

and Mr. Meredith's special organ, the London Free Press, defiantly declared such to be its meaning. Even a solemn repudiation of that speech at this late hour cannot change the determination of the electors as to how they will vote at the approaching contest. They have, for the most part, made up their minds on the subject, and they will vote accordingly; and this is just what they should do. Ever since 1886 it has been clear that it was the object of the Meredithites to persecute the Catholics, especially as regards the conduct of their schools. A sudden somersault like that foreshadowed in the Mail is not calculated to produce confidence in their liberality and good will even if the Mail's forecast proved to be true.

Mr. Mowat's Government, on the other hand, has been unimpeachable in the matters of economy and honest administration, and it has produced a large amount of good legislation, which is sufficient to make it strong in the affections of all classes. Its Separate school amendments have been such as to remove several annoyances under which Catholics had labored, and in several respects to assimilate the Separate school laws to those of the Public schools, so that the efficiency of the Separate schools has been thus greatly increased. There is, therefore, every solid reason why they should continue to enjoy public confidence, and any change of front, which, through fear of imminent defeat, Mr. Meredith may make at this last moment, ought not to induce a single voter who has made up his mind to vote for Mr. Mowat's supporters, to change his intention. Catholics especially should resent Mr. Meredith's unwise effort to make Catholic educational matters a shuttlecock for politicians to play with.

THE GATES OF HELL.

The Toronto Empire, in commenting on Archbishop Cleary's reference, in his Tweed address, to the activity of Satan and the forces that issue from "the gates of hell," accuses His Grace of heterodoxy, and declares that he is shockingly profane, and obnoxious to the pious ears of agnostics and irreligious people in general, and not at all welcome even to some Catholics of Mr. Creighton's acquaintance. We have always observed that the Mail and Empire, when Catholic rights are asserted, especially when episcopal action is taken in defence of the Catholic minority, strive to suggest to their innocent readers that one or two or more Catholics, or such so-called Catholics as usually side with the enemies of religion, sympathize with W. R. Meredith, and in some secret way unknown to the public, disapprove of all Catholic defensive proceedings and are shocked at Satan's name being associated with warfare against the Church of God. It would be more to the point if the ill-advised editors would openly announce the names of their Catholic backers. We shall continue to believe that those invisible approvers of the no-Popery warfare have no existence outside the inventive workshop of the editorial scribes and Pharisees. We do not profess to know how much or how little these gentlemen have studied the bible, or how much respect or disrespect they may entertain for its sacred teachings, but we do know that every Catholic in Canada and in Carletonton is as fully aware of the existence of Satan and Satan's kingdom and of the gates of hell as he is of Christ and His Kingdom. We believe also that there is not a Catholic child a dozen years old who, on reading Archbishop Cleary's call upon his flock to stand firmly against the hosts of Satan issuing from "the gates of hell," to do battle against Christian education, does not distinctly recognize the language of our Divine Lord and Saviour declaring that He would build His Church upon a rock to be an everlasting fortress of truth and virtue against the unceasing assaults of the myriad forces of Satan, which He designated "the gates of hell," but which He promised never would be able "to prevail against her."

Two spiritual powers contend, and will ever contend, for supremacy over mankind: Christ and Satan. Two standards are erected; two central fortresses are established: two armies mutually attack and defend, one ever vigilant against the other. It is and it shall ever be the same conflict under manifold variations of battlegrounds and strategic forms. It is concentrated in the school room to-day, not only in Ontario but all over the world, and the Archbishop of Kingston opportunely and wisely reminds his people that they must choose between Christ and Satan, and must resist the opposing forces of "the gates of hell." If there be anything offensive in this exhortation let the charge lie against the Divine Author of the Scriptural utterance, not against the Archbishop, who accepts it from the mouth of Christ and delivers it to his people.

