinely appointed pastor of souls, charged with the direction of Christ's flock in faith and fidelity to Christian duty, and commanded by the Pastor of pastors to instruct and exhort tions, minus one, in Kingston, who, tions, infinus one, in Kingston, who, through a very natural dislike for Principal Grant's self-inflated autocracy and Presbyterian State endowments, and dread of Presbyterian ascendancy and of a Presbyterian family compact in the course of the them in all seasons, especially in the day of diffusion of irreligious principles and polished impiety, and seduct about politics unless the malicious misnomer 'political manifesto' be given to my pastoral instruction to my flock, wherein I exhorted them to hold fast to their religious duties despite the pre-announced determination of Mr. Meredith to array all the forces of bigotry against them as 'the common what to the same and peace and by the same should it povince, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded province, resolved on spoiling what they fancied to be the simple-minded that on the apparature of the prevention of the obvious explanation of the loss of the election."

Mr. Meredith to array all the forces of bigotry against them as 'the common what they fancied to be the simple-minded they ive articles in the daily press and itself, for the protection of those entrusted to his care. In the next place, "None whatever," Mr. Meredith's programme of desperate attack upon the schools of Christian education, which was the main and in truth the sole substantial issue in the campaign, did not officially demand any very active exercise of the rev. principal's zeal. Indeed, it is well known that he has no sym pathy whatever with us in our maintenance of Separate schools; and, in fact, Mr. Meredith, when speaking in the Toronto Pavilion a couple of weeks ago, gave as his reason for dealing tenderly with Principal Grant this gentleman's approval of his (Mr. Meredith's) aggressive policy on the Catholic school question. In the third place, Queen's University, which legitimately demands Principal Grant's advocacy of all its rights and interests, was not, so far as the public could see, in any way concerned in the issues of the general election. The rev. principal, therefore, had no visible interest, no reason that any man could recognize, for rushing to the front the moment the campaign

began, and displaying an inordinate and preternatural zeal in the contest on behalf of Hon. Sir Oliver Mowat. "His startling interview with the Globe, in which his fulsome adulation of the premier and his insulting references to the leader of the Opposition and his party, ('ignorant, prejudiced, and hungry followers,' he designates them in his affectionate letter to Mr. Meredith,) and his connection of them by implication with public robbery and 'the nation of thieves;' his grandiloquent appeal also to the patriotism of Canadians, that should not, could not, afford to dismiss Mr. Mowat, were thunderstorm from a clear sky. 'Twas the great 'I am' who spoke, you know 'Twas There was nothing to call for all this: no warfare against the rev. principal

of justice in the world, insist that the evil result is not imputable to the per son who performed the good action in the legitimate exercise of his duty or f King- (and I did not foresee) that the malice oweeks of other persons would give the good action action (such as my pastoral instruction)

| AND of justice in the world, insist that the evil result is not imputable to the per son who performed the good action in the legitimate exercise of his duty or rights, even though he had foreseen (and I did not foresee) that the malice of other persons would give the good action (such as my pastoral instruction)

| AND of justice in the world, insist that the evil result is not imputable to the per able, and men asked each other what about the solid vote which Principal Grant says Your Grace in sits on?"

| Principal Grant is not always a joker; he is sometimes malevolent. The case I have just related shows how talk and activity in the city of Kingston (and I am from preaching a solid Cathology) action (such as my pastoral instruction)

