THE PROCLAMATION HAD BEEN

What silences we keep year after year With those who are most near to us and

Then out of sight and out of reach they go-That once we might have said and they have

ms, beside the vast sweet uncon-And slight the deeds we did, to those unthe service spent, to treasure erved the praise for word and ould have overflowed the simple

This is the cruel cross of life, to be
Full-visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected services can then
Give consolation for the "might have
been"?

HOM. C. F. FRASER'S SPEECH

ON THE SEPARATE SCHOOL QUESTION.

The Conservative Party and the Roman Catholic Vote.

The following is a report of the speech de livered on Tuesday evening, March 25th, 1890, in the Legislative Assembly, by Hon. C.F. Fraser, Commissioner of Public Works, during the discussion on the amendments to the Separate School Act, as proposed by

to the Separate School Act, as proposed by Mr. Meredith and his supporters:

Hon. Mr. Fraser followed close upon Mr. Meredith, and was received with hearty applause as he rose. Mr. Meredith, he said, had started out all right apparently, but had not gone far before it was manifest that, whatever else his intention was, he was bent on making an appeal to east an else in this Province. was, he was cent on making an appeal to a certain class in this Province which might possibly tide him over to the Government side of the House. Mr. Mere dith asked what could be the motives which would induce him to take that postfrom the residence of seath child, it dudes the age of nine, and within three miles if over that age." So, he said again, that when people talked about abolishing Sep-arate schools, when it was said that a which would induce aim to take that post-tion. Why, even the page behind him could tall him, it was so self-evident. He (Mr. Fraser) had hoped that Mr. Meredith would confide himself to a discussion of the bills before the House, but he had taken the House very far afield, dealing taken the House very far afield, dealing with the whole question of Separate schools, and, therefore, he (Mr. Fraser) would also have to go further afield than he had intended to. It would be necessary, it seemed to him, to clear up a little as he went along. He was not at present going to follow his hon. friend. He was not, for instance, at present at all events, going to discuss what he had to ray about the hierarchy of the Caurch, nor what he had especially to say about Archbishop Cleary. His candid opinion was, as between the hon. gentleman and Archbishop Cleary, the latter was able to take care of Cleary, the latter was able to take care of himself, and his impression was that the scor-ing which Archbishop Cleary had recently given him accounted for a good deal of the apirit of the attack of the hon, gentleman. (Applause.) Nor was he going to follow him through other matters with which he entertained the House respecting the hierarchy, unless at a later moment he should think it of any consequence so to do. It appeared to him from the London do. It appeared to him from the London speech of the hon, gentleman, and still more clearly from his speech to-night—because in his London speech he did not go quite so far as he did to night—together with what the member for Toronto, his first lieutenant, who occupied a seat beside him on the platform on the occasion of his speech at London, had said during a preceding debate—and together with the speech of the member for Muskoka and the resolutions passed at West Toronto speech of the member for Museofa and the resolutions passed at West Toronto Junction, the Convention at which Mr. Clendenan was nominated only very recently—taking these things all together, it can be also be a contury. He would like to ask what class of the graduates were afraid

was tolerably clear that they had heard the
FIRST GUN IN THE CRUSADE
which was intended to accomplish the
abolition of Separate schools. So they had better see now where they were, what Separate schools really meant, what prin ciple was involved in them, how their sup orters might or might not be concerned ad what the school law provisions were The general impression seemed to be that when a man became a supporter of a Pub die school or of a Separate school, what was meant by that was that he was compelled to send his children to a Public or Separ ate school, as the case might be. He did not read the law as meaning anything of the kind. When they talked of a Public school supporter it meant no more than this, that he was paying a certain amount to the support of a Public school to which he need not send his children at all. As a me need not send his children at all. As a matter of fact, so far as the law of the Province of Ontario was concerned, every Separate school supporter could, though Separate school supporter could, though he were required to pay taxes to a Public school, still send his children to a Separate school. The public mind must be disabused of the idea that he could not do this, because the public mind was greatly mistaken on that point. There was no any particular school, and there was no such law in any land on this continent, or in any civilized land in the world. All the

