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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. von 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 furors 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; and

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 such rights, or the performance 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. von I. 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 quelling 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 underestimates 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. G. in, 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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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-

payers who desire to support Catholic schools? Is it not their intention to impose a heavy penalty on Catholics who dare to give a religious education to their children? And Mr. Meredith has publicly proclaimed that he intends to pursue this same policy. Let us not forget that Mr. Meredith has declared Catholics to be the common enemy against whom the Protestant majority of Ontario should combine. Let us bear in mind that he supported the fanatical attack of the ex M. P. P. for East Durham upon the French-Canadian population of Prescott and Russell, for no other reason than that they are Catholics, and that they are making a laudable effort to educate their children in their own language as well as in English.

It grieves us that there are to be found Catholics, so blinded by their personal friendships and attachments, as to shut their eyes to Mr. Meredith's bitter hostility to the Catholic Church, and so traitorously to support him in his virulent attack upon their religion.

Not satisfied with his own utterances against Catholics, at the meeting in the Toronto Pavilion, Mr. Meredith allowed that fiery zealot, Mr. H. E. Clarke, to reproach the Mowat Government because it was supported by many Catholics at the elections of 1886. Mr. Clarke said:

"It is a fact that were it not for the Roman Catholic vote, Mr. Mowat would not be in power. He had not one word to say against his Roman Catholic fellow-subjects, but if they chose to band themselves together, Protestants have the same right to band themselves together. (Loud applause.)"

These are the words of the same Mr. Clarke who stated at the Lindsay Conservative Convention that his party do not want a single Catholic vote. If Mr. Meredith were not appealing to Protestant prejudices against Popery, he should not have allowed Mr. Clarke to utter such words at his own meeting, without repudiating them on the spot. But so far was he from doing this, that he positively approved of them by his statement that he still held the views he expressed by him in the London Opera House, which were identical with those of Mr. Clarke. Why should Mr. Clarke have singled out the Catholics as worthy of reprobation for having supported Mr. Mowat? It may be true that if Catholics had not supported Mr. Mowat he would not be in power; but it is equally true that if Protestants, if Methodists, if Baptists had voted against him in a body, he also would not be in power. It is evident from the applause which followed Mr. Clarke's words that the assembly present in the Pavilion was animated with a spirit of hatred against Catholics, and it is to this spirit that Mr. Meredith is appealing for support in the present contest. He appealed to the same anti Catholic spirit in 1886. Certainly if an attempt were made to excite hostility against Methodists, or Presbyterians, or Baptists, these denominations would resent it, and it would be very unjust for other denominations to band themselves together against them for such a reason. We trust that in these constitutions where some disloyal Catholics are endeavoring to gain Catholic support for Mr. Meredith's candidature, as in East Simcoe, West Kent, East Bruce, North Essex, West Hastings, North Middlesex, etc., the Catholics will refuse to be hood-winked, and will resent Mr. Meredith's wanton insults against themselves and the Catholic priesthood and hierarchy.

A BAPTIST MINISTER ON CONFESSION.

Smith, who is under sentence of death for having murdered his wife in this city, has confessed his guilt. The *Advertiser* says: "Rev. W. E. Porter, of Talbot street Baptist Church, was the first minister who visited him after his conviction. Smith received him cheerfully, and after a few remarks Mr. Porter introduced the subject of futurity, and expressed a view 'that if the prisoner did not confess his sins he would not receive pardon.' It would be interesting to know in what Baptist work on theology Mr. Porter discovered this truly Catholic doctrine. If he believes in it, why not preach it, and have it practiced in his own church? There are other sinners besides Smith in the world. Probably there are sinners in Mr. Porter's congregation. Does he ever hold to the same language that impressed so deeply the condemned man as to extort a confession from him who denied his guilt before? Does he ever tell his people not to hope for pardon unless they are willing to confess their sins? If dropping into the ear of the convicted man one mere doctrine of Catholic teaching effected his conversion, why not try it on the ears of his congregation? We do not say that Mr. Porter's people ought to make open confession, as was done lately in a Baptist Church in the United States, when great scandals and the breaking up of families naturally resulted. What we suggest is that sinners should confess in private, as is the custom in the Catholic Church, for Mr. Porter holds that 'unless a man confesses his sins he cannot obtain pardon.' As open, public confession would lead to hypocrisy, to lying and scandal and domestic infelicity, it must not be thought

of. Therefore is the theory and practice of auricular confession the only true and sure way to obtain pardon for sin. Especially would this be the sure and safe way if Mr. Porter had been duly ordained a priest of God and had the representatives of the Apostolic college breathe over him at his ordination saying: 'Whose sins you shall forgive they are forgiven them.' But there is a good deal of inconsistency in men of Mr. Porter's stamp, who on occasion let out the truth, and for some perhaps unworthy object, introduce men like Justin Fulton to befall the pulpit in maligning the time-honored and soul-saving institution of sacramental confession.

CHURCH AND STATE IN ONTARIO.

"Complete separation of Church and State." This is the war-cry under cover of which Mr. Meredith, the bogus Equal Rights, the Orange Lodge, the Anglican Synod, Ministerial Associations, the Presbyteries, and Conferences of various Protestant bodies are making their attack on Catholic Schools, and on the Government and people of Quebec. It is in vain we tell them that we ask nothing for Catholic schools except the money of Catholics. We do not ask the State to give religious education to our children; we only ask that Catholics shall be free to give such education to their own children, and that while doing so they shall be free from the burden of educating those of other people. The demand is just, and in all fairness there should be no opposition to it. And as regards the Province of Quebec, we have only to say that it is the business of the people of that Province to settle their own affairs, and to decide for themselves whether they shall support the Church by voluntary contribution, or by levying upon themselves a tax which can be legally collected. The Province of Quebec does not tax Protestants for the support of the Catholic Church. Protestants, either in Quebec or Ontario, have no right to complain if the Catholic people of that Province prefer to impose upon themselves the tithe system.

But it behooves not Satan to reprove sin. Juvenal says: "We may pardon the white man who makes sport of the black, but who can endure to hear without indignation the Gracchi reviling rebels or Varres abusing rogues?" The skirts of Ontario Protestants should be very clean of all connection between Church and State; Ontario Protestants should be very free of receiving Government aid for Church purposes, before abusing the Lower-Canadian Catholics for taxing themselves for the support of the Church. Are they so?

Mr. Meredith, in his Toronto Pavilion speech, answers this affirmatively. He says:

"I thought that this battle of Church and State had long been fought and settled, and that it had long ago been determined what the bounds were of the State's jurisdiction, and where the bounds of religious jurisdiction were; and I thought that in this Province of Ontario there had been an absolute separation of Church and State from one end of the Province to the other. But it seems to me, sir, that we did away with the connection between Church and State with regard to the Protestant denomination, but that this connection is to exist with regard to the Roman Catholic religion in this Province of Ontario."

While Mr. Meredith made this assertion he was perfectly aware that large grants of land have been constantly given to the various denominations of the Province, for church sites or denominational cemeteries. A few such grants have been made to Catholics, but the great bulk of them have been given to different Protestant sects. Are we going too far, then, if we say that Mr. Meredith purposely misrepresented the truth in order to excite the bigotry of the audience he was addressing? That he deliberately made this false assertion, in order that he might ride into power by means of the hatred he could excite against Catholics?

On the 5th of February, 1890, Mr. Meredith's lieutenant, Mr. Creighton, of the Toronto *Empire*, obtained an order of the Legislative Assembly for a return of free grants of land made since 1st July, 1857, to persons and corporations, and as we can readily guess Mr. Creighton's object in moving for this return, we may rest assured that Mr. Meredith did not overlook the fact that the return was presented to the House on the 19th March.

Mr. Creighton undoubtedly intended to get information which would enable him to show what Mr. Meredith asserted in the Pavilion, that Catholics were pampered with large free grants of land, while Protestants were left out in the cold. The fact that, as yet, neither Mr. Creighton nor Mr. Meredith has made use of this return to adorn their speeches, or the columns of the *Empire*, shows that it gives information of quite a different character from that which they could successfully use during their no-Popery campaign.

