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reast, he burst forth in these

"Great God?" he exclaimed, "in this assemblage of Irishmen have you found that those who are most ready to take every pledge have been the most sincere in perseverance to the end, or have you not rather seen that they who, like myself, went into Parliament perfectly unpledged, not supported by the popular voice, but in the face of popular acclaim, when the time for trial comes are not found wanting? I declared myself in the presence of the bishops of Ireland, and of my colleagues in Parliament, that let the minister of the day be who he may—let him be the Earl of Derby, let him be Sir James Graham, or Lord John Russell—it was all the same to us, and so help me God, no matter who the minister may be, no matter who the party in power may be, I will support neither that minister nor that party, unless he comes into power prepared to carry the measures which universal popular Ireland demands. I have abandoned my own profession to join in cementing and forming an Irish parliamentary party. That has been my ambition. It may be abase one, I think it an honorable one. I have seconded the proposition of Mr. Sharmon Crawford in the House of Commons. I have met the minister upon it to the utmost extent of my limited abil— I have seconded the proposition of Mr. Sharmon Crawford in the House of Commons. I have met the minister upon it to the utmost extent of my limited abilities, at a moment when disunion was not expected. So help me God! upon that and every other question to which I have given my adhesion, I will be—and I know I may say that every one of my friends is as determined as myself—an unflinching, undeviating, unalterable supporter of it."

At the very moment that this wretched man adjured his God to witness his sincerity, he was trading on his country's honor, and bargaining for her sale to the enemy he so ostentatiously denounced. A more consummate piece of political treachery, a more blasphemous display of the content of t

political criminality was never made and never witnessed in any age or any country. But this is not all we have to say of Judge Keogh. Mr. Sullivan tells us that in the course of the general election of 1852 "Mr Keogh, addressing a mob in Westmeath, in the interest of his friend Captain Magan, delivered a speech containing at least one suggestion, which listening Ribbonmen were not likely to forget. "Boys," said he, "the days are now long, and the nights are short. In winter the days will be short and the nights will be long; and then let everyone remember who voted for Sir Richard Levinge."

And this is the man whose authority the Mail invokes against the Bishop of King. ston! This wretched man, whose infamy had been rewarded by an Irish Judgship, actually perished by his own hand not long after that very Galway judgment from which the Mail cites with such evident satisfaction !

The Bishop of Kingston needs no defence at our hands against the ghost of Judge Keogh or the formidable physical presence of Mr. Edward Farrar. Dr. Cleary stands too high in the regard of this whole Dominion; he is too deeply entrenched in the love and veneration of the Irish Catholics of Ontario, to need defence from any man. The interests of truth, however, require that we should expose the base resorts of the combination against which he and his people so successfully prayed. One of the last

church in Alexandria, on Christmas Day, when the Very Rev. Vicar-General Macdonald invited his congregation to kneel down and pray for the divine protection of the church, a large number of the male portion of the congregation rose from their seats. Thus far, indeed, he states the truth, but not the whole truth; because all the members of the congregation, male and female, instantly rose from their seats and assumed the customars kneeling posture for prayer. tomary kneeling posture for prayer A most atrocious calumny is, how-A most atrocious calumny is, however, alleged by the anonymous correspondent against the heartily loyal and devoutly religious Catholic
people of Alexandria, by the following
No Popery clap trap:—"They (the
males) left the church in a body, while
others leaned back in their seats and
refused to bend the knee," It is sad to
witness the engrouss events of menwitness the enormous excesses of men-dacity to which the No-Popery organs give way in their effort to deceive honest electors. I was present among the con-gregation in Alexandria on the occasion referred to, and I was in a position to gregation in Alexandria on the occasion referred to, and I was in a position to see every person's movement at the time of invitation to prayer. I most solemnly assure your readers, on the word of a gentleman and a Christian, that not one person, male or female, left the church or failed to kneel down in the usual or falled to kneet down in the brayers. I never witnessed so much fervor or piety in the prayers of a congregation as in St. Finnan's church in Alexandria on Christ-

mas day.

I enclose my card in proof of the reliability of my testimony, but not for publication.

I am, dear sir,

Yours faithfully,

A LOVER OF TRUTH.

Ottawa, Dec. 27.

We happen to know the writer of this letter—we know too the religious character of the good men of Glengarry, and knowing the writer and knowing the people of Glengarry, we must say that a more abominably clumsy attempt at falsehood and slander we have never witnessed. Nowhere in the diocese of Kingston is Bishop Cleary more deeply venerated than in Glengarry. Nowhere in We happen to know the writer of this

Canada are the Catholics more devoted to country and to church than in that grand old county which, despite every

subjects in Quebec.

(3) Where in any province a system of separate or dissentient schools exists by law at the Union, or is thereafter established by the Legislature of the province, an appeal shall lie to the Governor-General in Council from any act or decision of any provincial authority affecting any right or revivilers of the subjects in Quebec. affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.
(4) In case any such provincial law as

from time to time seems to the Gover-nor General in Council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor-General in Council on any appeal under this section is not duly executed by the proper provincial authority in that behalf, then and vincial authority in that behalf, then and in every such case, and as far only as the circumstances of each case require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General in Council under this section."