hon, gentleman would succeed in doing, if he did succeed IN DESTROYING THE RIGHTS AND privileges now enjoyed by law in respect of Separate schools, would be to compel those of the Roman Catholic religion—just as they were being compelled across the as they were being compelled across the lines—to pay for the support of Public schools to which they could not conscientiously send their children, and to carry on besides schools, which, to all intents and purposes, would be the same as the Separate schools of to-day. He told the hon, continuous with several told. the hon. gentleman, with respect to the 300,000 people of this Province forming its religious minority, who were con-cerned in this question of Separate schools from the standpoint of their religion, and to whom it was a matter of conscience who, when they aided in supporting Separate schools were but doing that which their faith and religious buttef re-quired them to do—he told him that, should they ever repeal these provisions, Did they think the Reman Catholic min-

so that there would no longer be a Separate School Act, there was not a single Roman Catholic Separate school that would the day thereafter be closed, and they could not be closed under the law. Now, he would point out where the cardinal point of the whole school law of this Province was to be found. It was found in a couple of sections of the Pub of this Province was to be found. It was found in a couple of sections of the Public Schools Act. They were usually known as the compulsory sections. Sections 209 and 210 of the Public Schools Act were the only sections under which, by any law of this Province hitherto passed or now in operation, any parent or guardian of a child was compelled to send the child to school at all. They could take the parent's or guardian's rates or the child to school at all. They could take the parent's or guardian's rates or taxes, and compel them, whether poor or rich, to pay towards the support of a school, but under those two sections, which

CORNER-STONE OF THE WHOLE SYSTEM, CORNER-STONE OF THE WHOLE SYSTEM, and which directed whether a parent or guardian might or might not educate the child, there was nothing to compel him to send the child to any particular school. Section 209 said: "The parent or guardian of every child, not less than seven years nor more than thirteen years of age, is required to cause such child to attend a Public school, or any other school in which elementary instruction is given, for the period of 100 days in each Public school year, unless there be some reasonable excuse for non attendanca." So that the parent or guardian was not bound by any law that was in existence now to send his child to any particular school, and they could not in this Province enforce any law to compel the parents to do so, they could not in this Frovince enforce any law to compel the parents to do so, because intelligent Protestants would not having regard to their own proper privileges and liberties as parents, permit the enactment of such a law. Therefore, it was only under this clause that there was any compulsion, and this along a privilege. any compulsion, and this clause applied only to children between seven and thirteen years of age, and under it the child might be sent to any school whatsoever where elementary instruction was given. The next clause proceeded: "A child shall not be required to attend a Public school if such child is under sufficient elementary instruction in some other manner, or if such child has been prevented attend ing school by sickness or other unavoidable cause, or if there is no Public school which such child can attend within two miles, measured according to the nearest road from the residence of such child, if under

CRUSADE WAS TO BE LED BY THE

hon, member for London looking to that end, he told them that if the day ever end, he told them that if the day ever came when that decision would be reached by this Legislature, if they ever put the people of the minority in the same position as they found themselves in the State of New York, where, being compelled to pay towards the Public schools, they at the same time voluntarily, because of their faith, had established schools of their own he said to them sheed of time if ever —he said to them ahead of time, if ever that time did come, if ever such a law was brought into operation, it would be the stealing—for he could not use any other phrase—from the Roman Catholic minorphrase—from the Roman Catholic minority money for the support of schools to which they could not conscientiously send their children. What else could it be? Under a compact, as solemn as compact could be made, assented to by the old Province of Upper Canada, first formulated by conference, then ratified by the people, ratified by the Imperial Parliament and the Parliament of Canada, the pledged faith of the whole people of this country was given that the minority should be allowed to retain these Separate schools, and why should they be Separate schools, and why should they be jeopardised when they had done nothing o deserve the jeopardising of them what had they done? he should like to what had they done; he should have to ask the hon. gentleman. There were those who said the pupils were inferior, but where were they inferior, or how? In what line of life was it? The Saparate schools of this Province were fifty to face the majority of their fellowmen in this Province of Ontario? He thought that was the best test of what the system was doing. They might assert mere theo ries and say the Separate school teachers had not certificates, but the practical and beneficial fruits of the Separate school system were seen in every walk of life, and, comparing the position of the Separ ate school minority with that of twenty ate school minority with that of twenty— five years ago, their position had distinctly advanced. Take the bar, take the pulpit, take the bench, take the merchant's desk, take any rank or walk of citizenship, and, bearing in mind their proportion and numbers, would not those educated in Separate schools be found