If the sanctimonious editors of the Mail and Empire have felt conscience-stricken at the bare allusion to our Divine Lord's creation of a rock-founded Church, as the impregnable fortress of faith and virtue against the ever active and invisible armies sent forth by Satan, from "the

gates of hell," how could they stand citations of other passages equally obnoxious to the pious ears of agnostics and bad Catholics. Would it not sound dreadfully in pious ears to listen to St. Peter's admonition: "Brethren, be ye sober and watchful, for your adversary the devil goeth about like a roaring lion, seeking whom he may devour. Resist him, ye strong in the faith." Still more explicit and energetic is the Apostle of the Nations in his address to the Ephesians, wherein he assures them that the prime mover of all the anti-Christian agitation and all the obstruction to the work of religion in his day was the devil. St. Paul set forth that it was not so much the human leaders and agents of the irreligious warfare the faithful should be prepared to watch against and bravely resist as the multitudinous army of apostate angels, recruited from the several orders or ranks representing the highest grades of created intellect and superhuman knowledge and power naturally belonging to them, and abiding in them even now in their fallen state for the temptation and trial of men, under the leadership of one, mightiest of all, who is scripturally styled Satan or the devil. Hear St. Paul: "Put ye on the armour of God that you may be able to stand against the snares of the devil, for our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places."

It would be very unwise, therefore, to ignore the existence of Satan and his mighty host of wicked spirits, possessing all the powers of intelligence and will, of subtlety and agility, and physical agency that were their's by nature in the days of their former high estate, and are their's still in their fallen condition. The apostle does not make so little of them as the editor of the Empire; neither is he ashamed or afraid, no more than Archbishop Cleary, to acknowledge them as "the princes of this world," the rulers of the world of darkness. They are busy spirits. They are in the air, above and around us; in the high places of this terrestrial life. They are engaged in perpetual hostility against Christ, His Church, His truth, His law and His dominion amongst men, and we believe that, apart from the innate greed of power and pelf among the present politicians, that they are fomenting the present crusade against the Christian education of the youth in Ontario. It must be acknowledged by all that strange things are going to happen when the editor of the Toronto Empire has assumed the role in Ontario politics of the "Devil's Advocate."

VIVE LA LEAGUE.

We have it on the very best authority, and can assert most positively, that never since the first day of its existence was the Irish National League of America in a more flourishing condition financially than at the present moment. No doubt there are carpers and fault finders in the field. There are men and journalists under the stars and stripes who would be only too willing to get hold of the treasurer's purse, and delight in handling the enormous sums that pass through the unstained hands of Very Rev. Dr. O'Reilly. There are men, too, if we may so call them, who are in the pay of the Tory Government, and whose interest it is to vilify and calumniate. They would, if possible, break up the National League of America. All those people cry out that the League is dead. Even the sterling but impetuous Dr. O'Reilly, of St. Louis, was frightened into making the statement that the League is in a moribund state. The figures and facts read on last Monday evening by the Very Rev. Treasurer, at the great meeting held in the Grand Opera House, Toronto, speak for themselves. The receipts of last year, ending on the 31st December, 1889, show a sum of \$279,000, which was reached only in the year of the great general election in England and Ireland during the winter of 1888-1884. Last week the receipts were \$8,052.64 and the remittances to Ireland were \$12,500. There are large sums yet in the hands of the treasurers of local branches in several states and in Canada, which, when sent in to the head office at Detroit, will enable the Very Rev. Treasurer to send to Ireland any sum that may be called for by the men in the gap who are fighting landlord Toryism in Ireland. The croakers may croak and the enemies of the League, whether they may be sincere or selfish or subsidized, may shout in vain "that the League is dead." It had never more vitality than at the present moment. The great masses of the Irish people, both in the Canadian Dominion and in the United States, have the most unbounded confidence in the integrity of the National League and in the zeal and honesty of the men in charge of its funds. At the meeting of the Executive Committee, held two weeks ago in St. Louis, we heard Hon. John Fitzgerald declare that he is now in litigation with Jay Gould for a sum of \$1,500,000, that he left New York and urgent court business to attend the meeting of the committee,

and were he to lose the case and forfeit the money he would willingly make the sacrifice in the cause so dear to every Irish patriot. He left Ireland when a boy and could never forget the lessons of patriotism and love of Church which a pious mother implanted in his breast. The few renegades and malcontents who found fault with the administration of the League's funds had lost the confidence of the masses of Irishmen on this continent. They knew he had nothing to gain, he wanted for nothing. God had blessed him with a large fortune that placed him above the suspicion of cupidity or of a wish to appropriate one cent of the national fund. The Irish National League of America existed only for the purpose of giving aid and encouragement to those who are legally and constitutionally fighting the battles of tenant proprietary and Home Rule for Ireland. It is merely subsidiary to the National League of Ireland. Its books and its accounts were examined carefully by the judges of the Parnell Commission, and nothing was found in them that could prejudice or injure Parnell in the eyes of British law.