The return shows 177 grants to various Protestant Churches, and 29 to the Catholic Church in Ontario. For the erection of school-houses we find five grants made

to Catholic School Boards, and 138 to Public School Boards in the Province.

It is interesting also to notice what denominations among Protestants have been specially favored in this way. The Presbyterians, Methodists, Baptists and Congregationalists have denounced very loudly all connection between Church and State; yet they have not refused substantial Government assistance given in this way.

Among the grants given to Presbyterians, and quietly enjoyed by them, we find two grants, being over two acres in Brant, ten acres in Eldon, a plot in Armetia, nearly two acres in Wilberforce, two acres in Picaville, a town plot of ten acres in Sudbury, ten acres in Midonte, five in Oro, two grants in Paisley, being, respectively, ten and two acres, nearly four in Warwick, ten in Nottawassa, two in Fordwich, three and a half in Eugenia, over two acres at Port Arthur, one at Stisted, nearly an acre in the town of Trenton, one acre at Matawathon, one in Proudfoot, ten in McKim, two lots in Huron, besides numerous others which we need not enumerate.

The Methodists have fared equally well. In Minden they obtained a two acre plot on 9th May, 1859, and they hold, besides, four acres on St. Joseph's Island, ten in Montegie, five in Montteith, one in Macaulay, one in Stephenson, one in Wilberforce, one in Glenelg, two and a half in Fordwich, two and a half in Thornbury, one and a half in Sreawbury, one acre in a valuable position on Victoria Square, Toronto, a town plot of seven acres in Warwick, and other valuable properties.

The other denominations we have named have also received similar grants. The Anglican Bishop of Huron has received extensive grants, and also the Bishop of Algoma. These right reverend gentlemen were peculiarly fiery in their denunciations of the Quebec Government for restoring \$400,000 to the Catholic Church for educational purposes, and to cancel a just claim for property which had been confiscated long ago.

In Mount Forest alone, the following properties are held by free grant to different Protestant Churches:

The Presbyterians have seven acres in different plots on Fergus street, the Wesleyan Methodists have an acre on the same street, four acres on Main street, half an acre on Egremont street and five-eighths of an acre in another plot on Main street.

The Province of Quebec has never attempted to interfere with the disposition of Ontario public lands since Confederation. If Ontario has the right to meddle with Quebec in such matters, why should not the people of Quebec tell those of Ontario that the Baptist Home Missionary Society should vacate Reserve A at Port Arthur, granted in 1856, the Baptists of Lanark the property given to them in 1855, that the Matawan Presbyterians and the Wilberforce Methodists should vacate the premises of which they got possession in the summer of 1859?

Mr. Meredith's cry that the Catholic Church of Ontario is subsidized by Government is merely a device thrown into the eyes of his Orange followers.

TO THE CATHOLIC ELECTORS OF NORTH LANARK.

GENTLEMEN.—A plain and incumbent duty rests upon every Catholic in connection with the approaching election of members to the Legislative Assembly of Ontario. It is in every instance and under every circumstance to support the Reform candidate and thereby vote confidence in the Mowat Administration, which has protected the rights of the Catholic minority of Ontario against the fanatical attacks of Mr. Meredith and his followers. Let no local, personal or minor question shut out from the mind of every Catholic this plain duty. There may be constituencies where the Catholics feel justly displeased with some certain vote or action of the Reform candidate, but the Catholics of Ontario should remember that every Reform candidate is a pledged supporter of the Mowat Administration, and that each ballot cast for the purpose of punishing a Reform candidate for his delinquency is cast against the Mowat Government and against the Hon. C. F. Fraser, who has so nobly championed in this Province the Catholic cause. It is true that in North Lanark the Catholics feel justly aggrieved at Mr. Caldwell's recent vote on the Separate School Amendments, but in view of the fact that Mr. Caldwell in his candidacy has the hearty support of every member of the Mowat Government and that there is no reason to doubt that Mr. Caldwell, if elected, will support the Government, it becomes the plain duty of the Catholics of North Lanark in this instance to put aside, for the moment, any personal feeling and give a hearty and generous support to Mr. Caldwell. The Catholics should remember, too, that when the question of French schools came up in the Legislative Assembly Mr. Caldwell supported the policy of the Government, and that however wrong his vote on the Separate School Amendments may have been, to elect his opponent Dr. Preston would be but to put in power the Meredith party, whose purpose, plan and policy is subversive of all Catholic rights and privileges in Ontario. Were the present contest in North Lanark a mere by-election there might be some justice in the Catholics opposing Mr. Caldwell, but in the present crisis every

Mowat supporter should and must be a Caldwell supporter from the fact that it is the policy of the Mowat Government, not that of Mr. Caldwell, which is on trial. No intelligent Catholic will have any difficulty in deciding how Dr. Preston would vote upon the very amendment supported by Mr. Caldwell, for the very central plank of the Meredith platform is the total abolition of Separate schools. The broad question which should determine as to how the Catholics of North Lanark should vote is not Mr. Caldwell's attitude on the Separate School Amendments, but rather the policy—the platform of the two parties now appealing for support to the electorate of Ontario. The Mowat Government has stood by the Catholics of this Province in the very teeth of opposition prejudice and is disposed to do justice to the Catholics of Ontario, though it must be confessed that according to their numbers, the Catholics of this Province have not yet received their just share of patronage. The Meredith Creighton Hughes combination contemplate robbing the Catholics of this Province of their dearest and most cherished rights. In such a crisis it is to be hoped that every Catholic of North Lanark, who can none more sterling can be found in this Province, will give a hearty support to Mr. W. C. Caldwell, the Government candidate for North Lanark.

A CLEVER SPEECH.

At a public meeting held in Toronto on the 21st, Mr. Tait, the Liberal candidate, delivered the following very pungent address on the questions of the day:

"Ex Ald. Tait, the second of the Reform candidates, was given a rousing reception as he stepped to the front. He congratulated the audience on the large number of Catholics who were present, and he congratulated himself on the fact that his brother candidate had made a fairly long speech, and that Hon. S. H. Blake was to follow him. Therefore they would not expect a long speech from him. He had driven twenty five miles the day before along the shore of Lake Huron, and had listened to the sound of his own voice for four hours—(laughter)—so that he had strained it and it was not in good order. The audience knew that Liberals were characterized by liberty of opinion—(applause)—so he took the liberty of dissenting from one of the assumptions of his friend and fellow-candidate, Ald. McDougall, who had just spoken. Mr. McDougall had assumed that there were Reformers who were foolish enough to ally themselves with the so-called Equal Rights movement. He did not believe there were any. (Applause.)"

A voice in the audience—You will find out on June 5.