TO BE THE EQUALS OF THOSE who were presumed to be better educated because they came from Public schools because they came from Public schools? He did not say they were any better. It was not because they said they were any better that they maintained these schools, but because they believed that their young children growing up should be educated day by day in their religion. What were they doing in the United States? There nearly a million of the Roman Catholic children attended what are called Parochial schools, and these were supported out of the pockets of the Roman Catholic ratepayers, who had to pay besides towards supporting the other common or Public schools of the country. And these paro-chial schools were increasing, and only recently there had been a more energetic move in the direction of increasing them in face of the fact that those who supported them had to pay two rates. Now in face of this, when they were pledged to this system, when it was doing no harm and educating the pupils just as fairly as the Public school system, when the gradu ates were in all respects the equals of their fellows from the Public schools, what pretext could there be for the abolition of the Separate school system unless it was to steal and pilfer from the minority? Ther could be no possible end gained, save this, and one had but to glauce at what was going on in the United States to day to find abundant proof for his assertion. There, where they had no Separate school law at all, the Roman Catholics were

ority were going to be such sneaks, or make of themselves such palpable cowards as they would be if, under such provocation, they would be found submitting to that which was contrary to their conscience and faith and religion? Now, so far as the general question was concerned, it was sometimes asked by those who claimed to belong to the "Equal Rights" party, "Why should the Roman Catholics have any rights which we have not?" He did not read the law as saying that Protestants were no Roman Catholics and the such says were no Roman Catholics and the law as saying that Protestants rights which we have not? He did not read the law as saying that Protestants could not establish Separate schools. He read quite the contrary. As a matter of fact there were nine

PROTESTANT SEPARATE SCHOOLS families resident in any township, city, town or incorporated village, being colored people, the Council of such township or the Board of School Trustees of any such city, town or incorporated village, shall authorize the establishment therein of one authorize the establishment therein of one or more Separate schools for colored people, and in every such case such Coun cil or Board, as the case may be, shall prescribe the limits of the section or sections of such schools." The hon, gentleman read on to the 6.h and 7th sections with the contract of the section. out interruption. These two clauses pro-vide: "In any city or town the persons who made application, according to the provisions of section 2 of this Act, may have a Separate school in each ward or in provisions of, section 2 of this Act, may provisions of, section 2 of this Act, may provisions of, section 2 of this Act, may passed through the House without have a Separate school in each ward or in two or more wards united, as the said proper or unfair in them. He (Mr. persons may judge expedient." Then the fraser) thought he found the reason for 7.h: "No Protestant Separate school shall his (Mr. Meredith's) position now in what be allowed in any school section, except when the teacher of the Public school in such section is a Roman Catholic." Mr.

Mr. Mreacith—Hear, hear.

Mr. Fraser said his hon. friend said would give him increased support from Protestant recruits. He (Mr. Fraser) applied to the case of rural school sections, not to the case of cities, towns and villages, and there might have been a very good reason in the minds of those framing this law why there should not be a second Protestant device, and there had never been a time divided, and there had never been a time divided the payment of all rates imposed for the support of the Public schools of such city, town, incorporated village and school section respectively, and of all rates imposed for the purpose of obtaining the Public school grant."

Mr. Meredith—That is a condition also.

There is no such condition in regard to the Roman Catholic Separate schools. Mr. Fraser—No, but this is more lib-Mr. Fraser—No, but this is more liberal. It does not require any notice. I am pointing out that there is no more technicality put in the way of Protestant Separate school supporters. Mr. Fraser re read the clause together with the next succeeding one, which is as follows: "The exemption from the payment of school rates, as herein provided, shall not extend beyond the period during which such persons send children to, or subscribe as spected representation in Parliament. persons send children to, or subscribe as aforesaid for the support of such Sapar-ate school; nor shall the exemption extend to school rates or taxes imposed, or to be imposed, to pay for school houses the erection of which was undertaken or the erection of which was undertaken or entered into before the establishment of such Separate school." The hon, gentle-man asked the House to mark that the word "herein," as used here, would show what was meant by the preceding section. So that under this law which related to Protestant Separate schools, there was no necessity for any notice at all, except the original petition, and thereafter any peroriginal petition, and thereaster any per-son might become a supporter, not being bound by any particular date, or any par-ticular rule; but, so long as he chose to make a contribution, he was exempt from the rate that flowed to the ordinary Public schools. In quoting the other clauses, he stated that no one respect the Act was less generous, if he might use the term, because once a man became a Roman Catholic Separate school supporter

