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who started a crusade against the Separate schools in Manitoba. Thus was the fire of intense bigotry kept ablaze up to the white heat, until, at the dictation of the Hamilton Spectator, Mr. Meredith delivered his famous Opera House speech in London.

In this Opera House deliverance Mr. Meredith, after quoting a paragraph from a Kingston paper and falsely charging Archbishop Cleary with its responsibility, exclaimed, "Unite, unite against the common enemy, for there is danger to the community"—thus appealing to Protestants of all denominations to stand up against and ostracise an inoffensive and helpless minority. How any man calling himself a Catholic can, by his vote, encourage such bigotry, surpasses all comprehension.

But Mr. Meredith did not stop here. He went on to assail Bishops and priests who take any interest in the education of the flocks committed to their charge. "No man," he said, "who was not a traitor to his country would have assented to legislation which admitted the right of the Church to define the limits of its jurisdiction, and to hand over directly to the Church the control of the educational affairs of any portion of the people of this Province."

How differently the benighted Catholic government of Quebec acts when it hands over to the Protestant Bishops and ministers the education of the Protestant children of that Province! We quote from the report of Rev. E. son I. Rexford, Secretary of the Council of Public Instruction, Quebec: "The Protestant Committee of the Council of Public Instruction is composed of ten members (usually Protestant ministers and Bishops) appointed by the government, five members appointed by the committee itself, and one member elected by the Protestant teachers of the Province. This committee is empowered to make regulations for Protestant schools, for Boards of examiners, school inspectors, textbooks, etc., and has alone power to grant diplomas valid for teaching in Protestant schools."

If this law, custom and practice which prevail in Lower Canada do not hand over to the Protestant Church the entire education of its own children, facts have no meaning. Yet Mr. Meredith and his friends say that "no man who was not a traitor to his country could hand over directly to the Church the education of any portion of the people of this Province." The Catholics have always done it in Quebec, the Protestants do it, and neither can be considered traitors to their country. Only Mr. Meredith, Mr. Creighton and the Orange fanatics who oppress Catholics and insult and stone Bishops may be ranked as men loyal to their country. Are the conscientious Catholics or the sound, patriotic Protestants of Ontario to be thus trifled with? If any weight attaches to the report of Rev. Mr. Rexford, a Protestant minister of good standing, writing in his official capacity as Secretary of the Protestant Committee of Public Instruction, Mr. Meredith and his bigoted followers ought to hang their heads for very shame, and say "forgive us, we didn't know any better; we had no idea that you Catholics were so liberally disposed, so tolerant and so fair."

Unfortunately Mr. W. Meredith is unwilling to be educated or to be tolerant. Two months ago, while the Parliamentary sessions were being held in Toronto, we quoted copiously from the report of Rev. Mr. Rexford, and drew, what appeared to us, and we fancy to all our readers, a very striking contrast between Mercier's liberality and Meredith's intolerant bigotry. But to what purpose? When the rumor spread through the country, and was hailed with joy in many quarters, that Mr. W. Meredith was backing down from his lofty perch of Orange ascendancy, and shaking off his truculent subserviency to the Equal Rights party, we too felt a thrill of joy and exultation at so unexpected a conversion. But Mr. Meredith's speech in the Pavilion at Toronto destroyed the two flattering illusions, and gave the lie direct to the too pleasing rumor spread abroad by his friends, in the delusive hope of saving his political honor and restoring his battered reputation.

Not only has Mr. Meredith resumed the obnoxious course of utter condemnation of Catholic education and vile vituperation of the Catholic hierarchy, but his abettors and followers see no other way to victory or success at the polls on election day than by re-echoing the no Popery cry. Thus we have the Mayor of Toronto, Mr. Clarke, Tory candidate, who owes his position as Mayor to the Catholic vote, saying publicly in Toronto when asked what about Separate schools: "I regret their existence, as I believe them to be inimical to the best interests of all classes, and I hope to see the day when they shall cease to exist."

If the Mayor of Montreal or Quebec spoke thus of the Protestant dissentient schools of Lower Canada what a furor it would create in this Province.

