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THE VICTORIA WARDER, LINDSAY, FRIDAY, AUGUST 3, 1888.

THE ENDING OF THE PELGRIM FATHERS

Two hundred and sixty-eight years ago the Pilgrims, bearing the Pilgrim Fathers, sailed from the coast of the port of Plymouth, England, for America, where "they sought a father's pure divine."

The trials and tribulations of that heroic band of men, women, and children are familiar history to all. Leaving Cape Cod's rocky shores one day in June, eight days later, they sighted Massachusetts' shores; three days later, but a settlement was not effected till December third, new year. That day is kept as the origin of New England.

The little colony grew and spread westward. Massachusetts—the principles which save the world. Lynn, Hampton and Cromwell were at work in the new world, and can never all down through the roll of history. Massachusetts' name does ever last in struggle for freedom first to end by force the injuries and oppression of tyrannical George III. in the Revolutionary war, Massachusetts was also the first to refuse reward a single soldier to fight in the unjust war against England in 1812. In this aggression was against Mexico she played an important part, but in Massachusetts, in its most zealous Boston, the great leaders of the anti-slavery movement were strongest, and when the great civil war broke out in 1861 the name of no state marched more readily to the front, or fought and fell more bravely than did the descendants of the Plymouth fathers.

Since the great civil war in the United States, even the last quarter of a century, saving of unfortunate Irish, Roman Catholics, whose allegiance is ever first to Rome and second to the country under whose government they are protected, have sought and found comfortable homes under the broad folds of the Stars and Stripes. Then they became voters, and, as elsewhere, voted under direction of their bishops. There, as in Canada, politicians, forgetting that constitutional government, just as moral, or physical strength in man, requires constant attention to fixed principles, have been toying with the foundation props of the Great Republic. In place of rightly instructing the illiterate, bigoted foreigner in the true principles of government, they have pointed to his prejudices, he has heard, his educated until to day the roman catholic church holds the balance of power between the great political parties in nearly every state in the American Union. In New York and Massachusetts, two states whose early settlement is so closely identified with Protestantism, the Church of Rome rules.

Mrs. Holmes in her "Landing of the Pilgrim Fathers" says:

"And the storm they sang,
And the stars heard and the sea."

"Aye, aye, aye, aye, aye, aye,
To the earth of the Pilgrims sang."

These Pilgrim Fathers had left England's shores to escape the disabilities cast upon them by the then Church of England. Will their descendants in Massachusetts, in all the United States, to day break the painful spirit of intolerance of Rome? They are kinmen with those noble Englishmen who fought for constitutional government under Hampden, Cromwell, and William III.; and, we doubt not, now that they and themselves in the power of Rome in Massachusetts, in nearly every state of the Union, but like their forefathers, they will prove true friends of civil and religious liberty, and avow no loss to tyranny.

But could Mrs. Holmes could the grand old Pilgrim Fathers now revile the scene, we fear another strain would be mingled with the following:

"Aye, aye, aye, aye, aye,
They here left another strain,
To find
Fathers in Worms now."

Have they?

Canada was first settled by French protestants eager to found a home, where they might enjoy at least "Freedom to worship God." The little protestant settlement at Port Royal, now Annapolis, N.S., was founded by DeMolay in 1605, that by Champlain of Quebec in 1608, both were protestant, and aimed to lay the foundation of civil and religious liberty. He gave those of Virginia in 1609 and 1610, and those of Massachusetts, 1620, and other New England states later on. The ruling principle permeating all these settlements was the exclusion of ecclesiastical tyranny.

But experience in politics is rapidly playing havoc with the permanence of constitutional government.

Let citizens for the future profit by past experiences and hold fast to true principles.

NEW WATER WORKS

Is not it high time that Lindsay set about getting a system of waterworks that could be depended on in case of fire? On two occasions within a few months Lindsay men have found themselves powerless to do anything at serious fires; on one occasion pipes were broken, and on Sunday morning last week there was no power.