COULD NOT WITHDRAW EXCEPT he had given notice before a certain time in the year of his intention. So that there were on the statute book of the Province provisions more ample and more liberal for the establishment of Protestant Separ ate schools than there were for the estab-lishment of Roman Catholic Separate schools. It was no answer to his argument that Protestants had not availed themselves of the law. His reference to this statute was mainly for the purpose of showing that those who said Roman Catholics enjoyed a privilege that was not extended to others were entirely mistaken. He could not quite understand why Protestant Separate schools had not been established, unless it was that Protestants were a large majority in the Province, and that, controlling the Public schools as they did, they should be quite But there were cases where Protestant Separate schools had been established. There were nine in the Province of Ontario, where, until two or three years ago, the teacher's right to teach could

there should not be. If there was all the tendency towards union of the Protestant denominations which it was stated there was, would it not be possible where there were no Roman Oatholic pupils, and where the children of various Protestant denominations were together, that there should be more religious education, and that it could be agreed upon. One could not if he would, nor dare not if he could, close his eyes to the fact that agnosticism and atheism were spreading a great deal in the world, and that these did not come from the farm, the hamlet or the township, but from the great centres of the fact there were nine

PROTESTANT SEPARATE SCHOOLS

In this Province, and, as he read the law, they could be established in every city, could be established in every city, close his eyes to the fact that agnosticism and williage to morrow, and established by far more easy methods as to control, as to the giving of notice and as to all that concerned the machinery of the schools. He would quote from the Protestant Separate School Act on this point, because they had heard it stated that there was no such thing as power to establish Protestant Separate schools crept under certain exceptional circumstances. Section 1 of this Act said:

"Upon the application in writing of five or more heads of School Trustees of any such city, town or incorporated village, shall suthorize the establishment therein of one or more Separate schools for Protestants; and upon the application of five or more heads of familities resident in any township, city, town or incorporated village, shall suthorize the establishment therein of one or more Separate eschools for Protestants; and upon the application of five or more heads of familities resident in any township, city, town or incorporated village, shall suthorize the establishment therein of one or more has sof, familities resident in any township, city, town or incorporated village, shall suthorize the establishment therein of one or more beginned to the state of the state of the said township, or the Board of familities resident in any township, city, town or incorporated village, shall suthorize the establishment therein of one or more has sof, familities resident in any township, city, town or incorporated village, shall suthorize the establishment therein of one or more beginned to the state of the residual tity and the state of the state of the state of the state of the residual tity and the state of the residual tity of the state of the residual tity of the state of the state of the religious teaching which in the decition of sta made. If there was anything that his friends boasted of more than another, it was that there was not a single item of legislation that his eye had not scanned; that he was there to put the dots over the i's and the crosses over the t's; that he never falled to unover the t's; that he never failed to un-earth and detect anything that was of doubtful or improper tendency, and that any particular provision that required amending he invariably put right. Now, it must be a very great humiliation to him to be compelled to practically say that these Separate school amendments had

he had referred to to-day as
THE "SOLID VOTE,"
and that, as the Roman Catholics were restriction contained throughout the Act
mr. Meredith—Hear, hear.

Althoughout the Act
mr. Meredith—Hear, hear.

