

won. They know that you are their trouble and their danger. Already you have turned their friends into enemies by the thousand, and, if they do not quickly bring you to time, you will certainly work disaster on their cause.

In reference to the charge against Mr. Meredith, that he has used "very bad language against the Catholics," I must ask you to allow me to quote the following paragraph from the same copy of the *Record* from which you have extracted the subject matter of your criticism:

"Why did he (Mr. Meredith) 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 bold 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 nominate 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 fulfilment of a compact with the Catholic body for repayment by a 'solid vote.' His recent reiteration 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 a 'solid vote' against the Catholic minority of Ontario; when, after exhausting his oratory on this subject, he shouted to his mob 'unite, unite, against 'the common enemy' for 'there is danger to the State.'"

I come finally to my defence of the phrase "hungry adventurer" as applied to Mr. Meredith's successive attempts to stir up the passions of bigotry and sectarian strife in this Province of diverse races and divided religions in 1883, 1885, 1880, and now in 1894. Really, Mr. Editor, I sympathize with you in your great grief over this terrible injustice that has been done to the innocent leader of the Opposition. Allow me to entreat you to wipe away those crocodile tears that stream down your guileless cheeks. Be consoled by the assurance that the loud indignation of the *Mail-Meredith* faction over their stain upon the escutcheon of their chief is all feigned for campaign purposes; it is purely a piece in the theatrical performance, the farce of the play. If the Hon. leader himself was at first a little angry, because of the aptness of the pen-picture drawn by me in two words, he must ere now have begun to comfort himself by the reflection that the delineation was very mild, indeed, so much so, that the English language hardly supplies a milder phrase in which to give anything like a truthful description of his persistent attempts to destroy the peace of the Province and substitute sectarian hatred and rancour and perpetual war for harmony of intercourse and good-will among men. A special solace to you, should be the remembrance of your complete satisfaction of conscience in having championed both sides in the quarrel; and by an act of journalistic

heroism, singular in itself and bordering on the miraculous, you published two editorial articles in one day's issue of your paper, condemning me in the first column for the use of that famous phrase, and ably defending me in your third column by a long article in proof of the exact fitness of those two words as descriptive of Mr. Meredith's Popery, no Popery, strife-causing, hate nourishing evolutions. In justice to myself, whom you have assailed so recklessly and with such "unwarranted violence," I must ask you to print here a good part of your own defence of me and my appropriate miniature of the no-Popery leader.

"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 led by Premier Mowat, and told them how the rights and claims of 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 number entitled them, and how their rights could only be secured by uniting to depose the Liberal Premier from office. It was during this campaign that the still familiar 'Facts for Irish Electors' pamphlet appeared in the Conservative interests. Its purpose being to persuade Roman Catholics that they were unjustly treated by the Mowat Ministry. It is generally easy to persuade a man that he is badly used. And there is no doubt that the persistent repetition of this charge during a warm election contest won a number of Roman Catholic votes for Mr. Meredith's candidature. That line of campaigning had also the deplorable result of widening the cleavage between the two great religious divisions of the people of Ontario. But the great body of intelligent Roman Catholics saw clearly the insincerity of his appeals at that time, just as the intelligent Protestants can see through his pretences now, as he appeals to them against Roman Catholic aggression. At the next general election the fortunes of the campaign indicated that the chances of victory lay in the opposite direction. Then Mr. Meredith told the electors that the influence of the Roman Catholic Church dominated the Mowat Ministry, that the rights of Protestants were in danger and that they should unite against the common enemy. With the persistence of a patent medicine advertisement he declared that there was no hope for the situation except in turning out the Mowat Ministry and establishing the self-constituted champion of Protestantism in power. Seeing the deplorable estrangement resulting from these sectarian campaigns, seeing Mr. Meredith's willingness to take up the cudgels on either side as the prospect of victory seemed the brighter, and seeing practically nothing else in the Opposition leader's political course, one can partly understand how Archbishop Cleary came to designate him an adventurer hungry for office. On sectarian issues Mr. Meredith has certainly played the adventurer, changing from side to side as the prospect of success seemed to dictate. And no one will deny that he would take up the old 'Facts for Irish Electors' cry again tomorrow did it promise a better chance of party triumph."