The Irish National League of America is, therefore, not dead nor moribund. It is alive and glowing with vigorous health, and its coffers are well furnished with Britain's surest weapon of attack and Ireland's last and only resort—money to any amount. Vive la League!

A GOOD OMEN.

Mr. Macklin, of this city, who accepted the nomination of the Conservative Convention of North Middlesex, to be Mr. Meredith's standard bearer in that constituency, has resigned. It will be remembered that at the Convention which nominated him, Mr. Macklin declared his full adherence to Mr. Meredith's platform according to which Catholic Separate schools are to be so hampered by petty annoyances, that on the one hand it may be made impossible to establish new ones, while on the other hand those already existing may be so worn out by harassing conditions, and by being deprived of tax monies which rightfully belong to them, that they also may be forced to succumb.

Mr. Macklin, of course, could not bear aloft the standard of his party without supporting the chief feature of its policy, yet he and his supporters at the Convention very sweetly informed the electors that neither they nor Mr. Meredith would support any measures unjust to Catholics, or to any class of the community.

We may take Mr. Macklin's resignation as an indication that the electors of North Middlesex, whether Catholic or Protestant, are not to be humbugged by such double dealing, and that Mr. Meredith's supporters have lost heart in the riding. Catholics are just as able as other people to know when a glaring injustice is perpetrated on them, and when their most sacred rights of freedom of education are menaced, and pleasant words will not deceive them, when used as a cloak for tyrannical acts; and the fair-dealing Protestants know well that the Separate schools which exist in the riding are no injury to the Public schools. They are willing to accord to Catholics the same liberty which they themselves enjoy, the liberty of supporting schools which they can make use of in accordance with their convictions. Hence they are unwilling to be hoodwinked by a false cry that Catholics desire to destroy the Public school system, or to appropriate Protestant money for the support of Catholic schools.

We feel certain that what has happened in North Middlesex is an omen of the defeat of Mr. Meredith's no-Popery policy all over Ontario. Though Mr. Meredith's statement that there is "a solid Catholic vote" put up at auction to be handed over to the party which will promise the largest amount of special privileges to Catholics, is a gross and glaring falsehood, we hope, and we feel assured that the number of Catholics who will support the no-Popery policy which has been proclaimed will be infinitesimally small. We do not desire to see any solid Catholic vote for aggressive purposes; and Catholics are not to be bought and sold for any such purposes; but they have sufficient sense of honor, such determination to assert their rights as free citizens of Canada, as to resent the wanton insults which Mr. Meredith and his candidates throughout the Province have heaped upon them.

Once more we repeat that it is not by a solid vote of Catholics that we hope to see Mr. Mowat's Government sustained in the forthcoming election, but by a solid vote of all lovers of fair play and equal rights—real equal rights, and not the bogus rights which the pretended Equal Rights party would palm upon us, and which means in reality the ascendancy of an intolerant faction and the wiping out of freedom of education.

It is worse than useless for Mr. Meredith's supporters to assert that this gentleman has no intention to interfere with the existence of Separate schools. It is one of his complaints against the Mowat Government that under their administration the number of Separate schools has in-

creased. And why should they not increase in pace with the progress of the country? Why should they not increase if a system of repression be not adopted in regard to them? It is natural to expect that as they become more efficient, and as they labor under fewer annoyances, they should increase in number, especially when the cities and towns in which they exist become more prosperous and flourishing. The policy which Mr. Meredith proposes is to prevent them from increasing by throwing difficulties in their way. Disguise the matter as he may, this is a policy of abolition; and Mr. Meredith virtually acknowledges that it is merely because he cannot abolish them that he will not do so; merely because the British North America Act puts their existence beyond his control. He therefore employs indirect means to accomplish what he cannot do directly. The only special merit we can see in the policy he proposes is that it is more cowardly than would be open hostility.

THE DUMB DOGS OF JUPITER.