Mr. Tait replied snivelly to the unknown, who had a few minutes previously made the same remark, and he heard: "If I were in the country instead of in the city I should think that some of the farmers had neglected to tie up their calves," a remark that hit the occasion so aptly and so thoroughly that the audience went into a fit of laughter, which lasted for several minutes, and was renewed as Mr. Tait commenced again to speak. The gentleman with the voice was, however, silent henceforth. Now, continued Mr. Tait, I ask you to support Mr. McDougall and myself—I always place Mr. McDougall before myself when I am asking for votes—I ask you to support us as your candidates, not because we are good fair subjects, but because we believe in the record of the Mowat Government in the past. (Applause.) I am exceedingly pleased that we know that we are not called upon to defend the record of the Mowat Government because that is not attacked to any great extent. So far as its financial record is concerned, we are served all trouble in that respect. The *Mail*, an Opposition newspaper, had said on two occasions that the Government of the Hon. Oliver Mowat in handling the finances had been economical and clean—(cheers)—and that no charge could be brought against them on that score. (Cheers.) Nor was it necessary to go over a large number of the acts of the Legislature of Ontario under the leadership of Mr. Mowat. That legislation displayed wonderful wisdom and constant desire to give equal rights to all classes of the community. (Cheers.) An evening newspaper had said that he (Mr. Tait) had left the Reform party and gone over to the Equal Rights party. There was method in the madness of that evening newspaper. (Laughter.) It wanted to help its pet candidate (Mr. E. F. Clarke), and it thought it could help him by saying that Mr. Tait had gone over to the bigots. It was an appeal to a certain class of electors in this city. He would be ashamed to answer on any platform and say that he did not believe in equal rights to every man, of every creed and of every country. (Cheers.) And the reason he had supported Mr. Mowat's Government in the past, and the reason he was standing upon that platform to support it, was that he believed that Government had fully and completely manifested a desire to give everyone equal rights. (Cheers.) Equal rights was a fine term. But he feared that the equal rights advocated by some gentlemen were of a very peculiar kind. It reminded him of the old Scotchman's definition, "Orthodoxy is my dog, and heterodoxy is any other dog you like." (Cheers and laughter.) Their idea was to get all the rights and privileges they could for themselves, and not to recognize the rights or privileges of anybody else. (Applause.) One of the candidates in Toronto had said that he accepted Mr. Meredith's platform. What was that platform? It was a platform of abuse against a class of his fellow-citizens. (A voice, "No," and cheers.) Mr. Tait went on. If this matter could be settled just now by you saying 'No' and saying 'Yes' it would be a contest of strength, and I think I would not come out second best. (Cheers.) If it is not the language of abuse to refer to a section of our people as 'the common enemy,' then I don't know the meaning of the English language. (Cheers.) If it is not a phrase of abuse to tell a large section of our people that they are not responsible for their own conduct, that their deluge are over-

ridden by their clergymen, I would like to know what is abuse so far as true manhood is concerned. If any man takes that platform it is simply a platform of sneaking against other people. (Cheers.) But tell me one single thing Mr. Meredith has said he will do to alter the present state of things.

HE HAS NEVER SAID he would abolish the Separate schools. Some other people may do it who do not realize the effect of their words. But Mr. Meredith knows that if—and this is only an outrageous supposition—(cheers)—if he was ever able to get there, and if any of the strong Equal Righters were to call upon him and were to say: "What are you going to do about it? When are you going to withdraw the legislation that is to sweep away the pestiferous Separate schools?" he would say, "I don't intend to do it." And if they should say, "Were you not going to meet and check the hierarchy? Didn't you say you would banish the common enemy?" he would turn and say, "Point to any passage in any speech or letter of mine to Archbishop Cleary that I said I would do that; but you can't do anything of the kind." And neither they can. (Cheers.) But though his speech contains no suggested remedy for what he says is mischievous, his speeches rouse feelings of bitterness because of how men worship, feelings which ought not to be raised in connection with political questions. Proceeding, he said he would not go into this question of French schools, but he declared his opinion that the Conservatives felt like hiring a man to kick them every morning before breakfast for having brought out their complaints on this question so soon. Had they sprung the question just before an election some people might have been induced to believe them, but there had been time to show how unreasonable were the claims they made and how complete the record of the Government. There were two ways in which, if they were determined, the Separate schools could be abolished. One was to follow what the *Mail* had said and "smash confederation into its original fragments" and allow the majority to do as they pleased. Were they going to go into that kind of smashing? Or the other way might be taken. There were four parties to the bargain, the Catholic majority and Protestant minority in Quebec, and the Protestant majority and the Catholic minority in Ontario. If the Protestants of Ontario were to come to a unanimous conclusion upon this matter and were to go to England for power to make the change, the English statement would say in the most polite terms "Gentlemen, you are a most intelligent and estimable people, but you are only one fourth part in this compact; bring your brothers along and let us know what they have to say about it." But, he said, let us suppose another thing here just now. Let us suppose for a moment that five or six dozen of these alleged Protestants who want to smash up the schools at any expense were transferred down to Quebec to live there. Suppose the Roman Catholic majority were to go to them and tell them that their (the Protestants') children were not being properly trained, that their teachers were under the control of a clergyman, that the (the Roman Catholics) were going to right their grievances and improve their condition. If such a proposition were made there would be heard a united shout from every Protestant that they would fight first. (Prolonged applause.) He would not respect protestant in any circumstances they did not act in this way, and he would say further that he would not respect the Roman Catholics of this Province if they would not act in the same way under similar circumstances. Their opponents said that what they objected to was that the Hon. Oliver Mowat, under the influence of the hierarchy—(that's a good word)—(laughter)—had been induced to give Roman Catholic concessions to which they were not entitled, and one of the first things they would do would be to abolish these concessions. One of the first things they said they would abolish was the collection of Separate school taxes by the municipalities and compel Catholics to collect their own taxes. He would ask any Conservative or Equal Righter present if they would be party to such a thing—that Roman Catholics should have to assist in paying the assessors and then collect their own rates. Another thing their opponents would abolish was the payment of the salaries of the Separate school inspectors by the Government. He attended a Conservative meeting, and while he occupied a back seat he heard one of the speakers address the meeting on that question. He brought his voice down to that religious whisper in which a man speaks when he is awfully in earnest, and he breathed out, "Gentlemen, would you believe that the Government of the Hon. Mr. Mowat have become so lost to decency that they pay only half the salary of the Public School Inspectors, while they pay the whole salary of Separate School Inspectors?" This enormous statement was probably believed by some of the audience. Now, he would call their attention to the fact that there were about fifty Public School Inspectors, and about the average of their salaries would be \$1,200 or \$1,300 each, or about \$70,000 altogether. There were a few men in Algoma and Parry Sound, making an additional \$3,000. Did not Roman Catholics pay their share of this expense? Their share was about \$12,000, and because the Government paid the salaries of these men, after they had borne their share in the general expense, their opponents said this was not equal rights.

POPE LEO'S FELLOW-STUDENT.

More than sixty years ago two youths were fellow students in Rome. One was Irish, the other Italian. At the close of their studies both were ordained to the priesthood, and each went forth to duty; one to Ireland, the other to his native province in Italy. The Irishman named Meehan remained a humble curate to the day of his death: the Italian named Pecci, is still living and is now the head of the Universal Church. The Irish curate was the Rev. G. P. Meehan, whose death was recorded a few days ago, the author of the history of the Confederation of Kilkenny and other valuable treatises of Irish history,

FALSE PRETENCES.

The following pungent letter from a clear-headed, honest Protestant, Mr. Thos. B. Scott, appeared in the London *Advertiser* of the 22nd:

To the Editor of the *Advertiser*:

Meredith's plank, "Unite, unite against the common enemy," is still doing service. He endorsed it at Toronto. Macklin and Elliot re-echoed the battle cry against the "solid vote" of the Roman Catholics. But on the question being pressed Mr. Macklin admitted that Sir John had at least one half of the Catholic vote. The Liberals, of course, got the other half. Is that a solid vote? This fact must be and is known to the very man who impudently repeated the cry against the solid vote. I believe the Catholic vote is more divided than any of the other churches except the Methodist Church. They are greatly evenly divided between Liberals and Conservatives. The Presbyterian is more solid, being largely Liberals, but the English Church is almost a solid Conservative vote. But who shall have the impudent presumption to deny the members of the English Church the right to have for whom they choose? Shall the Presbyterians, who are more solid Liberals, go to the more divided Methodist and Catholic Churches with an appeal to unite together, and unite with the Presbyterians to crush the English Church as a common enemy? Would that be either Christian or statesmanlike? "Whatever you would that men should do unto you, do ye even so to them." I wonder Meredith and his party did not find that verse when critically searching the "K. B. Bible." Such a statement as that of "Unite, unite against the common enemy," expressed by a man looking to the Premiership of Ontario, is simply monstrous. Howling over the French language in the schools, shouting "danger to the State" because a crucifix was found in one of their schools. Would it have been surprising had a Presbyterian establim or an English Church prayer book been captured in a school house used for Protestant worship on Sunday? Would it have been echoed and re-echoed by press and platform, and shall I say pulpit—(I am ashamed as a Protestant)—but I must say pulpit, too. Yes, there was found a crucifix. What is a crucifix? You agitators claiming to be Christians, answer me this. You know it is a figure of Christ upon the cross. Is that not the hope of Protestant and Catholic? What danger to the State if the children should ask, "What meaneth this?" Would an explanation be dangerous to the children? The danger of the State rests at the door of Meredith and his supporters.