On the same occasion and at the same meeting Mr. H. E. Clarke, another candidate, said: "I stand here to-night by the Meredith platform: the 1st plank, equal Rights for all, privileges to none; 2nd

plank, supremacy of the State in educational matters; 3rd plank, education non-sectarian, and every ratepayer to support that system; 4th plank, ballot for Separate schools; 5th, the same inspection, the same examination, the same text-books for Separate schools as for Common schools."

The same candidate for Parliamentary honors, Mr. H. E. Clarke, stated on last Tuesday evening, at a public meeting in Toronto, that "he was in favor of the total abolition of Separate schools as quietly and as speedily as possible."

Thus progresses day by day the handiwork of Mr. W. R. Meredith, who first started the cry of Equal Rights for all, except for Protestants to support Separate schools or for Bishops and priests to overlook them.

The Kulturkampf and Falk laws were introduced into the Prussian Legislature by the "Man of Blood and Iron" immediately after the Franco Prussian War. Bismarck coveted universal power in Church and State. Kulturkampf meant secular education. Falk laws meant what Meredith means by withdrawing the Separate schools from the direction of the clergy, or, as he puts it, "the direct control of the hierarchy." In Prussia Catholic colleges were closed and the professors, for the most part Jesuits, were banished from the country. Several of the latter wore on the breast decorations bestowed by Emperor William for distinguished valor on the field of battle. No priest or Bishop was permitted by law to enter a school or give any direction whatever to school teachers, or make any reference in their churches to those hateful and tyrannical laws. Several Bishops and many priests were cast into prison, and subsequently exiled from their native land. The result was an abundant crop of young Infidels, Socialists and dynamites who threatened the upheaval of society and the ruin of the nation. Bismarck saw the danger, when almost too late, and went to Canossa. The young Emperor William has dismissed the Iron Chancellor, and is now making giant efforts to undo the mischief wrought by the Kulturkampf, and has repealed the Falk laws. But Mr. Meredith and his followers know better. They are determined on giving Canada a trial of the Kulturkampf. They make solemn engagements on public platforms that, if returned to Parliament, they will pass the resolutions introduced by Mr. Meredith at the close of the session in Toronto, and which got the six months' hoist, viz: On a motion to go into supply it was moved by Mr. Meredith, and seconded by Mr. Wood, that all the words in the motion after the word "that" be struck out, and the following substituted: "This House doth declare that the rights guaranteed by the British North America Act to the supporters of Separate or dissentient schools are civil rights appertaining to them as citizens, and that the assumption that any Church organization or body, or the bishops, priests or ministers thereof, are entitled to control the ratepayer in the exercise and enjoyment of such, his individual right, or to command obedience to its or their direction by him or by the trustees of any such school in the exercise by them of the duties delegated to them by the State, is wholly unwarranted and dangerous to the State, and ought to be resisted."

This resolution was introduced on the last night of the session, about 3:30 a. m. It was intended to embarrass the government, as it would be utterly impossible to discuss so grave a question at that late hour. The meaning of the resolution is that the interference of priests, Bishops or ministers in school affairs "is wholly unwarranted and dangerous to the State, and ought to be resisted." Such language as this was used by the Jacobins in the French Revolution, when it was resolved to cut the heads off the opposite party. The next move of Mr. Meredith will be to make it a penal offense and punishable with fines and imprisonment for any person, priest or Bishop to meddle in school matters, seeing that such meddling "is wholly unwarranted, dangerous to the State, and ought to be resisted."

For this threat of penal law against Bishops, priests and parsons, Mr. Clancy voted with all the other bigots, Creighton, Craig, Meredith, etc. In his London Opera House speech, as already stated, Mr. Meredith declared that "no man, who was not a traitor to his country, would hand over to the Church the control of the education of any portion of the people of this Province." Hon. Mr. Mercier allows the Protestant Church in Quebec to regulate its own schools, to appoint its own teachers, and its own Protestant Government Inspectors, of whom there are eight all told. No doubt this is why Mr. Mowat and Mr. Mercier are such friends, and why both were held up to contempt on the occasion of the famous London Opera House speech, when Mr. Meredith said "It was largely owing to Mr. Mowat that Mr. Mercier blossomed into existence." But this Mr. Mercier allows the Protestant Church to control the education of the Protestant children of that Province. He allows a Protestant minister, Rev. E. son Rexford, to act as Secretary of the Com-

