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London, Saturday, June 16, 1894

"A HUNGRY ADVENTURER."

All honour and praise to the intrepid and out-spoken Archbishop of Kingston! Aptly and deservedly did His Grace designate Mr. William Ralph Meredith "a hungry adventurer." For the last seven or eight years the leader of the Opposition in the Local Legislature has posed before the people of Ontario in this character. Before that time he was held in esteem and confidence by every class of Conservatives, and by none more than Catholics, lay and clerical. And why Because he had shown himself liberal and moderate in his views and just and tolerant towards all classes of the community. Through the display of these qualities, whether real or assumed, Mr. Meredith gained the good-will and approval of the Catholics of this Province to such an extent that, merging all political differences, it was in contemplation to give him a large, if not a unanimous, support, in the election of 1866. But the ambition - very laudable per se - which Mr. Meredith had to change his position from the left to the right of the Speaker, led him to abandon the honorable and straightforward course he had followed and turn his back upon his past record and disappoint and disgust those who were about to become his staunchest and most steadfast supporters. He fell into the trap which Mr. "Chris" Buntin - a good specimen of the Munster Cromwellianand other bigots of the same type, had set for him. It was decreed by the intolerant Mail coterie that the Protestant horse, foundered, and brokenfurther use twenty five years ago, should be patched up, groomed anew and trotted out to do service in the laudable and chivalrous crusade proclaimed against the Catholic minority of Ontario. Mr. William Ralph Meredith was induced to bestride the poor old worn out back, in the expectation, based upon the false promises of his false friends, that, as the champion of proscription and persecution of "Papists," he would ride into power. Thus did Mr. Meredith become an "adventurer," not a social, but a political adventurer; of parts and position, the man who was looked upon by Catholics especially as just and conscientious, the man who might have carried the Conservative standard to victory eight years ago, lost his prestige and ruined his prospects as a politician, by assuming the role of a demagogue and an "adventurer." That Mr. Meredith is a political failure, and through his own folly and perversity, is obvious. He led his party to defeat the two last elections. He cut the ground from under his own feet in connection with the Dominion Cabinet, for no Ministry could admit him as a colleague and survive the parliamentary term of such an acces-

Truly, Mr. Meredith, you earned for yourself the name of "a hungry adventurer." Had you not been so insatiably greedy after place and power you would not, in all likelihood, have been betrayed into the fatal error you committed when you straved away from the paths of moral rectitude and just principles to act as the tool of a clique of self-seeking bigots and the

sion to its membership.

mouthpiece of rampant anti Catholics. And, forsooth, the learned, zealous and venerated Archbishop Cleary is denounced and held up to Protestant execration by an illiberal press and by the howling Dervishes who are a blot upon our common Christianity, and who disgrace the pulpits which they occupy, as so-called ministers of the Gospel. And for what? For performing his bounden conscientious cese it is incumbent upon him, under

may threaten their soul's salvation. It is known the world over that, next to their belief in all articles of faith, the Catholic Church enjoins upon parents the paramount necessity of giving to their children a moral and religious education. It must accompany the secular training, pari Without this, Catholics are taught to believe that the school a questionable boon. deprive them of the right and the facilities to fulfil this sacred and important duty towards their offspring is to violate the natural and divine law, to invade the domain of conscience and trample under foot our much boasted birthright of religious liberty. Now, this is precisely what Mr. Meredith proclaims he will do if he attain to power. He frankly tells us that, first of all, he will wipe out the few trifling concessions which the Mowat Government have made, from time to time, during the last twenty years, and that afterward he will bend his energies and his efforts to sweep away the Separate school system in toto. This is his programme, which he strives to defend by ad captandum appeals to narrow-minded prejudices and by fallacious and misleading statements, unworthy to be called argu-