Another complaint is that Mr. Mowat refused to give the ballot to the Separate schools. No supporter of "Separate schools" has asked for it. Mr. Meredith has asked it to be made compulsory, not having a petition from a single supporter of Separate schools. Should Mr. Mowat grant it because Meredith asks for it? The party is now trying to make capital out of the "Equal Rights" cry. That has now got balled down to complete separation of Church and State. Is the Meredith party prepared to accept that? Young men can yet remember when that party lay snugly in the lap of the State, gorging themselves at its expense till choked off by the Liberal party, and though now scarcely out of their wallowing condition for the sake of office they suddenly blossom out into exponents of equal rights. Give them office and their natural affinity for dirt will soon land them again in the mire. Thos. B. Scott.

CATHOLIC PATENT INSIDES.

The Catholic weekly convention at Cincinnati last week discussed the use of patent plate matter, but with what result we are not informed. The best Catholic papers avoid the use of such matter and properly so, too; for if a paper is to be "edited," the editor must select his matter in his Catholic sanctum and not have it shoved into his columns from the factory of a literary jobber and pirate. Catholic subscribers are willing to pay \$2 or \$2.50 per year for a good Catholic paper, but they feel cheated in paying \$1 a year for a pagan patent inside with Catholic veneering."—*Milwaukee Catholic Citizen*

This castigation is severe, but we must say, richly deserved. It no doubt has special reference to a very pretentious New York paper published by a patent medicine man.

REASON AND RELIGION.

Religion is fast becoming an unknown force in quarters whence a better state of things might be looked for. Some so-called preachers are among the worst. One Dr. Townsend, Unitarian, lately exclaimed:

"Orthodoxy is surely disintegration. Religion cannot be built on a book. It must have a new basis—knowledge. When men shall utterly trust his reason, religion will soar free."

If such as he would read Father Hecker's "Aspirations of Nature" they would perceive that the right exercise of reason would lead men to acknowledge orthodoxy in the authority of the Catholic Church. That distinguished scholar and convert, in his work already named, after proving his argument by close reasoning, and in most beautiful language, concludes in the following words:

"The only road open for us to be Christians, consistent with reason, with moral rectitude, and with a proper respect for ourselves, is to become Catholic. For the explications of Christian doctrines by the Catholic Church are in harmony with our moral feelings, and favorable to the highest conceptions of the dignity of human nature."

It was following out the dictates of this eager desire for the truth, guided by an enlightened reason, that brought into the Catholic fold Brownson, Hecker, Ives, the two Huntingtons, Fathers Hewitt and Walworth, and scores of others. The doors of our Church are always open to such.—*Pittsburg Catholic*.

Scotland has 173 Catholic schools, attended by 37,376 children.

Trust in Me.
 Blighting through the past come down the
 ledge,
 "Teaching us 'God helps who helps himself,'"
 But the mocking present ever answers
 "By repeating like a question, 'helps him-
 self!'"
 When the days unfold their heavy burdens;
 When the nights with shadows close
 around;
 With deep pitfalls gape, the mountain sum-
 mits
 Are the goals, to which our feet are bound;
 When some blinding lightning-flash of sor-
 row
 Directs us from our flooding rain of tears;
 And the shuddering, fearful heart is trem-
 bling,
 With the dread of coming days and years.
 When no human voice avails to quiet
 The tempt in the spirit's surging deeps,
 And we're fainting with life's longing and
 struggle,
 O'er the angry waves a silence creeps.
 Then from out the stillness, with a sweet-
 ness
 Like the music of some far-off melody,
 Comes a message to the fallig, maimed and
 helpless!
 "I have chosen this, thy burden; trust in
 Me!"
 Step by step I ever led thee onward,
 Strongest held thee when the way was
 hard,
 Bore thy burdens when they grew too heavy,
 Through all perils still thy safety guard.
 Help yourself! Dear child, how proud thy
 weakness;
 That thy greatest help, implicit trust in
 Me,
 Rest in that, and rise o'er life triumphant,
 To the glory I have set in store for thee!"

FIVE-MINUTE SERMONS
 FOR EARLY MASSES.
 BY THE PAULIST FATHERS.
 Preached in their Church of St. Paul the
 Apostle, 511, Broad Street and Ninth
 Avenue, New York City.
 New York Catholic Review.
 "Ye men of Galilee, why stand ye gaz-
 ing up to heaven? This Jesus who is
 taken up from you into heaven shall so
 come as ye have seen Him going into
 heaven. (Acts. chap. 1, v. 11.)
 Our Lord remained forty days on the
 earth after His Resurrection. Then He
 ascended into heaven from the Mount of
 Olives in the presence of His Apostles.
 He arose in the air higher and higher,
 until He disappeared out of their sight.
 As they stood gazing wistfully into
 heaven, suddenly two men in bright cloth-
 ing stood before them and spoke the words
 of the text: "Ye men of Galilee, why
 stand ye gazing into heaven? This Jesus
 who is taken up from you into heaven
 shall so come as ye have seen Him going
 into heaven."
 They understood that they should see
 Him to move on the earth, that His
 career here was over.
 The Gospel tells us they returned re-
 joicing with great joy to the city of Jeru-
 salem.
 What was it that made them rejoice?
 It was the lively hope which the sight of
 the Ascension of our Lord excited in
 them. Their thoughts were occupied
 with the idea of their own entrance into
 heaven and eternal happiness with God.
 All the sufferings of their Lord and
 Master, His agony and death on the cross,
 were over, and now nothing but an im-
 mense, indescribable happiness remained
 for them. They were well that
 great trials remained for them in this life,
 that they must bear witness, as He did,
 in danger and thirst and fatigue and
 torment, and probably a violent death;
 but all this they did not care for or think
 of. It was all a mere trifle and unworthy
 of consideration in comparison with the
 eternal reward they should surely re-
 ceive. It was this glorious hope that
 lifted them up above all fears and anxie-
 ties of this life. The festival of the
 Ascension is the festival of Hope.
 There are three theological virtues by
 means of which we shall overcome the
 world and arrive at heaven. Faith, Hope
 and Charity. Faith is the foundation
 and root of the others. They grow out of
 faith as the tree grows from its root.
 Firmly adhering to the truths of the Cath-
 olic faith, we have hope for the reward of
 goodness and our last end, for whom
 we were created.
 Hope is a supernatural virtue by which,
 with a sure trust, we expect from God
 the reward of eternal life, and all the
 means necessary to obtain it. This
 means the gift of God, planted in the
 virtue is the gift of God, planted in the
 soul at baptism. Now, when a seed is
 planted in the ground it comes up and
 must be cared for, nurtured, manured,
 cultivated so as to grow. So the virtue
 of hope must be cultivated by us. We
 must exercise it and strengthen it until it
 becomes a powerful principle within us,
 ready for all occasions.
 This is exactly what many Christians do
 not seem to understand. They think it
 a virtue to be always melancholy and
 discouraged. They seem to think
 God a hard master, exacting of them
 more than they are able to perform.
 They delight in dwelling on the reason-
 ing against sinners and exaggerate their
 own faults, instead of remembering the
 words of our Saviour, "Take My yoke
 upon you, for My yoke is easy and My
 burden is light, and you shall find rest
 for your souls."
 These dark and gloomy thoughts on
 the part of a Christian who is sincerely
 desirous of serving God are from the
 devil and not from God. We should not
 give them any place in our hearts. We
 must drive them out. It is the part of
 a Christian to rejoice, as St. Paul says,
 "Rejoicing in tribulation, as in the
 words of our Saviour, "Take My yoke
 upon you, for My yoke is easy and My
 burden is light, and you shall find rest
 for your souls."
 "We have lifted them up to the Lord."
 Hope is the light that the storm rages at,
 the Apostles say. Let the storm rage as it
 will and the waves beat, the ship safely
 anchored rides out the storm, and the fair
 weather comes again. So the hope of
 heaven comes in through all the tempta-
 tions and all the difficulties of this
 mortal life and lands us safe in our true
 country and destination, the kingdom of
 heaven.
 Slight derangements of the stomach and
 bowels may often be corrected by taking
 one or two of Ayer's Pills. Through their
 action the Pills at hand, your disorder
 increases, and a regular fit of sickness
 follows. "For the want of a nail, the
 shoe was lost," etc.