mittee of Public Instruction, in fact to act as Deputy Minister of Protestant education and to receive a large salary from the Catholic Government of Quebec for attending to the work and seeing after the interests of Protestant Separate schools in Quebec. Mr. Meredith declares that the man who would advocate such toleration in Ontario would be nothing less than "a traitor to his country." All the supporters of Mr. Meredith must follow in the wake of their chieftain upon this point of the Kulturkampf, and allow no priestly interference in school matters. Mr. H. E. Clarke, on last Wednesday, in Toronto, shouted at a public meeting, that the Catholic priests and Bishops are throttling Ontario and quashing its very life out, and sang aloud "The Churchman's hand is at thy throat, Ontario, Ontario," "for so surely," said he, "Mr. Mowat sustained so surely will this Province have the chains wound closer and closer around her and come more and more under the Dominion of the Roman Catholic Church."

In fact, from Dalton McCarthy down to Mr. James L. Hughes, the only objection to Catholic education made by the Tories is that they are more or less controlled by the hierarchy.

The same Mr. H. E. Clarke stated: "The State must be supreme in educational matters. Especially when we see gentlemen like Archbishops Cleary and Dahamel and others of the hierarchy insist and arrogantly claim to themselves that the Separate schools are theirs, and that they are to manage the schools just as they please."

Mr. Dalton McCarthy, at a meeting in Newmarket, referred to Archbishop Cleary's interference in school matters, and quoted from a late pastoral addressed to his clergy, and asked would the people of Ontario allow this? (Great applause.) At the same meeting Mr. O. C. Robinson, the Tory candidate, said: "He was in favor of the total abolition of the Separate schools, and that his decisions were based on the utterances of the Roman Catholic hierarchy." In fact the only objection he had to Catholic education was the position taken in their management by priests and Bishops.

We think his duty must be plain to every lover of fair play and toleration in this mixed community of ours. It must be plain to every patriotic citizen, be he Catholic, Jew or Protestant, bound strictly in conscience to exercise the privilege of the franchise on Thursday, the 5th June, and by his vote help to extinguish forever the flame of civil discord now threatening to consume the last vestige of religious toleration and civil liberty in this beautiful Province of Ontario. Let all men who wish to see every citizen of Canada "sit down in peace under his own vine and fig tree" rise up in righteous indignation and crush the hydra-headed monster of bigotry that has already gained unenviable notoriety for Ontario in other lands. What is to become of Canada, what are likely to be her future destinies, if Ignace Orangeism and reckless fanaticism are to be the pillars of her greatness? An edifice built on such questionable, not to say rotten, foundations must inevitably fall, and great and irretrievable shall be the ruin thereof. We have every reason to hope that the great common sense of the people of Ontario will save the country now as it did four years ago, and that every lover of freedom and good government, every man having a vote in the country who "loveth justice and hateth iniquity" will be early at polls on the 5th June to vote down Orange ascendancy and uphold a government that is willing to grant justice to all.

EX-PIEST MARTIN.

As we expected, the pretended plot concerning which the no-Popery papers, the Mail, Empire, Montreal Witness, London Free Press, etc., made such a noise, has been thoroughly exploded. Instead of a conspiracy of Catholic Bishops and priests to evade the laws, such as these papers pretended to be in existence, it is now seen that ex-priest Martin's sudden departure from Montreal was entirely his own act. He had a transitory fit of penitence for his wrong-doing. He has returned, and he states that he had gone to the Trappist monastery at Tracadie, N. S. He says: "He had gone there of his own accord and also said he had been very kindly treated there by the Superior, who is a Belgian. During his stay there he pretty much followed the same kind of a life as the other monks, but had the freedom of the grounds at all hours. He was furnished with books of meditation on the lives of saints, and was often spoken to by the Superior on his past life and exhorted to reform. During recreation time Mr. Martin was allowed to go out shooting and fishing. As time went on Mr. Martin informed the monks that his separation from wife and family was breaking his heart, and expressed a desire to return home. They exhorted him to stand by his early faith, but the ties of love were stronger than Church, and he was allowed to take his own course." The reporter who interviewed him states that he will probably be given charge of a French Protestant congregation in Montreal. It is just the old story—priests who prove faithless to their duties are reconverted

with open arms as Protestant ministers. The weeds thrown out of the Pope's garden are regarded as precious plants when put into Protestant soil. We shall probably next hear of the ex-priest lecturing against Popery, from which he has had so miraculous an escape, after the fashion of the "escaped nun," Elith O'Gorman. Martin has been well advertised for this business.