| And I did not foresee) that the malice of the period of th of other persons would give the good action (such as my pastoral instruction) a twist, and direct it to the production of evil results. Hence, the learned principal must see that he did me a wrong, condemned by all laws in imawakened. By degrees it developed into belief, and took the shape of accusation in the press, till finally the cartoon representing the rev. principal with both arms extended over Sir Oliver's shoulders, taking heavy fistfulls of gold from the provincial moneychest, told what was believed by many to be the true solution of Dr. Grant's mysterious zeal for the cause of Mowat mysterious zeal for the cause of Mowat and Harty. In reciting the facts, I do not signify my approval or belief of those suspicions and allegations, but merely point to the 'singular political incapacity' of the professional politician who tried to win success in a severely contested election by provoking—I should say forcing—his watchful opponents to solve an apparently ful opponents to solve an apparently insoluable enigma, by discrediting him and his cause, and engendering a dread in the minds of the various in a dread in the minds of the various in the feelid cathelie varies and the solution. Protestant denominations that Presbyterian endowments were bargained for, and Presbyterian ascendancy was aimed at, and a 'Family Compact' was sought to be established between the Presbyterian Premier and the Presbyterian organ of his Government and the Presbyterian principal of the Presbyterian University. This is the hob-goblin that frightened Protestants in hundreds from the Grant-Mowat-Harty cause at the polls, where they were free to kill off what they believed, rightly or wrongly, to be a con-spiracy against their independence and the equality of all denominations in the State. Of course, they were not so foolish as to tell the reverend principal and his friends their real reason for voting adversely. That would bring a hornet's nest about their ears. Dr. Grant says that some 'silly Protestants' told him that they 'voted so as to spite' the Archbishop of Kingston. That may possibly be true in 1894, as in former times when the issue of the election was determined by hostility to the Catholic religion. But it was meant for an excuse, and we must remember that it was easier for those 'silly Protestants' to allege that acceptable excuse than the unthat acceptable excuse than the unacceptable and real one. At all
events the action of a few 'silly Protestants' could have had no more influence on the result of the election
this year than similar action
of the same or other 'silly Protestants' in former elections. Let the truth be acknowledged honestly, it was not the few 'silly 'people who did the mischief. It was the hundreds of voters from all religious denomina-

"None whatever," was the reply "I have not spoken or written a word in favor of either side. I have not advised any one to vote this way or that. I myself did not vote, having been here at the Springs for the benefit of my health on the 26th ultimo. True, I have been consulted in Kingston as to what should be done in the trying circumstances of the case; and my answer has been 'consult your conscience in the presence of God and act in accordance with it.' This has been my sole answer to such interrogations.

don't travel outside the sphere of conscience, nor dictate or counsel how any man should exercise the suffrage. In this reference I deem it proper to mention a fact which may convey a esson of wisdom to many, and may not be wholly unworthy of the attention of Sir Oliver Mowat and his Cabinet, as well as of others. In a certain con stituency within my archdiocese the Mowat candidate, who had been elected in 1890, chiefly by favor of the Catholics, who believed him to be the less bad of the two bad candidates in the field, was opposed this time by a respectable Conservative Protestant, who holds the confidence of all who know him. The Catholics were puzzled how to act on 26th June,

and became divided in opinion. I was consulted by the friends of both parties. I declined to express any preference, and left the choice to each one's conscience. The result is that the Catholics voted for the Conservative Protestant, and the worthless Grit has been relegated to private life. It appears that this mean Grit candidate had offered a nasty insult to the Catholic people by telling them that he did not thank them for their supall jumbled together in hysterical he did not thank them for their sup-fashion, fell upon the public ear like a port in 1890, since they were bound to vote 'solid' for him, in order to defeat the nominee of no-Popery Meredith. Self-respect and the honor due to their religion fired the souls of an evil result—in such case the natural and divine law, and all human laws, ecclesiastical and civil, and all courts passion and violence of mind and to their religion fred the sound my good Catholic people. The sound interest pertaining to him any good Catholic people. The sound is a sound in the reverse of the reverse

"Now, the 'solid Catholic vote' is an exploded calumny, which the rev. principal has—thank God!— no power to electrify into reviviscence. Mr. Meredith is the father of the dead baby. It came into existence in this way. After his failure to induce the Catholics by his 'Facts for Irish Electors, in 1883, to unite with his party in solid vote against Mr. Mowat, he turned round in 1886 and charged them with voting 'solid' for his opponent, whilst at the same time, with the common place inconsistency of untruthfulness, he called upon all good Protestants to unite in solid Protestant vote against Mr. Mowat and the Catholics. In this strategem he happily failed. Then in 1890 he renewed the discredited fable of the Catholic solid vote, and, mistaking violence for argument, he cried out in frenzied accents to his followers, Unite, unite, against the common enemy, for there is danger to the State. He was compelled by me to acknowledge that all this is true. The snare did not, however, draw the Protestants into solid voting even this second time. He tried it finally as a neck-or nothing effort last month, and, FOR I REALLY PITY THE POOR MAN

JUST NOW,
has killed himself politically and put
the 'solid vote' theory out of sight forever. Historically, therefore, this figment about a Catholic solid vote is but a lying expression of political despair. It was begotten of defeat, and has produced defeat. The Protestant people of Ontario-God bless them !- have in three successive elections branded it as a stupid fiction, an incredible myth. Principal Grant's cunning brain can-Principal Grant's cunning brain can-not endow it with the character of credibility, nor will his profound knowledge of philosophy and all the moral sciences enable him to justify political solidity of voting on the part

uttering this stale imputation against me and the whole Catholic people of the Province through me, that his lips did not emit the sweet fragrance of truth justice and charity, but the foul odor

of bitterness and spite and falsehood. Your correspondent here requested the Archbishop to explain the exact meaning of the term "solid vote."