Act and that, as the Roman Catholics. Were
against him and in favor of the Liberal
covernment of Outsrio, he had nothing
to gain from that part of the electorate,
and could afford to take such a course as in the Dominion. Even the clergy were divided, and there had never been a time during which the Roman Catholic vote there should not be a second Protestant school in a rural school section where already there was one taught by a Protestant teacher. Section 8 said: "In all clines, towns, incorporated villages and township Public school section, in which Spearate schools exist, every Protestant or colored person (as the case may be) sending children to such a school, or supporting the same by subscribing thereto annually an amount equal to the sum at which such person, if such Separate school did not exist, must have been rated in order to obtain the annual Legislative Public school grant, shall be exempt from the payment of all rates imposed for the support of the Public schools of such city, town, incorporated village and school section respectively, and of all rates imposed for the purpose of obtaining the Public school grant."

In the Dominion, Even there a time divided, and there had never been a time duvided, but the clergy were divided in the clergy were divided in the publics, and the Bishops also, just they had a right to be. There were some features of the political history of the Province, so far as it concerned to Province, so far as it concerned to the porting the sement of the province, so far as it concerned to the porting the sement of the province, so far as it concerned to the province, so far as it con confederation they were wint the Confederation? They came in with the Separate school system guaranteed, and when, according to the then views of the Conservative leaders, the old political parties disbanded, and the political slate of the public patronage, but also as re-spected representation in Parliament, His hon, friend told him that the Roman Oatholics had a right to aspire. Yes, they had a right to aspire, but it was very rarely that they got there. It sounded well on the platforms, it went well at a convention, had a very nice ring about it, but there was a great unwritten law that "blood is thicker than water." and where it was a matter of competition for a par-ticular post it would be found that in the end there were not many offices for those
who formed a religious minority. Friends of the hon. gentleman, when they went out into the back school-houses, were too prone to say the Catholics ob-tained too much; yet, even under this Liberal Government, desirous as they have been to do what was right by the Roman Catholics, they had not be enable to do it, simply because the underlying influences had been against them. The next movement of any consequence among the Roman Catholics took place after the election of 1871. The taking into the Government of Mr. Scott, as Commissioner of Crown Linds, was looked upon by a large section as contained. upon by a large section as a certain con-cession to what they were asking. In consequence, a still further deviation from the ranks of hon. gentlemen opposite took place. Later on came the platform laid down by the Orangemen of this Province. In the Grand Lodge of Western Ontario that met at Hamilton in 1876, a political platform was adopted, which is quoted in another part of this report. He asked them, in the face of that plat form, adopted by those who formed the strength of the Conservative party then as they did to-day, what might any intel-ligent Oatholic be expected to do except to leave that party. In 1876, therefore, by reason of that platform, there left the ranks of the Conservative party a large body of Catholics, who joined the Liberal

Mounted the Protestant Horse
he had at least put on the boots and
fastened his spurs. Brother William Bell
would not otherwise have told them what he had the other day in the city. Tae Roman Catholic people were no idiots or fools. They knew and scanned the politics of the country and could read bepolitics of the country and could read os-tween lines and see the signs of the times. If these told anything in the election of 1886 it was this—that, looking at what had been said from the public platforms in Toronto, platforms on which Mr. Mere-dith's chief lieutenants had been some of the speakers, the time had come for their departure from his political side in larger numbers than ever before. He ven tured to say that any Protestant denomination that supported either the Opposition or the Government, and that had been assailed as the Roman Catholic denomination had been then by outside designation and rightly so. No ment or Opposition, and rightly so. No wonder the Conservative party had lost a considerable portion of the Roman Catho party and had remained with it ever since. But they did not all leave, not even then. There even then probably remained more than one half the Roman lic vote. Mr. Meredith had driven them from him. He had done so because at the very last minute he thought he saw his opportunity. He thought this great Pro-Catholics following the hon, gentleman testant Province of Outario could be aroused by religious prejudices. Although he had pretended no hostility to the minopposite. In order to see whe obtatio, where, until two of three years ago, the teacher's right to teach could have been a simple certificate from the perfectly natural stages, he proposed to trustees without even the formula of an examination. But, suppose there was no of 1879 and 1883 and 1886. There were said by his followers, that if he got into lic minority in this respect. They were