OUR BOYS AND GIRLS.
 Many people seem to forget that char-
 acter grows—that it is not something to
 put on ready made with womanhood or
 manhood; but that by day, here a little
 and there a little, grows with the growth
 and strengthens with the strength, until,
 good or bad, it becomes almost a coat of
 mail. Look at a man of business—prompt,
 reliable, conscientious, yet clear headed
 and energetic. When do you suppose he
 developed those admirable qualities?
 When he was a boy. Let us see how
 boy of ten years gets up in the morning,
 works, plays, studies, and we will tell you
 just what kind of a man he will make.
 The boy that is too late at breakfast,
 late at school, stands a poor chance to be
 a prompt man. The boy who neglects his
 duties, be they ever so small, and then ex-
 cuses himself by saying, "I forgot; I did
 not think I will never be a reliable man;
 and the boy who finds pleasure in the
 suffering of weaker things will never be a
 noble, kind man—a gentleman.

TRUE HAPPINESS.
 Many young persons are ever thinking
 over new ways to add to their pleasures.
 They always look for more "fun" more
 joy. Once there was a wealthy and
 powerful king, full of care and very un-
 happy. He heard of a man famed for
 his wisdom and piety, and found him in
 a cave on the borders of the wilderness.
 "Holy man," said the king, "I come to
 learn how I may be happy." "Without
 making a reply the wise man led the king
 over a rough path, till he brought him in
 front of a high rock, on the top of which
 an eagle had built her nest. "Why has
 the eagle her nest yonder?" "Doubtless,"
 answered the king, "that it may be out
 of danger." "Then imitate the bird,"
 said the wise man, "build thy home in
 heaven, and thou shalt have peace and
 happiness."

THE PIQUANT STORY.
 Don't listen to it, girls. It may be very
 amusing, it may cause you to laugh, but
 when you remember it afterwards a blush
 will certainly come, not only over your
 face, but in your heart. Listening to
 the wording of which and the
 meaning of which are not nice, is the first
 step toward making a woman coarse and
 vulgar, and certainly none of you girls
 want to be that. Cultivate in every way
 the graces of a gentleman, and refine-
 ment of feeling is certainly one of the
 chief ornaments of womanhood. If ever
 you are tempted to listen to a piquant
 story think for a minute if you would
 like to write it down and submit it to
 your mother. I don't believe it would
 stand this test, and unless it would, don't
 listen to it.

A TEST OF GOOD DEEDS.
 A king had grown tired of the many
 trials of skill and strength he saw, and
 said he "I will have test of good deeds,
 and see if that will set people to thinking
 in the right way." So a certain day was
 set for the trial, and the one that won the
 prize was to choose what he liked best.
 One by one the people were let in to the
 king's palace to tell him what good thing
 they had done. Last of all came a little
 girl, with her mother. "Well, little
 daughter," said the king, "what good deeds
 can you claim?" "I had no time to do
 good deeds, for my mother is so busy that
 I have to feed the chickens, pick up chips,
 sweep the porch, set the table and play
 with the baby to keep him still; I wanted
 to try for the prize, but I had no time."
 The king told the little girl that the prize
 was hers, and she could have what she
 wanted. She chose a wagon for the baby
 to ride in. How many boys and girls are
 doing the good deeds that this little girl
 did?

MAKE FRIENDS AT HOME.
 Many boys and girls are very anxious
 to make friends among strangers while no
 pains are taken to make friends of those
 at home. Father, mother, brothers, and
 sisters, all seem to be beyond the pale of
 friendship. They may be slighted and
 insulted with impunity; no courtesy nor
 respect is paid them; at a moment's notice,
 to "make up" at them; they are expected
 to apologize any kind being offered or even
 thought of.
 Brothers and sisters have become life-
 long enemies from small beginnings.
 Bitter quarrels have resulted from some
 unpremeditated, but nevertheless cruel
 injuries. Relatives imagine themselves
 privileged to criticize in all wrong.
 Brothers and sisters should speak words
 of praise and encouragement. Leave
 others to do the disagreeable—it will be
 done, never fear. Be as courteous at
 home as you are abroad. Respect your
 home and family as you wish to be re-
 spected. Don't save all your smiles for
 strangers, and all your frowns for your
 home.
 Love your brothers and sisters, remem-
 ber always that love begets love; you
 will never regret the kindness you have
 shown, while your thoughtlessness and
 indifference to your own may reap a
 bitter harvest.

TRAIN YOUR TEMPER IN YOUTH.
 The cool man is the strong man, the
 popular man and the great man. We
 always associate coolness with bravery
 and we can not imagine a truly coura-
 geous man in a high state of excitement,
 roaring out what he is going to do.
 There may be persons who are boasters
 and fighters at the same time but the com-
 bination is certainly rare.
 Perhaps you remember reading about
 the French soldier who jocularly spoke of
 the shower of sand cast by a cannon-ball
 on the despatch he had written as "his
 blotting paper." If you did you must
 have admired his coolness as much as
 Napoleon, who stood by.
 A parallel case is that of the General
 who put a Lieutenant under arrest, not
 because he pulled a pistol on him, but be-
 cause it did not go off.
 "I will punish you for not keeping
 your firearms in good order," said the
 General, coolly.
 And as he walked away the Lieutenant
 must have felt exceedingly cheap.
 It is not alone in war that a good tem-
 per is requisite. The cool, self balanced
 man is always the successful man in busi-
 ness. To act on impulse is to act
 wrongly nine times out of ten. It rarely
 takes more than a few minutes to inquire
 into details and look at all sides of a

question before coming to a decision, and
 as a rule, it saves hours and perhaps days
 of after vexation.
 The man who loses his temper is not
 always in the wrong, but to the onlooker
 he always appears to be wrong.
 When two persons engage in an argu-
 ment or debate the one who keeps his
 temper will always invariably get the best
 of it.
 Why do the utterances of a judge
 have so much weight with a jury? Be-
 cause he keeps his temper. The lawyers
 may be ever so vehement, pathetic or
 angry, but the judge must be calm and
 cool, or he is not fit to be a judge.
 Boys and girls are men and women in
 miniature, and youth is the time to form
 the habits of a life.
 "Think twice before you speak once"
 is an excellent rule for your guidance.
 To keep your temper you cannot afford
 to speak hastily.
 If for no other reason, you should
 keep your temper on the score of good
 health. Choleric people are rarely long-
 lived. People have been known to die
 in a fit of anger, while no one ever heard
 of a death caused by being too placid.
 Nothing will preserve good looks to old
 age like a good temper. The irritable,
 quarrelsome person is always wrinkled
 and distorted in visage as well as mind,
 and the only way to avoid these terrors
 of old age is to keep your temper.—
Golden Days