Not, perhaps, since the days of the lamented Thomas D'Arcy McGee, have the halls of our Canadian Parliament echoed a more scathing denunciation than they did on the evening of the 30th April, when Mr. Nicholas Flood Davis, the brilliant M. P. for West Assinibois, undertook to expose the hypocrisy of Mr. John Charlton, M. P. for North Norfolk, as well as that gentleman's utter ignorance of the matters whereof he had spoken. Mr. Charlton went over the old story of the expulsion of the Jesuits from this, that and the other country; the whole interlarded with that venomous declamation for which the member for Norfolk is now notorious. Mr. Davis, (who, by some unexplained circumstance, spoke from the seat usually occupied by Mr. Dalton McCarthy,) commenced by branding Mr. Charlton as a disturber and a firebrand; and then, turning to that gentleman's historical references, laid down the time honored axiom that he who would guide the councils of his country must, in the first place, be a close student of history, and, secondly, he must note the measures that were successful under given circumstances, and, then, if the circumstances be alike to the present, he has a safe guide to follow. Mr. Davis held in eloquent language that the circumstances in our country and in our day are not alike to those of by-gone times. They enlarging upon Mr. Charlton's ignorance of the circumstances under which the Jesuits were expelled from different countries, Mr. Davis gave a lucid explanation of the circumstances, showing clearly that the Jesuits were the victims and not the aggressors; that their expulsion was in all cases due to their advocacy of morality and of the rights of the people. The limits of a newspaper article will not allow of any further analysis of this really brilliant, classical oration. Suffice it to say that the member for Norfolk felt every lash of the whip wielded with unsparing hand by Mr. Davis, and he showed it. The very position into which he put himself in his seat, coiled up in a lump, as one might say, would seem to literally prove the figurative assertion of Mr. Davis that he "could find a very small hazel nut in which his (Charlton's) soul would find infinite room to wobble."

But there is another important feature of the same debate to which it is necessary to direct attention. The able and effective speech of Sir John Thompson on the same subject, during last session, is within the memory of all; how he disposed of the fallacies and the dishonest quotations made by Mr. Dalton McCarthy as against the Jesuits. Dishonest, because the Minister of Justice showed where all the charges had been refuted in the London Month as quickly as they had appeared. On his first appearance thereafter, on an "Equal Rights" platform, Mr. McCarthy expressed his regret that the rules of Parliament had precluded him from replying to Sir John Thompson; and this has been repeated again and again. But where was Mr. McCarthy on the afternoon and evening of Wednesday, the 30th April? Sir John Thompson, on this occasion, again went over his defence of the Dominion Government. He went further: he defended the action of the Government since that time, and notably the reply given by His Excellency the Governor General to the famous deputation at Quebec. Here, surely, was a splendid chance for Mr. McCarthy. Did he avail himself of it? Assuredly no. He was in the building, but he was conspicuously absent from his seat in the chamber of the House of Commons during the progress of the debate. He took good care, however, to be present to record his vote in favor of Mr. Charlton's motion. Why was this? The natural conclusion is that he feared—aye, feared—to cross swords with the Minister of Justice. Mr. Davis, falling to elicit a reply from Mr. Charlton on the points of history he had raised, dubbed him "one of the dumb dogs of Jupiter;" but most assuredly the unenvi-

able title rather belongs to Mr. Dalton McCarthy, M. P. for North Simcoe.

THE SITUATION IN QUEBEC.

While the truly Liberal Protestants of Quebec, such as Messrs. Joly, Colby, Holtin, etc., deprecate the anti-French and anti-Catholic crusade which has been promoted by bigots in that Province as well as Ontario, it is interesting to know the opinion of one who evidently is in sympathy with the fanatical movement, the extent to which it may prove successful among Protestants in Quebec. The Montreal correspondent of the Empire reports the result of an interview with Alderman G. W. Stephens on the subject, and states that the Alderman refuses to stand for the Local Legislature in St. Lawrence division of the city. His reasons are, first, that he has as much as he can do in attending to his duty as a member of the corporation, and secondly, that "the present position at Quebec is in a very unsatisfactory condition, and until the general body of electors take some interest in sending good men to Quebec it is a forlorn hope for one man to try to carry out any reforms."