CATHOLIC CANDIDATES.

We are told that two of the Tory candidates, Mr. Sol. White, of Windsor, and Mr. Clancy, of Kent, are Catholics, and therefore should be elected by the Catholic vote. All we have to say in this matter is that there are such people in the world as base-wood Catholics. Mr. J. J. Hawkins, of Brantford, is a Catholic, but while in Parliament he spoke and voted in favor of Orange ascendancy, and there ended his public career. Honest men, Jew or Gentile, are preferable to Catholics of that stamp. In Ireland no such distinctions are made. At the last general elections such Catholics as the O'Connor Don, Col. Colthurst and many others who are not at all base-wood Catholics, but pious, practical, God-fearing men, were left at home because on the Home Rule question they did not fill the bill. Abraham, a Jew, was elected by the Catholic vote of Limerick, and a sound Presbyterian from Enniskillen, Mr. Jordan, represents the Catholics of the County Clare. It is absolutely sickening to be told in the newspapers and at meetings that such a man is a Catholic. Is he an honest man? Is he a true citizen? Can his word be depended on? Is he a Catholic only in name? Is he prepared to take sides with the men who call his co-religionists "the common enemy"? These questions and a few others might very reasonably be put to Mr. Sol. White and Mr. Clancy, of Wallaceburg, before any Catholic can safely register his vote for one or the other.

Mr. Clancy's opinion as to the teaching qualification is expressed thus: "With regard to the question of teachers in Separate schools, taken up by the bill of the member for North Grey, I have to say that the position taken by the Minister of Education greatly surprised, and would surprise, the people throughout the Province. I can quite understand that when the Separate School Act was passed there might have been great difficulty in procuring teachers in the country, but I am one of those who take the ground that while the teachers of religious orders set a good example, exercise a special influence, and take a special care in the children of the schools and feel a more than ordinary interest in their advancement, they should have the same qualifications as the teachers in the Public schools. It is a sound principle not only in the teaching profession, but in every other profession, that there should be the highest test of efficiency before entering into work. That test was applied in law and medicine and every other profession, and I ask hon. gentlemen opposite whether the Roman Catholic young man or woman should not keep pace with their neighbors in this respect."

What greatly surprised Mr. Clancy was that the Minister of Education did not consider it necessary that our nuns should be marched down to the Normal School and made to stand an examination before men who would perhaps be modeled after the James L. Hughes stamp. Mr. Clancy has not the same respect that Mr. Ross has for the Sisters of St. Joseph or the Loreto nuns. Mr. Clancy may be, as he says, "one of those who take the ground that while the nuns are good and pious they should have the same qualifications as the teachers in Public schools and that Catholic young men and women should keep pace with their neighbors." Who denies all this, Mr. Clancy? Are not the ladies of the Sacred Heart and the Sisters of St. Joseph just as well qualified as the young people just issuing from the forcing houses and cramming establishments of the Public and High schools? We hear it on all sides, and read it in every newspaper, that there are too many objects of study, too many branches of knowledge superficially treated and run over in the High schools, and nothing properly inculcated or solidly learnt. Our nuns and Christian Brothers take more time in mastering difficulties and are more conscientious in imparting knowledge, and therefore must be at least as well qualified to teach as those who have passed through the High schools. Mr. Clancy may stand surprised, in fact paralyzed, to hear all this, especially when it comes from a Protestant gentleman like Minister Ross. The results of the entrance examination all over the province prove that Mr. Clancy simply underrates the nuns and Christian Brothers, of whose qualifications he proves himself most grossly and unpardonably ignorant. The results were, as seen in the Blue Books of the year 1889, 58 per cent. from Separate schools passed the entrance examinations, and 59 per cent. from Public schools passed, thus showing only 1 per cent. in favor of the Public schools. This is really a wonderful result, if we take into account the disadvantages that must be met and overcome in Catholic Separate schools. Thus, in many places we have but two teach-

ers where in the Public schools they have four; in cities we have but four teachers where the Public schools have eight. "Your children have beaten ours," said a Public school teacher one day after an entrance examination. "I have but one class, the high 4th, in which I have nothing else to do than prepare for the examination. Your teacher has charge of two classes, the low 4th and the high 4th, and her work is divided, and yet out of seven you passed five, and out of fifty I only passed twenty-three."