The principle of Separate schools in Ontario has been long acknowl edged and granted. The provisions, however, were meagre and grudingly conceded by the Protestant majority in the old Parliament of United Canada. In 1859, if we err not, an effort was made, by the late illustrious Dr. de Charbonnel, Bishop of Toronto, and Vicar-General Cazeau, to have the original Act amended. Several clauses were agreed upon at Quebec by the Ministry, with the concurrence of the Superintendent of Education, Dr. Ryerson. On the departure of the good, confiding Bishop, for Toronto, the amendments were dropped and the Bill was left in statu quo. In 1863 what is known as the Scott School Bill was passed after much excitement, agitation and opposition. Beyond the reaffirmation of the principle already established, the enactment was not worth the fuss and fury it caused. It was the mere shadow of what it should have been. By it the stigma of inferiority was cry at the next campaign. branded upon the forehead of every winded and turned adrift as unfit for Catholic child who has attended a Separate school for the last thirty one years. The beggarly and degrading measure ought have been rejected with scorn and contempt. The com plete equality in the provisions of the Act relating to Separate schools, in Ontario, for the Catholic minority. with those in force for the Protestant minority in Quebec, should have been demanded and insisted upon. No fair or liberal minded man could consistently object to this. In the whole Prov ince there are no Catholic Normal, High or Grammar schools, no superintendent or deputy superintendent of educain other words, "a pretender on the tion, and no such generous aid from look-out for advancement," as the term the public funds as the Quebec minority receive. All this was not Mr. Scott's fault. Bigotry and intolerance were too strongly arrayed against him.

Now, the right of the Catholic minority to Separate schools having been granted by Parliament and guaranteed by the Confederation Act, and this right, as already indicated, being founded on divine and natural law, is it not reasonable to expect that every man of good conscience and liberal mind, every lover of justice and fair dealing, would cheerfully lend his aid and influence to remedy the defects of the law and make it acceptable and beneficial to those whom it concerns? That is what the practical Christian, the man in whose heart sympathy and charity for neighbors, not so highly favored under the constitution, as himself, would do. That, we feel confident, is what the large majority of well - disposed and tolerant Protestants of Ontario would

In the light of this matter-of-fact and common sense view of the Separate school question, involving, as it does, the divine and natural law, parental conscience and rights, civil and religious liberty, may we not reasonably and fairly ask whether Mr. Meredith's specious objections to and appeals against "special privileges and concessions" to Cathelics deserve any consideration? Let him take a lesson in broad and enlightened statesmanship from Catholic Austria, where the children of every religious denomination, including Jews, are educated at duty. As the chief pastor of his dio- the expense of the State. Not to go so far afield let him the gravest obligation, to look after contrast his illiberal and contracted their children. the spiritual welfare of his flock and to views with the policy of the warn them against every danger that "benighted and priest-ridden Papists"

approval and admiration.

Again, we repeat, all praise and honor to the fearless Archbishop who has presented Mr. Meredith in his true colors to his people. The member for London is, in a very remete way, a true follower of the former Protestant Archbishop Whateley, of Dublin, who devoted his life and his undoubted talents to the congenial work of endeavoring to rob the youth of Ireland of their faith through means of a godless school system. He failed. So will the leader of the loyal Opposition in Ontario. So long as we have such faithful and vigilant sentinels on our watch-towers as His Grace the Most Rev. James Vincent Cleary, to sound a timely alarm, and so long as there is a healthy Protestant sentiment to make appeal to, the tirades and passionate appeals against our Separate schools by "hungry adventurers " will nought avail.

AT THEIR OLD TRICKS.