He said: "Mr. Meredith, its inventor, has frequently defined it to be

the composite vote of a section of the

community, resulting from a combina-

tion to work together in unity and cast the whole weight of their united suffrage, now with one party, now with the other, in virtue of a bargain with either, for the advancement of their own sectional interests. Were this mode of operation adopted by any section, political or religious, in the State, it would justly merit the severest animadversion. But where and by whom has it been adopted and put in practice? Certainly not among the Catholics. Neither Bishop, nor priest, nor Catholic layman has ever heard of any such combination. There are always a few traitors among the Catholics, as among every other class, and they would not be silent were they cognizand of a combination for the solidifying of the Catholic vote. Mr. Meredith never undertook to prove his odious allegation to any further extent than the actual consensus of Catholic votes in opposition to himself in 1886, 1890, and recently in 1894. Now, it will not be argued by any sane man that the actual consensus of Catholics in voting down a party leader, who had declared war to the knife against their religion and their civil rights, constitutes a solid vote in the sense above explained. There is no combination, no bargain, nor any common purpose of self-aggrandizement or sec tional interest; consequently no solid vote in the reprehensible sense. There is undoubtedly a unity of spirit my good Catholic people. They my good Catholic people. There is undoubtedly a unity of turbed rest for security and my blessing in all Catholic breasts—a manly, noble, tion of strength.

"But what about the 'solid vote' which | self-defence, of resistance to tyranny, Feast of Our Lady of Mount Carmel right to live peaceably in this land, to practice their religion without molespractice their religion without molestation, to rear their children for God, and to Christianize their youthful minds and hearts from childhood to

themselves a potent influence in the Government of their country and the admission of members of their loady into the Council of Her Imperial Majesty's Governor-General. The Centre, or Catholic party, in the German Reichstag, headed by the high-souled Dr. Windhorst, et called the German O'Connell, united in heart and soul and undivided suffrage for the abrogation of the Falck Laws and the re-instatement of the Church in her estates and proprietorial rights, and the cathedrals and parish churches and monasteries and colleges, of which she had been despoiled in 1871 by the Government of Prince Bismarck in favor of the Right and to the Left, as opportunity suggested, till they finally succeeded in compell ing the 'Blood and Iron Prince' and his imperial Master to go to Canossa, and there make a vow of restitution of all the plundered ecclesiastical property, and abrogation of their wicked anti-Catholic school laws, and (three months ago) they completed the work of reparation

DIOCESE OF LONDON. and (three months ago) they com

their wicked anti-Catholic school laws, and (three months ago) they completed the work of reparation by a vote in the Reichstag inviting back the exiled Jesuits to their old-time colleges for the high education of the sons of the German nobility. Is there on this earth a soul so dead to exalted patriotism and unselfish devotion to the holiest of causes that this glorious example of German Catholicism, in the struggle for religious liberty against the most powerful despotism in the world, does not awaken admiration and generous applause in its very core? Nowhere in the world is organized union for self-defence, and even for the sehemes, more in harmony with the constitution, or more popularly practised, than in Great Britain and its promotion of financial or political dependencies. By means of it Earl Grey and his party carried the Reform Bill after a protracted struggle with the aristocracy. By it, soon afterwards, Cobden and Bright and the anti-Corn Law League abolished the impost on breadstuffs, and gave cheap food to the British working men. By it the great Daniel O'Connell effected Catholic Emancipation, and insured the rights of citizenship to his co-religionists after three centuries of persecution and civil death. By it Parnell and the National party of Ire land converted the British Democracy, and through them the British House of Commons, to acceptance of the doctrine of the many daugers from that the laws of Ireland should be framed in accordance with the wants and wishes of the Irish people made known through Irish representation to each child of a beautifully and care less about the known through them the world be known through them the world be framed in accordance with the wants and wishes of the Irish people made known through treas a source of the floctrine sentiatives, rather than by strang or in a foreign capital, who known through the case and the surface of the irish people in the sent of the persentation to each child of a beautiful particular and care less about our dark the proper in the