Let the Council, and the Board of Trade take up the subject and draw up plans to improve the present system, or at least to ascertain the cause of failure in recent fires.

The original proposal of Mr. Warner to have pumping engines the property of the town is still one idea, but let some good system be devised.

Lindsay friends rightly object to being called out and have nothing with which to extinguish a fire, when they do get at work. The bremen of Lindsay are a splendid lot of men, but to be obliged to stand in a blaze and squirt a bit of spray on a fire, or to do property being destroyed that they could at easily save, is annoying. To the citizens at large it is worse.

Let Lindsay, therefore, move herself in the direction of proper fire protection, and also to have a new elevator to replace the two old storehouses.

SLANDERING THE METHODIST CONFERENCE.

For some weeks a rag in this town has belched forth vulgarisms, falsehoods and other emanations of a weak brain, in a little endeavor to stir up the methodist clergy against Mr. Warner. The fastest issue was our refusal to allow Orangemen to be classed by Rev. Mr. Dewey as drunkards, simply because there are a few "black sheep" in the flock; and one drawing a parallel between the Orange body and the methodist conference, declining to judge either of them or to allow either to be judged by the old "black sheep" belonging to each other.

In the unwholesome agitation, the rag has

been joined by our contemporary, never recognized as either fair or manly in a discussion, always hypocritical, clinging to my person or power for favors; and by an old duffer in Port Hope who has

mented and received far more horse-whippings than any other man in Canada, and who, a member of the methodist church, serves as one of those pillars of palpable hypocrisy which prevent many honest, conscientious Christians from associating themselves with the church.

The whole three are such mental and physical wrecks, such exomes for men, two of whom are advanced in years as to bicker in doggerel, that they are beneath the only available means of reaching such cases.

They have stopped short of nothing, however false and slanderous, in their attacks.

The imbucle is beneath the editor; while the editor of the Post is so well known to the protestants of this county, as bordering on romanism, as to have no influence whatever with them;

and "poor old silly Child" is looked on as well fitted for the inside of an ecosystem as without. He places himself in the proper class, in consort with the uneducated who confound one office, and those attempting first, or with those who claim as infidels who have never seen us.

Attention to that pleases us, as does also reference to boycotting the anti-slavery meetings. Those are landmarks in our

struggles to revive the spirit of civil and religious liberty, and we look on them as red-letter days. Our refusal to publish Mr. Wilson's paper when he wrote asking us to do so, as well as our never calling at his office when in Port Hope, though invited, have angered him. How ever, we'll call next time and leave our photo, as he did with us, and will praise his paper the first time we see a news item or an original idea in it. There

is this latest effort of the dog-days, this attempt to weaken the great respect and love methodists and methodist ministers have for Mr. Warner, has failed, as completely as did McTavish's letter, or all the preceding devilities of the patent combination and their journalistic allies.

Those repeated failures have made them desperate; but Mr. Warner smiles at their futile attempts at injury, and kind of enjoys laying the fruits out.

But there is another person whom we have almost to shield in the whole matter. We were content to put up with imbecile standards, and Post sycophancy, knowing the worse they spoke of us the better we

would stand with proper thinking men. But the young man has himself to blame for whatever prominence, credit or discreditable fails to his lot. Even yet we shall treat him as guardedly as possible, not on account of his own heart, but for the sake of the organization of which he is minister.

If Rev. Mr. Dewey were to begin

preaching the gospel, instead of condemning mankind; if he were to trample on the sinner and holding aloft the sin

the future as in the past, shall seek to

merit further loyalty from all lovers of

civil and religious liberty, by independently checking error, and upholding truth, without fear, favor or affection.

Meanwhile will our contemporary,

the rag, and Rev. Mr. Dewey, kindly call at

this office and we will give them copies of THE WARDER which they can

mark and send off with those to the other low

geli papers in the district, with a request

to stir up the piddies. No decent paper

has heretofore accepted their invitation, however.

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