There is good reason to believe that the English Tories are meditating a ruse against Home Rule somewhat similar to that attempted in 1887 when the London Times published its celebrated articles on "Parnellism and Crime," which were so thoroughly refuted by the bringing home of the forgeries to the source from which they had emanated, and which proved to the Times so costly a forgery. It is said that the purpose of the present conspiracy, like that of the last, is to besmirch the character of the Irish Nationalists, thereby to influence the general election, which must soon take place. The Tories have proved themselves quite capable of resorting to despicable methods to gain their ends, but it is scarcely possible that they can invent any scheme which will cajole the British public into trusting them. The sudden collapse of the former conspiracy will prevent such easy credence being given to new slanders as were given to the former ones before their complete exposure. However, it is known that agents of the Tory party have been scouring the United States for many years past seeking for any kind of information which might be useful for the manufacturing of an election

> MR. MEREDITH'S SCHOOL POLICY.

There are some Catholics, honest enough, as we believe, in their intentions, who are persuaded, or endeavor to persuade themselves, that Mr. Meredith and his party are not fanatically opposed to Catholic education, and that the legislation they propose will not be injurious to Catholics.

These Catholics have been Conservatives all their lives, and they are not willing now to cast a Reform vote, if they can only succeed in reconciling Conservatism with their consciences at the forthcoming election.

There are, no doubt, a very few ominal Catholics who are really op posed to Catholic education, and who would be glad to see the whole system of Separate schools swept away. With these it is useless to argue on this occasion; but those we have referred to do not belong to this class. We may fairly say that the whole Catholic body is of one mind that a Catholic education is needed by their children; and there is scarcely a single locality now in Ontario where there is not a Catholic Separate school, if Catholics are sufficiently numerous to sustain one by means of the usual sources of revenue. It is, therefore, of Catholics who are in favor of Catholic education that we speak when we say that some of them would be predisposed to support Mr. Meredith and his candidates at the present election. Let us therefore enquire here what have been Mr. Meredith's principles during the last eight years, and what they are now. that we may form a rational conclusion as to the course which Catholics ought

to follow. It would be too much to expect that all Protestants should agree that a Separate school system is desirable. The fact is that very few of them of either political party will admit this, and we do not ask or require that they should do so; but what we do ask is that they shall respect the religious convictions of Catholics, and leave us free to educate our children in the manner in which, as we believe, they ought to be educated. This we have a right to demand. Our right is founded upon the principles of natural justice,

The enemies of Catholic education generally maintain, at least when they

of Quebec, which commands universal are discussing against Catholics, that the State should have all the control over the education of children, should not only inspect the schools, but also dictate absolutely what books are to be used in them, and what the curriculum of studies should be, and that the State should, therefore, insist upon the exclusion of all religious teaching, inas much as it is not possible, even if it were desirable, that in this country the State should teach any religion in particular.

Here we join issue with our oppon ents. We do not deny the propriety of a system of education maintained by the State. The good results of a State aided education are evident, and we fully agree that the State has a right and a duty to perform in taking care that the children should be educated; but this should be fulfilled without throwing any obstacle in the way of parents who desire to fulfil their duties

It is undoubtedly the duty of parents o educate their children in their religious obligations, and the system which would prevent them from doing this is radically wrong; and it is in this respect that the course which Mr. Mere-

dith proposes to follow is unjust. The Hon. G. W. Ross and the Protestant members of the administration are not favorable to the existence of Catholic schools ; but they recognize that Catholic schools exist, and that they are guaranteed by the terms under which the Confederation of the Provinces was brought about. They are willing, since this is the case, to make the Catholic schools of the Province as efficient as possible; and as the school law of 1863 did not in every respect give Catholic schools perfect equality in comparison with the Public schools, some slight changes were made which rendered the Separate school law more effective. Among these changes, one gave permission to Catholic non-residents in a Separate school section to become Separate school supporters. By some oversight, perhaps, they had not this privilege before. It was a glaring injustice, but it was remedied by Mr. Mowat's administration.

Another injustice was that while the Public school taxes were collected by the municipality, at the expense of all the rate-payers, Protestant and Catholic, the Catholic school taxes had to be collected by the Separate School Boards, at the expense of the Catholic ratepayers. This inequality was also corrected.