A MANLY CATHOLIC.
 MR. NICHOLAS MURPHY, C. O. OF
 TORONTO, DELIVERS A STRIK-
 ING ADDRESS.
 From the Irish Canadian.
 It gives me a great deal of pleasure to
 renew my acquaintance with the electors
 of the County of Peel. Twenty-
 five years ago I spoke in this place in
 favor of the Hon. John Hilliard Cameron.
 I was a good Conservative then; I am a
 good Conservative now, although I oppose
 Mr. J. L. Hughes; and the reason why I
 oppose him is not a personal one, I have
 the highest respect for Mr. Hughes per-
 sonally, for his ability; I know he has
 been Inspector of schools in Toronto for
 some time; and I know there is no more
 thorough Inspector in the Dominion of
 Canada. But, gentlemen, I do not
 admire the platform of Mr. Hughes;
 and, gentlemen, Mr. Gordon, who ad-
 dressed you so eloquently, and who was
 of Mr. Hughes, and who was so entirely
 English in his statements to you to night,
 has forgotten one thing—that that is, that
 Canada and Canadians have had something
 to say in building up this fair country of
 ours; that Canadians have surmounted
 many difficulties, and have borne them-
 selves nobly as well as Englishmen. The
 celebrated defence of Kars was con-
 ducted by a Canadian, Sir William Fen-
 wick Williams, known as the hero of Kars.
 (Cheers.) Mr. Gordon has also forgot-
 ten to tell you that Irishmen have had
 something to say; that in the time of
 danger they have given a good account of
 themselves; and their loyal support at
 the polls should not be forgotten by
 the great Conservative party, which
 they have so often helped to victory.
 (Cheers.) Now Mr. Gordon has spoken
 of three Counties in the eastern part of this
 Province, and he has accused the Hon.
 Mr. Mowat of pandering to the French
 language for the paltry consideration of
 three or three members. His words
 were, as I remember them—"I charge
 them (the Mowat Government) and I defy
 them to deny it, that in three Counties in
 the Eastern part of Ontario the language
 of the Counties is not the English lan-
 guage, but the French language, where few,
 if any, teachers can teach the English
 language. For the sake of the French lan-
 guage, the Mowat Government has
 panders to the French language. I
 ask you to remember, on the 5th of June
 first—that the question to be decided by
 your votes is not simply whether Mr.
 Mowat or Mr. Meredith will stand at the
 helm of public affairs in this Province,
 but whether Ontario has got to be
 a bilingual province, or whether by good
 grasped and graduated to the English lan-
 guage, or whether they are to remain
 people, who do not blend with ours."
 Brave words, indeed, if rightly spoken.
 The gallant Captain has made what he no
 doubt considers a grave charge against
 the present Government of Ontario—that
 they have actually dared to allow the
 children in three counties in Eastern
 Ontario to be taught in the French lan-
 guage of what he terms a compara-
 tively alien people. And I believe there
 are some counties in Eastern Ontario
 where French is actually spoken in schools.
 Now, gentlemen, if we Canadians wish
 to educate our children, is it necessary that
 these children should be debased, that
 they should be taught the English tongue?
 (Cheers.) The next thing we will have, is
 that the priest will have to say the Mass
 in English.
 A voice—That would be better.
 Mr. Murphy—you might understand
 it better then, and appreciate it more,
 and perhaps be better able to appreciate the
 Roman Catholic language of the world among
 nations will not be changed in the Catho-
 lic ritual; for the Canadian Catholic,
 should he travel the world over, can go to
 any Catholic church in any land and hear
 the same service in the same language as
 he heard it when, with his wife and family,
 in his own fair Canada, he attended his
 village church or cathedral to worship his
 God. (Cheers.) The child at the
 mother's knee (no matter what that
 mother's natural tongue might be) will
 have to learn his prayers in English; and
 if the mother does not speak English, the
 child is to be brought up a heathen. That
 is the natural outcome of the platform
 laid down in the brave words of Mr.
 Mowat's advocate. Now, gentlemen, we
 Canadians are a mixed community; we
 have to bear and forbear; we have not
 only a mixed creed but mixed national-
 ities; we have a common country, a
 goodly country, that we live in; and
 while we are tender not to allow our own
 rights to be invaded, we must be equally
 careful that we do not tread upon the
 rights of even the humblest member of
 our great community. (Cheers.) We
 must conserve the rights of every in-
 dividual, and be as careful of the rights of
 others as of our own. When Mr.
 Gordon speaks of loyalty (real loyalty,
 the loyalty of the heart and hand, not
 of the lip only) I am with him; and
 every Roman Catholic in this land is with

him; every one in Lower Canada is with
 him. (Cheers.) Yes, gentlemen, history
 tells of the loyalty of these Frenchmen,
 the "comparatively alien people," as Mr.
 Gordon has called them. There was a time
 when British connection was in jeopardy,
 when rebellion stalked through the land;
 Quebec did not require Ontario to help
 her to put down the rebellion there; the
 name of Chateauguay, where French-
 Canadians bore themselves bravely, as
 Frenchmen can, will ever live in Canadian
 history. Rebellion could not live among
 a brave and a loyal people. No cry of
 race or creed then; no cry of the language
 of a "comparatively alien people" then;
 the only cry, unless for the common weal
 (Cheers.) Yes, and there was a time, too,
 at Prescott, when the smoke of battle rose
 over the waters of the St. Lawrence, when
 the invaders came from the other side of
 the water. Then there was no talk of
 creed; no talk of alien people alien to
 Canada; no; there was no faltering, no
 the frontiers of old, and gallantly the
 Scotch Roman Catholics; Gleggery
 showed her loyalty in action, not in empty
 words; she told the daring invader that
 she preferred to live under the old flag
 with whose history we are so much identi-
 fied. The McDonalds rallied under the
 old standard; St. Andrew's was to be
 the frontiers of old, and gallantly the
 McDonalds strove to
 drive the invaders back. Opposed by
 greatly superior numbers, they were gradu-
 ally being driven back, fighting shoulder
 to shoulder; no dream of retreat, but a
 stubborn stand for home and country,
 yielding only to superior force and by
 inches at a time. They were almost over-
 powered, and the day was almost lost,
 when a Priest—a McDonald, worthy of
 the old Gencostock he came from—with
 a crucifix in his hand sprang to the front,
 and gave the slogan cry—"Come on,
 McDonalds, show yourselves worthy of
 your name, or your mother will spit
 upon you." Need I say that the invaders
 had speedily to retreat before the McDona-
 lds, led by their loyal and patriot pastor?
 (Loud cheers.) These are some of the
 records of Catholic loyalty. But it is
 that we are loyal to a foreign potentate.
 The Pope has no more to do with my
 loyalty, or with any Catholic's loyalty,
 than I have to do with what is going
 on in Italy in civil matters. The Pope,
 if referred to, would tell me it
 was my duty to be loyal to the Crown,
 to be true to the country that sheltered
 me, to obey its laws; and there is nothing
 to do whatever between loyalty to Great
 Britain and loyalty to the British Crown
 and the Catholic Church incalculable loyalty.
 (Cheers.) Then, when that is the
 case, why have we to differ at all?
 Why do I, a Conservative, come upon
 this platform and, although a
 Conservative, say I cannot support the
 clever candidate you have? Simply be-
 cause this gentleman, the champion of
 Mr. Mowat, does not amount to a
 hill of beans in the face of the dangers
 that are coming. I quite agree with Mr.
 Gordon that the time is one that is fraught
 with danger, and you can almost hear
 the muffled rattle of the drums commencing
 to sound for a terrific European war.
 That time Great Britain will be found
 going on as a nation, as the force
 most amongst the nations; she will be
 drawn into the war; and the time will
 come when our French fellow country-
 men will be asked to don their uniforms
 and turn out in defence of the British
 flag. (Cheers.) Will that be our
 French allies in the Crimea, when under
 Balaclava they turned the tide of battle
 and capped the heights of the Alma?
 (Cheers.) Why should we try to disturb
 them in their rights, as British subjects;
 why should we interfere with their
 tongue, with their language, in any way
 whatever? They have no more to
 do with us than we have with them; we
 must manage our own affairs; and we will
 allow French children to be educated—yes,
 educated in the English language to them
 by the medium of their mother tongue.
 We shall be a united, a loyal people,
 loyal to the British Crown, and loyal to
 ourselves. And we can and will be a
 united and a loyal people, even if French
 children are allowed to talk their mother
 tongue, and acquire English through that
 medium. (Cheers.) And we do not want
 any firebrands amongst us either, such as
 Mr. Hughes, whether he appears in the
 clerical cloth; we do not want them to
 disseminate and stir up any kind of
 their best endeavors, they are no need
 of this Province. Our object is to have
 a united Canadian people. (Loud cheers.)
 There was on one occasion a poet, who
 wrote—and he wrote many good things—
 and I cannot better illustrate what I am
 trying to convey to you than by reciting a
 few of his verses:

A Hoop to Mankind.
 The quickest, surest and best remedy
 for rheumatism, neuralgia, lumbago, sore
 throat, soreness and lameness, is Hagar's
 Yellow Oil. It quickly cures sprains,
 bruises, burns, frost-bites, chilblains, etc.
 For cramp, quinsy, etc., take 10 to 30
 drops, and apply the oil externally also,
 when immediate relief will result.
 Mr. W. J. Lang, Bethany, Ont., writes:
 I was one of the greatest sufferers for about
 fifteen months with a disease of my ear
 similar to a cancer, causing entire deaf-
 ness. I tried everything that could be
 done through medical skill, but without
 relief. As a last resort, I tried Dr.
 Thomas' Electric Oil, and in ten minutes
 a short time my ear was cured and hearing
 completely restored. I have used this
 wonderful healer successfully in cases of
 inflammation of the lungs, sore throat,
 coughs and colds, cuts and bruises, &c.,
 in fact it is our family medicine.

Well Adapted.
 The effective action on the glandular
 system and the blood, and the general
 regulating tonic and purifying action of
 Dr. B. B., especially adapt it for the bilious,
 nervous, costive or scrofulous. From 3 to
 6 bottles will cure all blood diseases, from
 a common pimples to the worst scrofulous
 sore.
 Mr. C. E. Higgins, Beamsville, writes:
 "A customer who tried a bottle of Northrop
 & Lyman's Vegetable Discovery says it is
 the best thing he ever used; to quote his
 own words, 'It just seemed to touch the
 spot affected.' About a year ago he had
 an attack of bilious fever, and was afraid
 he was in for another, when I recommended
 this valuable medicine with such happy
 results."
Everyone Should Try
 To secure good health. The great speci-
 fic for all diseases arising from disor-
 dered stomachs and purifying action of
 the blood, is Burdock Blood Bitters,
 hundreds of people owe their health to B.
 B. B., nature's regulator and tonic.
 The red color of the blood is caused by
 the iron it contains. Supply the iron when
 lacking by using Minard's Beef, Iron and
 Wine.
 All fitting boots and shoes cause corns,
 Holloway's Corn Cure is the article to use.
 Got a bottle at once and cure your corns.
 "MANY MEN, MANY MINDS," but all men
 and all minds agree as to the merits of
 Burdock Blood Bitters, small and sugar-coated.
 BURROUGHS CHILDREN readily take Dr.
 Low's Worm Syrup. It pleases the child
 and destroys the worms.
 Minard's Linctus cures Colds, etc.

IN CATHOLIC SPAIN.
 Catholic Spain still keeps up her tradi-
 tions of Holy Week. When the clock
 strikes ten on the morning of Maundy
 Thursday, all carriage, cart, and tramway
 traffic ceases, even in Madrid, and the
 capital becomes a silent city until the
 clock strikes ten on Holy Saturday and
 the bells of the churches "return from
 Rome," as the popular saying has it, to
 announce the Gloria at High Mass. All
 classes and conditions are seen going about
 to visit seven churches on Maundy
 Thursday. At the doors of the churches
 ladies of the aristocracy and the middle-
 class stand with plates and velvet bags
 to collect alms for the poor and for chari-
 table institutions. "The uglier sex," as
 Spaniards call them, are bound to go and
 show themselves generous at these chari-
 table appeals, if they wish to be treated
 well at five o'clock tea and receptions for
 the rest of the year. The full tenets have
 been such a gloom over Madrid society
 this winter, and so many people are in
 mourning, that Lenten sermons and
 religious ceremonies have been of late far
 more crowded than drawing rooms.

The robbery of churches is still kept up
 by the Italian Government. The most
 recent which has been perpetrated is that
 of the grand old Cathedral of Monza,
 which contains the renowned iron crown
 used in the coronation of thirty-four
 kings of Lombardy. It was built in the
 fourteenth century on the site of a former
 church founded by Queen Theodolinda,
 a Gothic architect. In a casket set
 in high altar crucifix is the iron crown of
 Lombardy. This is a hoop of gold studded
 with jewels, and is lined with a strip
 of iron, said to have been beaten out of
 a nail from the True Cross of Christ, brought
 from the Holy Land by the Empress
 Helena, mother of Constantine. It is
 said to have been used by Napoleon I.
 in 1805, and of Ferdinand I.
 in 1838. The iron crown was taken by
 the Austrians in 1859, but when peace
 was declared in 1866 the treasure was
 restored. The church also possesses scores
 of costly and sacred relics.

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 Defective vision, impaired hearing,
 Nasal catarrh and troublesome throats,
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 Hours—12 to 4.
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 Royal School of Infancy, Office and
 residence, 389 Burwell Street, second door
 from Dundas.
 GEORGE C. DAVIS, DENTIST,
 Office, Dundas Street, four doors east
 of Richmond. I am administrator
 for the painless extraction of teeth.

Catarrh

Is a blood disease. Until the poison is
 expelled from the system, there can
 be no cure for this loathsome and
 dangerous malady. Therefore, the only
 effective treatment is a thorough course
 of Ayer's Sarsaparilla—the best of all
 blood purifiers. The sooner you begin
 the better; delay is dangerous.
 "I was troubled with catarrh for over
 twenty years. I tried various remedies,
 and was treated by a number of physi-
 cians, but received no benefit until I
 began to take Ayer's Sarsaparilla. I
 had nearly lost the senses of smell, and
 my system was badly deranged. I was
 about discouraged, when a friend urged
 me to try Ayer's Sarsaparilla, and re-
 sulted me to persons whom I had cured
 of catarrh. After taking half a dozen
 bottles of this medicine, I am convinced
 that the only safe and certain way to
 cure this disease is through the blood."
 —Charles H. Maloney, 113 River St.,
 Lowell, Mass.

Ayer's Sarsaparilla,

PREPARED BY
 Dr. J. C. Ayer & Co., Lowell, Mass.
 Price \$1; six bottles, \$5. Worth \$5 a bottle.

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 WICH, ONT.**
 The studies embrace the Classical and
 Commercial Courses. Terms, including all
 ordinary expenses, \$150 per annum.
 Full particulars apply to the REV. DENIS
 O'CONNOR, President.

**ST. JEROME'S COLLEGE,
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 Complete Classical, Philosophical and
 Commercial Courses, and Shorthand and
 Typewriting.
 For Further particulars apply to
 Rev. L. FUSCONE, C. R., D. D.,
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**ST. MICHAEL'S COLLEGE,
 TORONTO, ONT.**
 In affiliation with Toronto University
 under the patronage of His Grace
 the Archbishop of Toronto, and directed
 by the Basilian Fathers. Full Classical,
 Scientific and Commercial Courses. Special
 courses for students preparing for Uni-
 versity matriculation and non-professional
 certificates. Terms, when paid in advance:
 Board and tuition \$150.00 per annum. Half
 boarders \$75.00. Day pupils \$25.00. For
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 Rev. J. R. TEEFFY, President.

**ACADEMY OF THE SACRED
 HEART, LONDON, ONT.**
 Conducted by the Ladies of the Sacred
 Heart. Locality unrivaled for healthiness,
 offering peculiar advantages to pupils even
 delicate constitutions. Air bracing, water
 pure and food wholesome. Extensive
 grounds afford every facility for the de-
 velopment of invigorating exercise. System of
 education thorough and practical. Educa-
 tional advantages unsurpassed. French is
 taught, free of charge, not only in class, but
 practically by conversation. The Library
 contains choice and standard works. Litera-
 ry reunions are held monthly. Vocal and
 instrumental music form a prominent fea-
 ture. Musical solfège takes place weekly,
 elevating taste, testing improvement and
 insuring self-possession. Strict attention is
 paid to promote physical and intellectual
 development, habits of neatness and econ-
 omy, with refinement of manners. Terms
 can be obtained on application to the Lady
 Superior.

**CONVENT OF OUR LADY OF LAKE
 HURON, SARNA, ONT.**
 This institution offers every advantage to
 young ladies who wish to receive a solid,
 mental and refined education. Particular
 attention is paid to vocal and instrumental
 music. Board and tuition per annum, \$100.
 For further particulars apply to the Mother
 Superior, Box 303.

**ST. MARY'S ACADEMY, WINDSOR,
 ONTARIO.**
 This institution is pleasantly located in
 the town of Windsor, opposite Detroit, and
 combines in its system of education great
 facilities for acquiring the French language,
 with thoroughness in the rudiments as well
 as the higher English branches. Terms
 (payable per session in advance): Board
 and tuition in French and English, per an-
 num, \$100; German, free of charge; Music
 and use of piano, \$10; Drawing and Paint-
 ing, \$10; Bed and Boarding, \$10; Washing,
 \$10; Private rooms, \$20. For further par-
 ticulars address the Mother Superior.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

The amount of Reserve Fund in the possession of the Grand Council of Canada at this date is \$18,000.

The membership in Canada is now 5,320; number of Branches 131.

New Branches.

The movement recently made to organize a Branch of the Catholic Mutual Benefit Association in this city, Halifax, has been most successful.

On Tuesday evening, May 20th, Mr. T. P. Tansey, of Montreal, organized Branch 131 of the Catholic Mutual Benefit Association in St. Patrick's Hall, Charlottetown, St. John, N. B.

The second Branch, No. 134, of the C. M. B. A. in St. John was organized on Wednesday evening, May 21st, when officers were elected as follows:

Resolutions of Condolence.

To the Editor of the Catholic Record, London: Dear Sir—Will you kindly give the accompanying resolution of condolence insertion in the columns of your valuable paper?

At a regular meeting of Branch 121, of the C. M. B. A., held in their hall, St. Andrew's, on Tuesday evening, May 20th, it was moved by Brother P. S. Frawley, seconded by Brother Payette and unanimously passed: That, whereas it has pleased God, in His infinite wisdom, to lay the heavy hand of affliction on the family of our respected Brother Anthony and M. McCormick.

Resolved, That copies of this resolution be sent to the families of our Branch, and be read and inserted in the CATHOLIC RECORD. M. J. POWELL, Rec. Sec.

Richmond Ont., May 16th, 1890. Moved by Brother C. N. Desautels, and seconded by Brother J. P. Desautels, and resolved that it is with feelings of deep sorrow and sincere regret that the members of Branch 105 of the C. M. B. A. have heard of the death of the beloved wife of our esteemed Chancellor, E. Y. Robbette.

At the regular meeting of our Branch, held on Friday evening, May 19th, the following resolutions were passed: Moved by Brother Kirwin, and seconded by Brother Kirwin, That, whereas it has pleased Almighty God to remove by death the mother of George S. Simpson.

AT THEIR OLD TRICKS.

Manifestly there is need of censorship over the cable dispatches which come from England touching British politics. That well-informed American editors will allow either the stupid blunders or the malicious perversions which fill this class of correspondence into their columns is as strange as it is humiliating.

The latest feat of the cableman was to give the impression to the American public that certain Liberal papers in London had severely attacked Mr. Gladstone for comparing the atrocities in Ireland, under British coercion, to the brutalities inflicted upon Russian political prisoners.

no party. Certainly this does not look like a revolt of any magnitude in the Liberal or Home Rule ranks. People should be careful about forming opinions based upon the scabrous facts of the cable manipulator.—Boston Republic.

THE DUTY OF THE HOUR.

To the Editor of the Catholic Record:

DEAR SIR—Permit me through the columns of your widely-circulated journal to make a few observations on the present state of political affairs, and on the relation which the Catholic electors of this Province bear to that position. Not many years ago it is safe to remark the Catholics of this Province formed a very powerful factor in determining the successes which graced many contests in which the Conservative candidates, even when they were Orangemen, were elected for both the House of Commons at Ottawa and the Legislature at Toronto.

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THE HURON BIGOTS.

Mr. Holmes, the imported lawyer from Toronto and Equal Rights, is the Conservative candidate for South Huron in one of his public meetings there he said he did "not want a single Catholic vote."

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possession of which they have since given us such ample proof? How, I ask, did they act during the debates and the divisions of the last session? With characteristic Tory instinct and base ingratitude they voted on every occasion in antagonism to our rights, and were found in every division in which Catholic interests were at stake enrolled under the plaid banner of their leader.

Under the existing regime in Ireland it is an offence to evade tennants, and for his humane efforts to save life, and his refusal to desert when ordered to do so by the government agents, he was arrested and convicted by a magistrates court, and was sentenced to be imprisoned for a stated sentence because he was engaged in thwarting the government in its crusade of extermination.

FROM THE JAIL TO PARLIAMENT.

Professor Harrison is now a member of Parliament, representing the middle division of Tipperary. He is an Ulster man, and a graduate of Oxford. He succeeds Mr. Mayne, whose resignation was noted in these columns some time ago.

IRISH NATIONAL LEAGUE.

St. Thomas, Ont., May 23 d, 1890. To the Secretaries of Branches in the Province of Ontario:

GENTLEMEN—A letter has been forwarded to me from the Secretary of the Irish National League of America, dated at Lincoln, Neb., May 3rd, in which I am requested to notify the Secretary-Treasurers of the various branches in this Province that they ought to transmit to the National Treasurer, Rev. C. O'Reilly, Detroit, the moneys now in their hands.

CARDINAL MANNING ON CAPITAL AND LABOR.

In a recent striking paper on "The Rights and Dignity of Labor" Cardinal Manning claims between labor and capital, pre-eminence of right for labor. The mercantile marine of Great Britain, he says, is 6,900,000 tons to 6,600,000 tons representing the mercantile marine of all the other powers combined.

MISS DREXEL'S CONVENT LIFE.

Miss Kate Drexel, who has gone into a convent with her income of \$300,000, and who intends to devote her life and fortune to the welfare of the Indians and Africans of America, is a petite young woman, as mild as a dove, with a will as iron like as Bismarck's.

OUT-DOOR PRRACHING.

The Pall Mall Gazette says: A new departure in the services of the Roman Catholic Church in the metropolis has been taken in connection with a mission recently held at St. George's Roman Catholic cathedral, Southwark, by the clergy of that church.

Anniversary service was chanted in St. Patrick's Church, Montreal, for the repose of the soul of William Dowling, on Tuesday, 20th May. R. I. P.

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Messrs. C. C. Richards & Co. GENTS.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know of for horse flesh.



NESTLE'S FOOD. Is especially suitable for INFANTS In Hot Weather. ONLY WATER. To make ready for use, and is very effective in the prevention of Cholera Infantum.

Stop that CHRONIC COUGH NOW! For if you do not it may become consumption. SCOTT'S EMULSION OF Pure Cod Liver Oil and HYPOPHOSPHITES. Of Pure Cod Liver Oil and HYPOPHOSPHITES. It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer. SCOTT'S EMULSION. It is put up in a salmon color wrapper. Do not get the cheap imitations. Sold by all Dealers at \$1.00 and \$1.50. SCOTT & BOWNE, Belleville.

Terrible Attacks. ALABAMA, Col., Jan., '88. My wife was troubled with nervousness about a year before she took Parker's Kidney and Bladder Pills. She had frequent attacks of spasms, convulsions, and pains in different parts of the body.

How a SCHOOLMASTER BECAME A CATHOLIC. We especially recommend its perusal to our Protestant friends, whom we know to be sincere, but in error, as we ourselves at one time.—Western Catholic News, Chicago. The work may be had by addressing Thos. Coffey, Catholic Record Office, London.

A CATHOLIC of good habits and fair education wanted in several sections of the United States and Canada. Permanent employment and good pay to individuals. References. BENZIGER BROTHERS, 36 and 38 Barclay Street, New York. 578 5W