This shows clearly Mr. Stephens' sympathy with the fanatics, as he undoubtedly means that residents of Quebec have great reason to be discontented with their condition and treatment. He practically reiterates hereto the complaint recently made by the Protestant minority are not empowered to do all the legislation of the Province, and his next words render this meaning still more clear. He adds: "He feared that the same old party backs would be elected throughout the English constituencies, and it is a hopeless task to attempt to improve the party back."

All this implies, clearly, that the Catholic majority of the Province should be disfranchised; but it is at the same time a confession that these views are not acquiesced in by the majority of the Protestants. It is a mournful acknowledgment that the agitators have utterly failed in impressing their views upon the Protestants of the Province that they should join in the outcry against the French language and people.

All honor to the Quebec Protestants who refuse to follow the lead of the demagogues who are exerting themselves to create dissension.

Mr. Stephens further complains that the administration "does not administer the affairs of the Province in an economical and business way, and that the chief end and aim of the party politician seems to be to make politics remunerative, there really being no party politics at Quebec, merely a question of ins and outs."

Alderman Stephens is undoubtedly a man whose opinion is worthy of consideration; but this is not to be taken as the utterance of an infallible guide. His language bears a wonderful resemblance to the talk of disappointed politicians in other Provinces than Quebec. It is no new thing to hear the administration of Ontario affairs talked of in similar strain, yet Ontario prospers under Mr. Mowat's able regime. Mr. Mercier can also make a good showing in the finances of Quebec for the last three years, and we have no doubt that Mr. Stephens' mournful representations are simply the result of the political disappointments which he has experienced personally.

LECTURE BY REV. FATHER McKEON.

On last Sunday evening a very large congregation assembled at St. Mary's Church in this city, to hear a lecture from Rev. A. J. McKeon, P. P., Strathroy, the subject being "The Use and Abuse of Alcohol." The rev. father pointed out the different schemes employed to bring about, first, the total suppression of the liquor traffic, and, secondly, the efforts made to regulate it and to inaugurate an era of temperate habits amongst the people. The abuse of the drink habit, he maintained, had caused wide devastation in the human family, had brought about the total ruin of the worldly prospects of millions, and, he feared, sent many more millions into perdition. He drew a vivid picture of the fearful havoc caused by strong drink in the family circle, showing it had changed happy and comfortable homes into abodes of desolation, misery and death. He enjoined all to fight the demon resolutely and constantly until a better condition of affairs prevailed, and said that all young people should take the total abstinence pledge until they had attained their twenty-first year. It would be all the better, too, if they kept this pledge through life, for that they would be on the safe side, and total abstinence would be an aid to worldly advancement as well as a great benefit in every way. This is but a brief outline of the rev. gentleman's lecture. It was listened to throughout with the greatest attention.

It is in contemplation to purchase a new organ for St. Mary's church, and the energetic and respected pastor, Rev. J. Kennedy, must have been pleased to see such a large congregation, as thus a considerable sum will be realized to help the carrying out of this worthy object. Father Kennedy is ceaseless in his efforts to promote good works and it is a consolation to him, we feel assured, to know that in all he undertakes he has the hearty co-operation of his faithful people. On this occasion the singing of the choir, under the direction of Miss Beach, organist, was of a character highly creditable. The solos and choruses were given with spirit and precision, and were remarkably devotional in tone.

DIocese OF PETERBORO.

THE BISHOP'S ANNIVERSARY. At St. Peter's Cathedral this forenoon the anniversary of the consecration of His Lordship Bishop O'Connor was celebrated by Pontifical High Mass at 8:30 o'clock. His Lordship pontificated, and was assisted by Very Rev. Father Laurent, V. G., of Lindsay, Assistant Priest, Very Rev. Father Brown, Port Hope; and Very Rev. Dean O'Connor, Chester-ville (Kingston diocese), Deacons of Honor: Rev. Father Conway, of Norwood, Deacon of the Mass; Rev. D. O'Connell, Ennismore, sub-Deacon; Rev. Father Casey, Campbellford, Master of Ceremonies; Rev. F. Rudkins, Assistant Master. The following priests of the diocese were also present—Rev. Father Quirk, Hastings; Rev. Father Kelly, Douro; Rev. Father Connelly, Emily; Rev. Father Larkin, Graton; Rev. F. O'Connell, Fenelon Falls; Rev. W. J. McCloskey, Wooler; Rev. C. Bretherton, Victoria Road; Rev. J. Sweeney, Burnley; Rev. J. Nolan, Assistant at Lindsay; Rev. C. Dube and Rev. G. W. Whibbs, St. Peter's Cathedral. The Mass was sung by the full choir, and a chorus of several hundred children sang during the Communion and at the offertory. The children's choir was composed of the pupils of the Convent and Separate school, who had been trained by the Sisters of the Convent and Mr. Laliberte. After Mass His Lordship addressed the people and remarked upon the zeal of all the priests. He afterwards spoke to the children, and gave them the remainder of the day as a holiday. At noon His Lordship entertained the priests at dinner.—Daily Examiner, May 1.