sentatives, rather than by strangers in a foreign capital, who know little and care less about long-to-be remembered, joyknow little and care less about the impoverished condition of Ireland, its causes, and the means of remedying it. In bringing about those moment-ous changes, there was agitation, combination, unity in the exercise of the franchise, and subver sion of cabinets by concerted action on motions of want of conby concerted

fidence in Her Majesty's advisers. Let me ask, is such combination and concerted action allowable and praiseworthy in England, in Germany, and in Austria, and in every other civilized country, and shamefully reprehensible in Ontario? Or is it Catholics alone, ns, that should be debarred in the prohibitionists of their constitutional rights?

Seen in Ontario the prohibitionists of their constitutional rights?

I and restore the prohibitionists of their constitutional rights?

Our pastore stantial aid in raisons stantial aid in raisons stantial aid in raisons and struggling congregation.

Below you will find be list of smooth planes they can for the accomplishment of their purposes, and no one blames them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Below you will find be list of smooth planes them. Why, then, will find be list of smooth planes them. See the planes of the planes them. Why, then, will find be list of smooth planes them. See the planes them will find be list of smooth planes them. Why, then, will find be list of smooth planes them. Below you will find be list of smooth planes them. The planes them will find be list of smooth planes them. The planes them will find be list of smooth planes them. The planes them will find be list of smooth planes them. The planes them will find the planes and struggling congregation.

Rev J P Molphy. \$10.00 A Bran Hittin \$2.00 A Bran Hittin \$2.00 A Bran Hittin \$2.00 A How in the planes them. The planes them will find the planes and struggling congregation.

Rev J P Molphy. \$10.00 A Bran Hittin \$2.00 A Bran Hittin \$2.00 A Bran Hittin \$2.00 A How in the planes them. The planes them. The planes them will find the planes them. The planes them will find the planes and struggling congregation.

Rev J P Molphy. not Jews, Germans, Englishmen or In

turn to the Springs afterward. The Archdeacon did as I had ordered, and Archdeacon did as I had ordered, and informed me there was no necessity for me to undertake such trouble and risk of health, and that all would be better pleased at my taking undisturbed rest for security of my recuperation of strength.

We would say to all boys and girls:
Use your best voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea.

at Niagara Falls, Ont.

minds and hearts from childhood to adolescence by means of Christian education in the Separate schools. Does any man blame the Israelites in Austro-Hungary for protecting them selves, their religion and their political rights, by voting in unity for the election of semitic members of the Legislature and the rejection of their anti semitic adversaries? The natives of Hindostan have succeeded by means of organized union in securing for themselves a potent influence in the Government of their country and the admission of members of their oddy admission of members of their oddy admission of members of their oddy.

HOME RULE FUND.

Ingersoll, Ju'y 7, 1894.

Rev. Dr. Flannery,
Rev. Dear Doctor:—As you have been appointed by our venerable Bishop as Treasurer of the Home Rule fund in this Diocese, I herewith take much pleasure in dratting to your order the sum of side.00.
As an old friend and feilow-townsman I am proud of the Right Rev. Bishop's appointment, and seel honored in being thus associated with Your Reverence in the great and noble cause of sustaining the men in the gap and helping on to a glorious victory the pairiotic work now in progress for the regeneration and prosperity of the beautiful Island that bore us.

Please convey my warmest regards to my

Mr. Meredith and Principal Ordanising direct at the Catholics for voting in unity, and without combination, against the no-Popery leader in obedience to the first law of nature and the fundamental right of citizenship under direction of one common spirit of honor and manly self defence?"

P. S.—I wish to add that the day after my arrival at the Caledonia Springs, although very unwell at the time, I wrote to Venerable Archdeacon Kelly, bidding him inform Mr. Harty and his friends that if they considered it necessary or at all important for the safety of their cause, I would go to Kingston the day of the polling in order to cast my vote for him and return to the Springs afterward. The Archdeacon did as I had ordered, and

We would say to all boys and girls: