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AN OPEN LETTER.

To His Grace the Most Rev. Dr. Cleary, Archbishop of Kingston:

My Lord.—I crave Your Grace's indulgence for venturing publicly to address you without permission, and dragging your name into political wrangles from which I am sure, you shrink. My apology is in the immensity of the crisis which hangs like a pall over the country, and threatens its peace. If I have selected Your Grace's name to lead weight and prominence to my words, it is not merely from your exalted station in the Church, of which you are so distinguished an ornament; nor yet for your high literary attainments; but for a much less ostentatious reason—because Your Grace has been singled out as a target for the poisoned arrows of abuse, slander and misrepresentation. These attacks have for seven centuries been the most efficacious weapons in our enemy's armoury. When massacres, butcheries, hangings, embowellings, fell; moral assassination has succeeded in tarnishing tarnished gold. No infamant, combining ability and fidelity with honesty, has ever escaped, or is likely ever to escape these venomous darts. To be subject to this discipline is as enervating a test of an Irishman's possessing these qualities, as it is of a piece of steel, free to move, settling in the median a test of magnetism. Hence the distinction on an Irishman of being considered worthy of being singled out for attack ought to be to his countrymen the best evidence of being honest, able and faithful; and the best passport to their esteem, love and confidence. History for seven hundred years has not preserved as a single name, whose memory is dear, who, in his generation, has not had to pass through this trying ordeal. Tone, Emmet, Lord Edward, O'Connell, McNeill, Smith, O'Brien, John Mitchell, Davis, Meagher, O'Rourke, Davitt, Parnell, Nulty, Dillon, William O'Brien—all have been so bed down with this burden. It is after all, a glorious honor to be pilloried in such company. Our credit is puffed to the eagles to spend powder and shot on a nincompoop. He never wastes energy on a nonentity. Before launching his mimic thunder, he ends out if the game is worth the candle. Yet, strange to say, even some of our own countrymen forgetful, not only of the teachings of history, but of their own individual experiences, parrot-like repeat, with bated breath, indeed, the false charges. To be abused by the enemy is to me, at least, a good omen. It portends, amongst other things that your Grace has fallen heir to the mantle of our lamented chief—Oscar's illustrious son, who, so long, so faithfully, so unflinchingly carried aloft, in these Canadian wilds, the staff and banner of the crusader and the Saviour of Eclat's exiles. Enough radiance from his footsteps remains to guide your path and illumine your pilgrimage.

THE FUTURE.

I am no alarmist. Yet I must say that the political ferment has not looked so lowering for the last forty years. It would be absurd to anticipate a revival of the barbarous persecutions for conscience sake which disgraced Europe in the three preceding centuries. This age is not propitious for such plots; their seed time has passed forever. But we may witness race and creed agitation with its vile breed of hatreds, heart-burnings, tumults. For once the demon of religious discord, on whose altars more victims have been sacrificed, to whose maen more human gore has been shed, whose strifes have denuded more fields in blood, than all other human crimes and follies, is less, it is impossible to calculate the mischief in its train, the ravages in its path. Its devastation is as blifed and wanton as the escaped lunatic, the uncoined wild beast or the capricious cyclone. It is a veritable uncoiling of the bottled up winds. How fearful the responsibility of him who lets them go.

The root of this agitation, it is to be feared, lies in faction; in a fissure between the "ins" and "outs"; in a scramble for the loaves and fishes. This is the guiding genius of the combat. Both political parties seem to vie with one another in outgunning for the amours of the virgin organization. From their antecedents, or perhaps more properly, from our predilections, we would expect to find the Equal Rights in close alliance, if not internal embrace, with the Tory party. But the other party, as the following extracts demonstrate, are making desperate efforts to draw attention to its side show, where, for a trifling entrance fee, any amount of burlesque and comic acting are promised the patrons. The first act is a scene from the Regatta Opera.

"Except by a gross infringement of free speech, we cannot suppress the violence of Archbishop Gleary or the violence of Rev. Dr. Feltm."—Toronto Globe, May 18th.

I should infer that Your Grace's violence consists in the unfashionable practice of calling a spade a spade. This is what Mr. Gladstone thinks of this kind of plain-speaking. Commenting on the tactics by which the Union has been carried, he was charged with using violent language. In his great article on the Irish Rebellion, replying to this accusation, he says:

"Unquestionably my language was violent unless deserved. But, if it was deserved, it was not violent. For violent language means language in excess of what the case warrants and requires."

the *Globe* assumes that Catholics have no alternative but support the Ministerial candidature *coute qui coute*; and hence can be kicked with impunity. When the Catholic Church permits her ministers, in their public or private relations, to violate the canons of decency, I hope her communicants will be few and far between. For then, indeed, would she be a hindrance, not a help, to a life of morality. The next selection is from the *Rivista*:

"Now the case of the Catholics of Ontario is strictly analogous to that of the Dissenters of England." *Globe*, May 8th.

This is a new and startling departure. It is the first time that any one ventured to proclaim a doctrine so extraordinary. Hitherto Catholics were permitted to amuse themselves with theoretical equality under the laws and constitution, though practical equality they have never enjoyed in Ontario. But this is the first time that they have been plainly told that their political status is one of inferiority—one of the legal disabilities.

The next play on the board is the School for Scandal with variations:

"To provide competent teachers of English for the French Schools, and to meet some of the difficulties mentioned in this report we have recommended:

"(1) That a special school be established for the training of French teachers in the English language.

"This school shall be placed under teachers who can speak both English and French, and who are thoroughly competent to give instruction in these languages.

"It shall provide the ordinary non-professional course, and shall also furnish facilities for professional training as given in County Model Schools.

"Candidates in completing their course in this school should be prepared to take the regular examinations in English prescribed for teachers' certificates; and only those who have passed such examinations should receive a license to teach.

"(2) That special institutes be held for the immediate benefit of the teachers now employed in the French Schools.

"(3) That the attention of teachers be called at once to the necessity of making greater use of the oral or conversational method in teaching English.

"(4) That a bilingual series of readers—French and English—be provided for the French schools in Ontario.

"(5) That the use of unauthorized text books be discontinued.—Recommendation of the School Commission adopted by the Government."

Then the following variations:

"(1) 'More attention is paid to English than formerly, and the use made of it in the work of instruction is greater than it was a few years ago.—Report of the French School Commission.

"(2) 'We also desire to assure the hon. Minister that he shall have our hearty co-operation in his effort to improve the standing of our schools, and especially that we shall endeavour to carry out the regulations relating to the more efficient teaching of the English in our schools.—Resolutions adopted at Training Institute for French teachers of Eastern Ontario.—*Globe*, May 6th.

SUPPRESSION OF FRENCH LANGUAGE

When perusing this precious document, issued for the edification of the electors of Ontario, I involuntarily asked myself—Are we living in Russia? Forgetting, for the nonce, that the Russian Government is but too anxious to extend the cultivation of the beautiful French language among its subjects. If the Russian bears lay his iron paw on any language, they are, at least, uncoined and barbarous dialects, unfit to impart information in science and in the higher departments of knowledge, and only suited to the requirements of a very primitive and unprogressive people. Hence the prohibition cannot be pronounced an unbridled evil. It was reserved for the Anglo-Saxon of Ontario, in the last decade of the nineteenth century, to inaugurate a crusade of proscription against one of the most elegant, as well as one of the most profound of modern languages—the vehicle through which one-half of civilized mankind receives its higher knowledge, and which is almost exclusively spoken in the better walks of life.

WHOM IT CONCERNS

It may be said that Irish Catholics are not concerned with this French language dispute, and that a weak and despised minority should not interfere in questions in which it is not immediately concerned. This appears to me a short-sighted policy. We are directly interested in the inalienable right of the parent in bringing up his offspring as it may determine without let or hindrance from any outside authority. Moreover, it is alike our interest and our duty to stand shoulder to shoulder with our French-Canadian fellow-countrymen, if for no other than the selfish and sordid one, that whatever of rights, recognition and toleration we may enjoy under the constitution, is, in no small degree, due, indirectly it may be, to the influence of the French in council and legislature.

FRENCH SCHOOL COMMISSION A DISGRACE

This whole French School Commission, from beginning to end, is indefensible. It has been concocted to the unjust clamours of bigots and demagogues. No Government pretending adhesion to sound principles, or having any respect for its own dignity, would for a moment hearken to such demands; and least of all, a Government calling itself Liberal. Though French Canadians had been, as it were, on trial for their lives, not a Frenchman on the bench or in the jury-box. One would think that the commonest instinct of fair-dealing would suggest the appointment of a French Catholic on this commission. But if a competent Frenchman could not be found in all Ontario, then can an English-speaking Catholic be substituted. How does Hon. Mr. Fraser, the representative Catholic in the Cabinet, explain this surrender? Why did he tamely submit to this indignity? If he protested it was with barren results. Is it with his approval that the *Globe*, issue after issue, is parading literature of which the foregoing are specimen bricks?