NEW TIPPERARY.

OTIWA, 1st May, 1890.

To the Editor of the Catholic Record, London.

DEAR SIR—I am in the receipt of Under Inland of the 19th ult., the most interesting number I have read for a long time. Accompanying it is a picture of Old and New Tipperary. The paper contains a vivid description of the formal opening of the new city. The spirit of sacrifice displayed in this age of selfishness is something beyond belief. It is only on the testimony of impartial witnesses that one could be convinced of its truth. Mr. M. has abandoned his country for £10,000 worth of property for the rescue of their fellow man, whom they did not know and never saw. They departed forever from homes in which their fathers and grandfathers had lived, and with which their childhood's earliest days were associated. They built new homes and started again in life with cheerful hearts, trusting in an overruling Providence. What confidence! What faith!

No less than sixteen thousand horses and men worked gratis in the building of this new city, many of them driving their horses and carts all night, distances of forty and even fifty miles to work in the erection of the new city of Tipperary to maintain a principle.

Was such a spirit ever displayed before in the history of the world? I doubt it. What a lesson this persecuted country is teaching us, and does it not fill our hearts with burning affection for her? T. D. Sullivan has commemorated the event in verse, in which he says:

"We have many towns in Ireland that can boast a hoary age. That can trace their far beginnings to our history's earliest age. They saw the proud Milesian, and the Norman in his mail. They bore the brand of Strongbow's spears and Cornwall's iron hail: They have ancient rolls and charters, have memories sad and grand; But the newest town in Ireland is the glory of the land."

Lady Sandhurst, in replying to an address presented to the English Viscount, declared she was deeply impressed and astonished at what she saw and complimented them on having a city that is built on the foundation of "self sacrifice." The only spirit of sacrifice I know of in history resembling this is the burning of Moscow by the Russians, but Moscow cannot compare to Tipperary, for in the case of Moscow, once the match was applied the people had to be resigned to their fate, but in the case of Tipperary they deserted the homes about which clung all the tenderest recollections of their childhood's days; they departed from them and left them uninjured; they could look back upon them and be harrowed by memories of happy days passed within their walls—of the christenings and the weddings—aye, even the sorrows they experienced under those old roof-trees which made them all the more dear.

An entire population voluntarily entering on such hardships, abandoning their homes and all that goes to make up a city—Market House, City Hall, &c.—and the many other public buildings and institutions, and starting an entirely new city, is one of the wonders of modern times.

Truly this is an age of changes, but this is a change for the better, a change that will elevate and enoble the mind—a change that speaks in trumpet tones and reminds us that E. S. D. is not the only standard by which we should be guided in our dealings with society. It teaches us that there is something higher—something more precious than money. It teaches the Divine mission, to love our neighbors as ourselves and to do unto others as we wish they should do unto us.

It appears to me, Mr. Editor, that the world was beginning to forget—many indeed had already forgotten the Divine command, and that it was necessary some such extraordinary and striking example as Tipperary has exhibited to the world, should be given to recall us to a sense of our duty to our neighbor. What is it that causes this present uneasy feeling existing in every country in the world? The greed and selfishness of man—the rich piling up their millions at the cost of the sweat and blood of the poor, and the poor regarding the rich with envy and hatred, no spirit of generosity, no kindly sympathy between them. In the face of this, what a marvellous example Tipperary in particular and Ireland in general is displaying in unselfishness, in generosity, in kindly sympathy, in a word, in all that makes "life worth living." VERITAS.