in this Province constituencies in which the Roman Catholics were either in a majority or nearly so, and others in which they formed a very large proportion of the electorate, and he intended to take these constituencies to demonstrate that in the election of 1879, even after these amendments, the hon. gentleman had at nearly as might be one-half the Catholic vote. In Dundas his supporter was elected (Mr. Broder) The Roman Catholic vote in that constituency was a large one, and they largely power he would be at the mercy of those who formed the strongest part, the very heckbone of his political party. Brother Wm. Bell had told them that he intended mounting the Protestant horse. Roman Catholic vote in that constitu-ency was a large one, and they largely supported him then and still support him, though not in such numbers now as they did in the election of 1879. How could they be expected to do so now, when, as it would seem the LEADER OF THE OPPOSITION THOUGHT

much more in favor of the Opposition than of the Government. In all these places the Roman Catholic vote had either secured the election for Mr. Meredith of a follower, who was in several cases a Roman Catholic himself, or had furnished a large proportion of the support which the Conservative candidate had secured a large proportion of the support which
the Conservative candidate had secured.
In Essex South Mr. Wigle had been re
turned to support Mr. Meredith, and in
Glengarry Mr. McMaster, one of his
warmest and most talented supporters,
had been elected, both of them receiving
the bulk of the Roman Catholic vote.
Mr. Lees had been returned for Lanark
nominally as an Independent, though he
seemed upon coming into the House to
forget that he had ever seen such a word
as "independent," and had been constantly
voting for Mr. Meredith. He, too, had
had the largest share of the Roman Catholic
vote of that constituency. In Ottawa, if vote of that constituency. In Ottawa, if the Roman Catholic vote was not in a majority, it was close upon it. Under the Manhood Suffrage Act he believed it would be in a majority. This constitu-ency seut a Reman Catholic to support Mr. Moredith, in the person of Mr. Basker-ville, and so with other places named; and, more than that, the Conservative candidate, defeated or victorious, had almost invariably received the larger share of the Roman Catholic vote of these constituen. cles. Altogether there were five Roman Catholic members supporting Mr. Meredith in the Parliament that cessed in 1883 Mr. Fraser then told the story of the election of 1883, showing that the result was practically the same, the larger pro-portion of the Roman Catholic vote being

aid of the Roman Cathelle vote. In Kingston Mr. Metcaife shared the Roman Catholic vote. Mr. Metcalfe—They are orthodox there yet. (Laughter.)
Mr. Fraser—Yes; my hon, friend is
prepared to admit that in spite of the
rumors that are abroad it is not true, so far as Kingston is concerned, that the Roman Catholics have left the Conservative party-not even with Archbishop

still cast on the Conservative side. Corn

mrjority of the Roman Catholic vote; Essex North, Mr. White, a Roman Catholic; West Kent returned Mr. Cancy, a Roman Catholic; in Lanark the "Inde

pendent" Mr. Lies was again returned, and all of them chiefly or largely by the

the House. Thue, said Mr. Fraser, he had demonstrated that down to 1886, so far as Roman Catholics were concerned, not with-standing all that had been said about the alliance between the Government and the alliance between the Government and the Roman Oatholic hierarchy, notwithstanding that it had been said that the Roman Catholic lay vote would go to the polls in a solid mass, notwithstanding that it had been called the "sheep" vote, notwithstanding all these and various other slanders, down to that time, at least, they found a goodly half of the Roman Catho-lies of the country supporting hon-gentlemen opposite, and everal support-ing them in the House. But in 1886 there was reason why they should not be found doing so If the leader of the Opposition had not

made. Everybody who could understand the English language understood from what had been announced that Mr. Meredith was prepared to vote for such an amendment to the Constitution as would give to the Legislature the right to deal amendment to the Constitution as would give to the Legislature the right to deal with Separate schools, and if this power were obtained by him there could be no doubt, after what he had said there that night that he could not, if he wished to

night that he could not, if he wished to be considered an honest man, do otherwise than endesor to abolish Separate schools. But even in 1886, in spite of all that had been said, and with so much that could be read between the lines of his manifesto that year, with the evident tendency of the statements made on his behalf through the country by his caudidates, still there was no solid Roman Catholic vote in the Province of Outario. Mr. Meredith had not so large a share of it as hefore, but, even with things as they were, before, but, even with things as they were, with the evident trend of his own mind, with the evident trend of his own mind, with his evident antagonism to the Roman Catholic minority of the Province, there were still thousands of Roman Catholic votes cast for him through Ontario. In Essex North, Mr. White was defeated by Mr. Pacaud, but Mr. White received the vote of his co-religionists. Mr. White, by the way, Mr. F. aser pointed out, was the particular Roman Catholic who was taken round to the various constituencies to straighten things out. straighten things out.