THE "GLOBE'S" HYSTERICAL APPEALS TO EQUAL RIGHTS.

Another curious feature of campaign literature.

THE PROVINCE OF QUEBEC LOTTERY.

AUTHORIZED BY THE LEGISLATURE.

MONTHLY DRAWINGS FOR THE YEAR 1890,

FROM THE MONTH OF JULY.

July 9, August 13, September 10, October 8, November 12, December 10.

3134 PRIZES

WORTH \$52,740.00.

CAPITAL PRIZE

WORTH \$15,000.00.

Ticket, - - - \$1.00

11 Tickets for - - \$10.00

Ask for Circulars.

ature with which the *Globe*, issue after issue, is capriciously stocked and interlarded, with extracts from a letter of Rev. Mr. Owen, president of the Equal Rights Association. Strange way of displaying *Globe* liberality, by passionate appeal to the Equal Rights, to save the Liberal Government from drowning. Evidently the *Globe* would not employ such doubtful tactics if it did not feel assured that the Catholics were irresistibly harnessed to its chariot.

THE ONTARIO GOVERNMENT ASHAMED OF DOING JUSTICE.

The Ontario Government seems to shrink and hide from its own record, as if it was something to be ashamed of, claiming like the youth detected in an intrigue, or caught in a suspicious situation, small boy privilege—"did not mean it." Otherwise how explain the *ad misericordiam* appeal to the courts to explain away its own intentions, as if it were criminal to make the slightest concessions to the just claims of Catholics.

What was there to blush for in asserting Catholic taxpayers, as nine hundred and ninety-nine out of every thousand of them wish to be enumerated—supporters of Separate Schools, and save them the drudgery of having to give notice, and in default, through neglect or any other of the thousand and one causes that may arise, having their taxes confiscated for the support of schools from which in their very nature it is impossible for them to derive any benefit.

Was this a thing to crow over? It is infamous to give Catholics these just and inalienable rights! It seems so, when we see the veteran Premier of Ontario, in a laboured epistle to certain ministers, vindicating his Government from the foul calumny of favouring Catholics; and conclusively demonstrating with triumph in every syllable, that instead of being petted, they receive much less than justice at his hands. In this a thing to be proud of? Pretensions! Can anything be more extraordinary, more humiliating, more shocking, than a Government, professing liberal principles, interdicting, putting under a ban, knowledge, because, and only because, it flows in a French channel? The whole history of the nineteenth century affords not a parallel. Such things, in the month of a year, would excite no surprise. As the policy of a Liberal Government, they are absolutely inadmissible. Where a great principle is at stake, Liberal Government, worthy of the name would not call its colours to the mast, with no surrender for its motto, and with all its sails flying and all sails set to the breeze, go down gallantly rather than yield one inch to fanaticism rather than tarnish its name and lineage. Such a Government would be worth battling for. I feel confident that such would be the policy of a government led by Edward Blake or David Mills; and which such members as H. H. Cook would applaud. It may be set down as a political axiom, that it is as impossible for a bigot to be a Liberal as it is for Satan to be a Saint.

A NEW POLICY FOR CATHOLICS—AND WHY?

The policy which, in my opinion, would at this juncture future most to the political advantages of Catholics would be a laissez faire one—defined neutrality between the contending factions; a policy which would give the agitators rope enough: a policy which would facilitate it rather than obstruct their march to power; a policy which would afford them an opportunity of trying their pretensions at governing; a policy which would enable their followers to obtain a glimpse of their true lawdness; a policy which would let the rank and file see that their leaders were promising that which they are worthy even of the name of prudent politicians, they must know they cannot perform, and have, therefore, no intention of attempting; and if they attempt the impossible, woe betide them. The experiment would in either case demonstrate their unfitness for the task of guiding the destiny of this province. No sane man, however intense his prejudices, can sit back and see that he cannot trample on the most sacred and dearest rights of a minority, numbering at least two-fifths of a free and enlightened people. This is the little contract which the Equal Rights have or the hands, the trifling bargain on their brawny shoulders.

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