My defence would be incomplete did it not touch upon the charges persistently made by the *Globe* and the *Mail* against me for the "imprudence," "indiscretion" and "inexpediency" of my doctrinal instruction to my flock in the season of political campaigning, also for that which they both concur in styling the "unwarrantable violence" of the phrase "hungry adventurer." Let me say in the outset, that I detest with all my heart the mean, dishonouring vice, to which party politicians too frequently give the name of "prudence" or "discretion" or "expediency." Let no man expect me to forfeit my character for manly frankness and ingenuous, unequivocal expression of truth and methods of action in dealing with my fellow-men in all affairs, public and private. The life of our Divine Master has been written in the Bible for our instruction. He was not deterred by considerations of political prudence or expediency from rebuking the scribes and Pharisees of His time in language which the *Mail-Meredith-Globe* combination (recently formed for the muzzling of Christian pastors in the hour of havoc among their flocks) should consistently denounce as imprudent, indiscreet and unwarrantably

violent. The scribes and Pharisees were the elite of society, men of high position, recognized leaders of public thought; and yet the Teacher of Truth and Pastor of Pastors publicly stigmatized them on numberless occasions as "blind guides, hypocrites, full of extortion and uncleanness, whitened sepulchres, which outwardly appear to men beautiful, but within are full of all filthiness—serpents, generation of vipers," etc., etc. Of course he was punished for His "imprudence" and "violence" by an ignominious and most cruel death. But I think it not irrelevant at this precise moment to call the attention of the *Globe* and the *Mail* to the conduct of three distinguished politicians who figured in that campaign against the innocent Son of God and the Virgin Mary. One was the President of the great National Council, called the Sanhedrin. He delivered judgment in these words: "It is expedient for you that one man should die for the people, and that the whole nation perish not." Observe the words, "It is expedient for you"—a remarkable instance of political expediency. The second politician was the Governor-General of Judea. He, after proclaiming the innocence of Christ, became alarmed at the loud cry of the mob, "If thou release this man, thou art not Caesar's friend," and accordingly, to insure his own political safety, he delivered up the Holy One to the fury of the Jews. The third politician was a Provincial Governor, or Tetrarch. He helped on the campaign of the day by "mocking" Jesus and putting on Him a "white garment" to excite the derision of the populace, as he was dragged through the streets of the city. The sacred historian significantly adds, "Herod and Pilate were made friends together that same day: for before they were enemies one to another."

Look at the fruits of our Divine Master's example. His Apostles, men most timid by nature, but fortified by the Holy Ghost on Pentecostal Day, had the courage to preach Christ crucified as the Son of God and Saviour of men to the very same crowd that had put their Master to death seven weeks previously. Wasn't it most imprudent, indiscreet and inexpedient? Of course they were arrested and lodged in jail. Again they preached, and again they were arrested by the police and brought before the Council, where on being commanded "not to teach in this Name," they replied, "We ought to obey God rather than men." Then they were scourged, and the Council "charged them not to speak at all in the Name of Jesus." The Evangelist adds, "They ceased not every day, in the temple, and from house to house, to teach and preach Christ Jesus." All which would be extremely imprudent, indiscreet and inexpedient in the Province of Ontario.

Pardon me if I refer briefly to St. Paul, who doubtless is your favorite Apostle. In the first chapter of his Epistle to the Romans he boldly denounces the learned philosophers of the day in language so explicit and so awfully strong, that the passage does not bear to be printed on a popular sheet. Let one sentence suffice—"professing themselves to be wise, they became fools, filled with all iniquity, malice, covetousness, wickedness, full of envy, contention, deceit, malignity, whisperers, detractors, hateful to God, contumacious, foolish, dissolute, without affection, without fidelity, without mercy." In the same way this Apostle of the Nations rebukes the pseudo-prophets, or false teachers, in all his Epistles, never dreading to speak the truth in denunciation of the no-Popery leaders that opposed him everywhere in his Divine mission. His maxim was, "If I wished to please men, I should not be the servant of Christ." If, as you, Mr. Editor, say, the phrase "hungry adventurer" is unwarrantably violent, what note of censure would you stamp upon St. Paul's des-

cription of the Crotons? "They are always liars, evil beasts, slothful bel-lies." Or upon the reply of St. John the Evangelist to a certain apostate preacher, who, meeting him in the streets of Rome, asked, "Don't you know me?" got for answer, "Yes, I know you to be the eldest son of the devil." And this was the Apostle of extraordinary meekness and charity for all men. As for the description given by the Apostle St. Jude of the false teachers who sought to deceive the Christian people, in his time, by their slanders and impieties, I forbear to ask you to print it. It would be too shocking to the pious ears of the *Mail-Meredith-Globe* combination, who consider it altogether wrong for the Chief Pastors of God's Church to go forth and meet the ravening, rushing wolf at the fence of the sheepfold otherwise than in "bathed breath and whispering humbleness" and blows and salutations of marked respect for the polished beauty of his teeth and the charming music of his midnight howl. I remain, sir, your most submissive and trembling h-geman.

JAMES VINCENT CLEARY,
Archbishop of Kingston.

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