MR. MEREDITH WAS ASHAMED at this time to show any more than his boots and spurs, and he did'nt want to risk too much on them; so, while he was doing all he could to increase the number of his Protestant supporters, Mr. White was sent around to try and keep the Roman Catholiss together. Mr. Fraser them repeated the story of how, while he was going round in this way, Mr. White happened to get into a church one day while a pened to get into a church one day while a service was on, and, upon the kneeling of the congregation, Mr. White had knelt, the congregation, Mr. White had kneirtoo, and the prayer happened to be for the
success of Mr. White's opponents. Mr.
White, no doubt, prayed as heartly as
anybody, and his prayer was answered, for
his opponents were successful After that
let nobody doubt the efficacy of prayer,
said Mr. Fraser. The hon. Commissioner
recounted the several other constituencies
which retained even in 1886 a good sharewhich retained even in 1886 a good share of the Roman Catholic vote. When he came to Kent, he remarked that his hon. friend, Mr. Clancy, a Roman Catholic him-self, had been still returned for that constituency.
Mr. Clancy broke in with, "Yes, in spite

of you."
Mr. Fraser said, "I was on my back on sick bed at the time, so I don't see how the hon gentleman can say in spite of me.
If I had been able to do anything I might have succeeded in reducing his two or three of a majority so much that he would

not have got back here at all."

Mr. Fraser proceeded to show that even at the election of '86 he could point to fifteen or twenty constituencies in the Province where the Roman Catholic vote was largest, and demonstrate that that vote had not been influenced either one way or the other by the Roman hierarchy.
The Roman Catholic minority were not slaves or bondsmen in the exercise of their franchise. They voted as independently as the Protestants. It was an insuit, and an offensive insult, to say they did otherwise. They did not require the ballot to protect them. No doubt in some constittuencles the ecclesiestics had exercised tuencies the ecclesistic and exercises, their influence, just as many of the Protestant clergy had done. He did not hear very much said against the political sermons that were preached from Protestant pulpits on behalf of the Conservatives so frequently, but if the Roman Catholic priests had done the like the Orange lodges would be blue with denunciation. The Roman Catholic clergy had the same London speech, had taken a slash at Arch-bishop Cleary for using his influence, and had carefully refrained from mentioning the Protestant clergymon who had preached sermons on his behalf in London pulpits on a certain Sunday shortly pre-

ceding the last general election.

Mr. Meredith said he had never even heard of them.
Mr. Fraser said they were reported in

the press at all events, and must have been delivered. No doubt priests of the been delivered. No doubt priests of the Roman Catholic minority had exercised their right similarly. They had a right to do so. Many of them had used their influence against hon, gentlemen opposite. How could they have expected them to do otherwise when the conflict came to what it was in 1886, or, still the contract of the country of came to what it was in 1886, or, still more, what it had come to now, when it had become a "battle of the schools," as it had been styled the other day by the hon. member for Toronto (Mr. H. E. Clarke), an hon. gentleman whom he supposed would be one of those likely to form a Government if they were returned to power? He (Mr. Clarke) had said that Separate schools would have to be tolerated until the Legislature got the power to abolish them. There was no reason then for Roman Catholic clergy acting otherwise than they had done Actuated as they were from religious belief, they would be traitors to their Cauron if they did; false to their own conscientious convictions and to the Caurch of which they were priests and ministers if they did not, so far as lay in

ministers it they did not, so far as lay in their power, seek to prevent the ABOLITION OF THOSE SCHOOLS of which they thought so much, and the maintaining of which was with them a matter of falth and conscience. They were not to be blamed either for their active participation to matter the street of their street of t active participation in matters relating to the schools. They would have been more readily blamed by the Roman Catholic minority if they had not displayed this activity. The Roman Catholic minority expected them to do this. They felt, many of them, that their priests had more time at their disposal, and were otherwise better

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