If the letter of this provision be any wise ambiguous or obscure, its spirit is quite evident. Its clear purpose was to protect minorities everywhere in the protect minorities everywhere in the Dominion in the exercise of their educational rights and privileges as enjoyed at the time of Confederation. The Catholics of Ontario entered Confederation weak in numbers and wealth, with schools poor and scattered, and with a small half dozen colleges, some of them scarcely deserving the name, receiving mesgre aid from the state. The attention of those who now speak in terms of would be patriotic indignation of the privileges we Catholics are said to enjoy which was then reached by the Legislature was a sound decision. schemes of the enemy was exposed in would be patriotic indignation of the 28th ult:

A Citizen Slander Nalled.

To the Editor of the Free Press:

Sir,—This morning's Daily Citizen publishes what he calls "our correspondent's" statement, that in St. Finnan's church in Alexandria, on Christmas Day, when the Very Rev. Vicar-General Machiner Control of the Careful of once fully in their power. This incident is related in the CATHOLIC RECORD of July 19th, 1884, from which, My Lord, I will with your permission cite it in full with the accompanying remarks of that

journal, Said the RECORD of that date : We were very forcibly struck by the speech of Mr. Blake at the last annual commencement of Toronto University.
Than Mr. Blake there is no man in this
Province who knows better how to state a case. His learning, his lucidity of speech, and his earnestness of conviction, all do him service when he places his opinions on any subject before the people of this country. Mr. Blakes position on the subject of state education is well known. He is convinced and argues that all the denominational colleges in the land should be feeders of the state university, through which alone the state university, through which alone he thinks the standard of education can he thinks the standard of education can be raised. In the speech referred to he took a retrospect of the history of the question of state aid to denominational colleges since confederation. That re-trospect is interesting. Said Mr. Blake: Confederation came and gave us free-dom for local affairs, including the great

question of education. All people Ontario had settled down to the that the voluntary system should be carried out in our institutions to the fullest extent, and the proof of that end is obvious. Up to that time seven col-leges in the Province were receiving public grants:

ahould not be lawful after that time. That law was assented to by the whole Legislature. There was no division of parties upon it. I do not mean to say there was not a man in Parliament who did not sympathize with that law. But the public sentiment was overwhelmingly in favor of it. An attempt was made to get up an agitation against this policy. The subject was discussed during the recess, and we went back to Parliament knowing that the subject would be brought up again; and in December, 1868, it was proposed

"That in the opinion of this House it is necessary and expedient in the interests of collegiate education that some comprehensive scheme be devised and adopted for giving effect to the objects, and for extending the operation of the Act, 16 Vic., cap. 89, for the establishment of a Provincial University, and the affiliation of colleges to be supported in connection therewith."

To this resolution the following amendment was moved:—

"While this house recognizes the im

ment was moved :—
"While this house recognizes the importance of educational interests it is still of the opinion, as expressed by the Act of last session, that no college or institution under the control of any re-ligious denomination should receive aid

Igious denomination should receive aid from the public treasury."

Now some who approved of the principle of the amendment, yet wished to recognize the desirability of some improvement in our existing provisions for superior education, and particularly did they wish to recognize the expediency of providing for a providing for a

providing for a
UNIFORM ELEVATED STANDARD
of education through the medium of the
Provincial University. I had the honor
of moving in that direction, but I felt
that there was great difficulties in the
way, that could not be overcome without the cordial assent of existing institutions whose chartered rights no one proposed to interfere with in the slightest degree; that this action must be purely voluntary or nothing could be done. I felt also that it was not for those who stood in the relation in which they still that it can be seen as the stood in the relation in which they still that it was not for those who stood in the relation in which they still that it can be seen as the stood in the relation in which they still that it can be seen as the stood in the relation in which they still that it can be seen as the stood in the relation in which they still that it was the stood in the relation in which they still that it was the stood in the relation in which they still that it was the stood in the relation in which they still that it was not for those who stood in the relation in which they still the stood in the relation to the stood in the stood in the relation in which they still the stood in the relation to the stood in the stood in the relation to the stood in the stood in

educational system to devise a plan which they had not power to carry out, because as I have stated, no plan could be carried out except it should receive the cordial assent and co operation of these other institutions. I did not agree these other institutions. I did not agree with their view that we should devise the plan, but I did agree with the view that we should express our willingness to consider fairly and cordially any plan that might be devised by those who complained of the existing state of things. I moved the following amendment:

ment:—
That this House, while firmly adhering to the view that denominational colleges should not be supported by State aid is should not be supported by State aid is prepared to give its best consideration to any scheme which may be laid before it for the improvement of superior edu-cation and for the establishment and maintenance through the Provincial University of a uniform and elevated

standard of graduation.