It was recognized and admitted by both political parties that as the law stood, it was unjust under these respects, and the measures by which these grievances were removed were passed in the Legislature with little or no opposition. The Conservative party was at that time not opposed to equal justice, and so the remedial measures became part of the Catholic school law.

There was also some doubt, as the law stood at first, in case of a difference of religion, between landlord and tenant, whether the tax should be paid to the Public or Separate school.

An amendment was passed making this matter clear. As the tenant, by the payment of rent, undoubtedly is the actual payer of the school-taxes, the most just method was to hand the tax over to the school of which he was a supporter, and the school law was adjusted so that this should be the case.

There were among these amendments a few others of less importance than those we have here enumerated. An attempt was made to adjust matters in every respect in the direction of granting equal rights to all.

Here is precisely the matter on which the present elections turn, as far as education is concerned. Mr. Meredith has made the discovery that the amendments have facilitated the operation of Separate schools, and, vielding to the demands of fanaticism. he has proclaimed it to be the principal plank of his platform to repeal all these amendments, in order to hamper the Separate schools, and thus, if possible, kill them off by petty annoyances. meaner policy, to be the policy of a great party, can scarcely be conceived. A majority like the Protestant majority in Ontario could afford to be generous to the Catholic minority, but P. P. Aism has not a particle of generosity in it. We do not, however, ask for generosity; we ask for justice, equality and liberty, the liberty of educating our children in the manner our conscience approves. This is what P. P. Aism desires to take from us, and it and the obligations of parents towards has secured the services of Mr. Meredith to carry out its plans.

Mr. Meredith and the Toronto Mail are very fond of repeating that they

are unjustly accused of fanaticism, because they express their opinions openly against Catholic education. It is a fact, however, that they are in league together to deprive us of rights which we hold most dear, and the Catholic who would assist them in their plans would be a traitor to himself, his family and his religion.

That there may be no doubt of Mr. Meredith's intentions we append here his words as uttered in London Opera House in the opening speech of the campaign. He said:

"The existence of Separate schools is a matter which was settled upon a certain basis in the Constitution of the Dominion, and which could not be changed either by the Local or Dom-inion House. That much he admitted, but he considered that the Separate schools which had been given to the Roman Catholics by the British North America Act should not be increased in any way, or any greater facilities given for the establishment of Separate schools.

He proposes, therefore, to repeal the amendments which have made the Separate schools work more easily. His policy is hostile to us, at the same time that it is unjust, and he has no right to expect that we will help him with our ballots to carry it out.

HOME RULE FUND.

The collection taken up in St Thomas last Sunday amounted to \$75 Many were prevented from contributing towards the fund by the nonarrival of the M. C. R. pay car, which was expected on Friday, the 8th. It is probable that \$50 additional shall be handed in on next Sunday. The names of contributors are :

nanded in on next Sunday. The names of contributors are:

The society of the A. O. H., \$11; Rev. Dr. Flannery, \$10; J. H. Coyne, Esq., \$4; Timothy Hickey (M. C. R.), \$5; D. J. Donohue, Esq., \$5. Contributors of \$2 each: S. B. Pocock, Thomas Duffy (M. C. R.), James Egan, Michael Heenan, (M. C. R.), James Brady, (Westminster). Of \$1 each: Thomas Kelly, M. Screenan, Chas. Arlein, John Clarke, W. P. Reynolds, Ed. Reath, John Amyott (M. C. R.), Daniel Baker, Corn. Maxwell, James Moylan, Jeremiah Lordan, W. Reath, Patrick Butler, Thos. Lowry (M. C. R.), John Fitzgerald, Michael Waddic, Patrick McManus (sr.), Mrs. Rellis, Mr. J. Rellis, Mathew Dowd, J. J. Murphy and Mrs. Donnelly. Those who gave fifty cents each are: Mrs. Jno Barry, Mrs. (Jenkins, Daniel McDonell, Jas. O'Brien (farmer), Jas. Moylan, Thos. Doherty, Daniel Barrett, Tim. Kelly, Mrs. J. Ryan, Mrs. Corbett, Patrick McManus (jr.) Thos. Bassford, Michael Casey, John McMullen, Miss Ryan, Martin Donelly, John King, Patrick McVeigh, John King (H. M. C.), Joseph Doyle, John Maginn, M. McAndrew (M. C. R.), Daniel Coughlin, John Coughlin, John T. Coughlin and George Carr. Those who gave twenty-five cents: Patrick Ryan, Mrs. Ronan, Mrs. Vahey, Patrick Ryan, Mrs. Ronan, Mrs. Vahey, Patrick Hanley, Mrs. Moriat, C. J. Arlein, Jehn O'Rourke, James Waddic Misses Higgins, Rose McCaffrey, Mary Masterson and Lizzie McDermott, Mrs. Smith, Mrs. J. Boughner, Mrs. T. McManus, James Smith, Mrs. Brady, F. Cassidy, Mrs. R. Harvey, Mrs. Taylor, W. J. Hayes, Mr. Miller, Francis Frank, Matt. Bryce, James Ryan, Mary McGowan, Miss Redmond, Wm. Redmond, John. B. Coughlin, Nap. McNabb, John Vimmer, Alice Coleman, Charles Butler and James McManus.

Some there are who refuse to contribute because there is division among the Irish Nationalists. "Let them present a united front," they say, ' and we shall help to the best of our means." Others, called extremists, refuse to give aid because they have no confidence in any English party. To the first we would say: Division in their ranks is a cause of weakness. and therefore do they require more help than if united. The great majority represent the Irish people. Let the minority-nine in all-submit, as minorities submit in all countries. But because one ambitious man has just now a following of eight partizans, must Ireland be abandoned when she has crossed the Red Sea and is in sight of the Promised Land? Why should all Ireland be punfor the sake of or three irreconcilables? Does that country or nationality exist in the whole world that has not its divisions? How are we in Canada Is the whole world going to frown upon up, or treat us with scorn, because we have amongst us Grits and Tories, P. P. A.'s and P. P. I.'s, etc. How are they in the neighboring republic? How are they in France, in Italy, in England itself? Are not divisions found in every nation and in every party into which politicians are divided up? But, forsooth, Ireland must be an exceptional nationality. Because her politicians are divided we will refuse all aid and sympathy. Because the great majority of Ireland's representatives have a few soreheads barking at their heels and doing the work of the enemy we shall lend no helping hand in this momentous hour when liberty is about to dawn upon her, or leave her to pine in gloom for another century.

The extremists have no confidence in any English party. The Liberals who promise solemnly and publicly to grant Ireland her freedom are no more deserving of confidence than the Salisburys and Balfours who promise a renewal of coercion. How can such

possible we can have no more faith in Gladstone, who dreams but of Home Rule for Ireland, and who has made it acceptable to the English people, than in Salisbury, who ridicules all such pretensions and declares openly that nothing will pacify Ireland but the gag, the landlord and the plank bed? Lord Rosebery and Hon. John Morley and the whole Liberal Cabinet, the Spencers, the Ripons and Harcourts, are all openly and heartily in favor of Home Rule for Ireland. By sustain. ing them in power we sustain the only Englishmen that ever made Ireland's happiness and freedom the object of English legislation and the key-note to the stability and endurance of the British Empire.

DR. BARNARDO.

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The name of this man has been made notorious in consequence of his having been prosecuted, several times. in the London law courts, and before the highest court in the Empire, for kidnapping Catholic children and spiriting them away to Canada and elsewhere, out of reach of their parents or guardians. He is a heartless and inveterate bigot. This kidnapping business is practiced, now and again, to replenish his coffers. Each trial costs him about £3,000, but he receives, in return, from Protestants of the extreme Evangelical and anti Catholic type, £10,000 and upwards, in every case. He is a shrewd man in money matters and does not scruple much how he "turns an honest penny."