No doubt Mr. Clancy will be thunder-struck when he hears all this, and it would be only carrying him right to let him stay at home after the 5th of June.

THE NO-POPERY PLATFORM.

We have learned that in certain constituencies some Catholics are endeavoring to influence Catholic electors especially to support the Conservative candidate, under the false pretence that Mr. Meredith and his party entertain no hostile feeling against the Catholic body. The Catholic voters should be on their guard against the false representations of these partisans. No one who has followed Mr. Meredith's speeches inside and outside of the Legislative Chamber, and his votes on all the measures introduced by his lieutenants in that body, doubts the anti-Catholic spirit with which he is animated, but if any doubt remained, his course in Centre Bruce ought to be enough to convince the most incredulous that he hopes to ride into power by raising racial and religious issues.

To assist the candidate of the pretended Equal Rights party, Mr. Meredith drove from Port E. gin, twenty-six miles, to Kincardine. There he was received by a number of the members of the Conservative Association, and an address was presented to him, in which occurs the following passage: "While as a party we have decided not to bring into the field a Liberal Conservative candidate for the representation of Centre Bruce, we feel that in supporting Mr. Shaw, Q. C., the nominee of the Equal Rights Association, and of many others who cannot longer assist in maintaining in power the Mowat Government, we throw our influence and assistance in favor of a gentleman who has the true interests of the Province at heart, and whose platform accords in the main with that advocated by yourself."

Did Mr. Meredith repudiate this identification of his platform with that of the Equal Rights? Not at all. He "thanked the Conservatives and Reformers of Kincardine for the stand they had taken during this election. He was a platform of which the Conservative party could well be proud, and one upon which the Reformers of the country could stand. (Cheers.) He asked the Conservatives and Reformers of Centre Bruce to stand shoulder to shoulder and elect Mr. Shaw, the Opposition candidate, to represent them in the new Legislature." So says the Empire's report of the proceedings.

Mr. Meredith, then, accepted the statement of the Conservative delegation which waited on him, that his policy and that of the Equal Rights is the same. Yet, at a meeting held a few evenings ago at Lambeth, in favor of Mr. Tooley's candidature, Mr. Elliot, barrister, of London, declared that Mr. Meredith was unjustly accused of raising racial and religious cries.

And what are the principles of the Equal Rights? They may be summed up in the sentiment which is meant to be understood by all readers, and which is contained in the preamble to the address which was recently issued to the electors of Ontario expressly for the present campaign. Though the sentiment is couched under a mass of verbiage, about a connection between Church and State which has existence only in the brains of Mr. Dalton McCarthy and the other concocters of the address, every one knows that its meaning is that the Catholic Church is to be subjected to persecution in Ontario, and, if possible, throughout the Dominion, under the pretext that she is enjoying special privileges not granted to Protestants. Catholics are to be deprived of the right to educate their children in accordance with their religious convictions, and Catholic priests, especially Jesuits, are to be driven out of the country for no other reason than that they are zealous in the discharge of their duties; and to effect all this the Catholic body are malignantly at every so called Equal Rights and Orange Lodge meeting. Catholics are to be excluded from all offices under the Government, and Protestants are to be incited to persecute them in all their social relations.

This is in reality the platform on which Mr. Meredith stands when he allies himself with the Equal Rights. Have not the organs of that party, and Mr. Meredith's organs actually grumbled that, out of the hundreds of teachers employed by the Education Department for the Normal and Model schools, there are a couple showing only 1 per cent. in favor of the Public schools. This is really a wonderful result, if we take into account the disadvantages that must be met and overcome in Catholic Separate schools. Thus, in many places we have but two teach-

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