Barnardo is a Cork Irishman, using, of course, an Italian name. His title to style himself "Dr." is founded on a few months' medical studentship.

We copy the following from Truth -Labouchere's paper-of May 3rd. Labby" knows Barnardo. He says:

The following circular has just been issued by Dr. Barnardo. It is avowedly an appeal to the very lowest form of sectarian bigotry, and it will, I should hope, evoke nothing but disgust from those who have any claim to be called either charitable persons or Christians. In the leaflet enclosed in his circular, Dr. Barnardo explains somewhat more coherently that tain Roman Catholics have come forward with a firm offer of £7,000 some freehold land adjoining the Home referred to, and the gist of it all is that he must have £7,000 in a fortnight in order to secure the land for his own purposes:

order to secure the land for his own purposes:

A DARK CLOUD INDEED!

Dear Sir.—In the enclosed envelope you will find an extract, entitled "A Romish Plot." from a number of Night and Day lust going to press. A perusal of it will enable you to form some conception of the alarm into which I am plunged by the facts therein set forth.

Since that article was written, however, the position has suddenly assumed an acute plasse; and when I tell you, in confidence, that the institution referred to is none other than the Girls' Village Home, Ifford, Essex, upon which we have already spent in the past twenty-three years £90,000—to which quite lately a Children's Church has been added by one generous donor, at a cost of \$7,800—and wherein there are now sheltered nearly 1,000 little girls—the gravity of the crisis threatened by the establishment on part of the land we have hitherto occupied of a Roman Catholic concent and convent school will, I am sure, be realized by all who have, out of love to Christ, helped forward this work for Him for so many years.

There is not an hour now to be lost if this evil is to be averted! I have already been compelled to take a most presumptuous step, so as to save from being lost to us for ever a small part of the property, which was just being surendered to my rivals. The greater portion still remains, awaiting the decision which can only be announced after hearing from you and other friends of the work.

I pray God to help us in this emergency; and I remember that He is the God of the valleys as well as of the hills! Our eyes look up unto Him, while we beseech Him to move the hearts of His servants to come speedily to our relief.

Any aid contributed towards the purchase should be distinctly marked as "for the redemption of the land at Ilford." Awaiting your early response, I am, your intifful but muchtried fellow-laborer among the children.

I venture to suggest to this truculent philanthropist that it might assist his

I venture to suggest to this truculent philanthropist that it might assist his supplications to the Almighty if he would remember not merely that "He is the God of the valleys as well as the hills," but also that He is the God of the Roman Catholic as well as the Protestant. It might also prove of advantage to Dr. Barnardo if he would emember the same fact in his appeals to his fellow-men. As it is, I should hope that there is very little chance of

his getting the money he asks for. Not content with exhorting Protestants to send him cash for this purpose, Dr. Barnardo does not hesitate. ems, to insult Catholics by posting his circulars to them. Several of them write to me on the subject, as do also Jews, English Churchmen, and many persons who have been favored in the same way, but who have no notion of supporting a crusade against the Pope of Rome. From the fact of these appeals being addressed to them. I take it that these ladies and gentle men have in former times contributed to Dr. Barnardo's work, supposing it to be one in which all religious sects They now permight gladly unite. ceive their error, and will, I trust, act

accordingly.
Since the foregoing remarks were written, a more serious aspect has been placed upon Dr. Barnardo's circular by the statement, published in the current number of the Tablet, that no Catholic body has any designs whatever upon the plot of land referred to. This seems highly probable, for, while this belligerent Protestant is so overcome at the prospect of living next door to Roman Catholics, it is not easy to see any reason, outside his excited imagination, why they should be anxious to live next door to him. As Dr. Barnardo opened the attack, it now a proposition be maintained? Is it behoves him either to substantiate his