Now, that amendment was carried by a vote of 66 to 4, and the four who voted a vote of 60 to 4, and the four who voted against it did so because they thought it was not unfavorable enough to the denominational colleges, so that there was practical unanimity, in the mind of the Legislature, in the re-assertion of the view that the public interests re-quired the adortion to the full of the

constitutional. Mr. Sanfield Macdonald, then at the head of effairs in this Province, was by no means a friend of Cath-olic education. He was its most decided and determined enemy. He had placed himself on record as such by his motion moved on the 14th of March, 1865, in amendment to the Confederation scheme on the subject of religious education in Upper Canada. The journals of the Housefor that day gave us a very exact view of Mr. Macdonald's position

on this question :
And the Question being again pro-And the Question being again proposed, That a Select Committee composed of the Honorable Mr. Attorney General Cartier, the Honorable Mr. General Cartier, the Honorable Mr. Brown, the Honorable Mr. Galt, Mr. Robitaille, Mr. Haultain, and the Mover, be appointed to draft an humble Address to Her Majesty, founded upon a Resolution adopted by this House, on Friday last, on the subject of uniting the Colonies of Canada, Nova Scotia, New Brunswick, Newfoundland, and Prince Edward Island in one Government.

The Honorable Mr. Macdonald (Cornwall) moved in amendment to the Oues.

wall) moved in amendment to the Ques-tion, seconded by Mr. Scatchard, That the words "and that it be an instruction the said Committee to consider whether any constitutional restriction which shall exclude from the Local Legwhich shall exclude from the Local Leg-islature of Upper Canada the entire con-trol and direction of Education, subject only to the approval or disapproval of the General Parliament, is not calculated to create wide spread dissatisfaction, and tend to foster and create jealousy and strife between the various religious bodies in that section of the Province," he added at the and thereof

be added at the end thereof.

Mr. Macdonald's motion was indeed rejected. Had his views been carried out he might in the first session of the local legislature have gone further than withdrawing the grants from the denominational colleges. Our separate schools might have been obliterated. Our mistorum at the time reset that Mr.

candidates on this ground. But no more pronounced enemy of Catholic interests in matters educational sat in the legislature of Ontario than Mr. Sandfield Macdonald, who actually opposed the election of Mr. D'Arcy McGee in Prescott, preferring to that distinguished man, who ran as a supporter of his own, a bitter opponent, Mr. James Boyd. Mr. McGee took the field as the standard bearer of the Catholic minority and the Catholic Prenier planned his defeat, It was then a misfortune for the Catholic body that the Premier of Ontarios should have been Mr. Sandfield Macdonald. But that body owed it to itself to have entered a most energetic protest against the course adopted by the government and legislature of the day. We have always looked upon the attitude of our people at that time in the light of a base surrender and cannot but feel that we were guilty of a dereliction of duty in not entering an appeal to the general government against the course adopted by the legislature. We were adopted by the legislature, we were adopted by the legislature. We were adopted by the legislature, we were adopted by the legislature. We were of duty in not entering an appeal to the general government against the course adopted by the legislature. We were then wronged. It is now full time that our wrongs should be righted, that the Catholics of Ontario should, in the matter of university education, be placed, in so far as the state can place it, on terms of equality with non-Catholics and secularists.

In my last letter I said, my Lord, that the public schools of Ontario are, according to the theory of the two greater of their earlier exponents and defenders, the late Dr. Ryerson and the late Mr. Geo. Brown, wholly unsectarian in character. In practice I have, however, shown them to be quite different. They are in vast majority really Protestant schools, with some form of non-Catholic prayer and worship. In some few cases they are, indeed, wholly unsectarian, but, on that account, not less objection able to our people. In some instances they are not only non Catholic, but entirely anti-Catholic. Such is the public school system of Ontario both in theory and practice. In both it is objectionable to Catholics and its support is to them as grievous an injustice as was the support of the Protestant estab. lishment in Ireland to the Catholic mejority in that country. In both cases there is violation of conscientious liberty.

What Catholics want is a school law giving them control over their own schools throughout the Province. But as objection might be raised to the feasibility of any proposal looking in that direction, I propose My Lord, to enter into certain investigations from which we hope to draw conclusions favorable to a sound scheme of Catholic education in Ontario.

In the memorandum previously spoken of, the writer, four years ago, said:

"With regard to the attendance of Catholic children in Ontario in Public and Separate schools respectively, it may be stated that in 1880, in 31 towns there were, according to the Minister, 41 Separate schools, with an attendance of 6583 pupils. Few besides Catholics living in these places know the extent of the sacrifices and the arduous character of the labor that had to be undergone to secure the establishment of these schools. The minister reports total school population in all the towns of Ontario at 54,218. Of this number about one sixth, or 9036, would be the Catholic town school population of Ontario. Now as provision has been made for Separate Schools for only 6583, of that number there must be 2453 Catholic children in towns who cannot frequent Catholic schools.

If we turn to the county figures we find natters in a still more unsatisfactory condition as far as Catholics are concerned. Mr. Crooks places the whole school population of the counties at 384,226 of which say 64,036 would be Catholic. Now according to the same report of the Minister, provision has een made for the Catholic education of only 7191 out of this vast number of children. In other words, only one out of every nine Catholic children of Ontario gets the benefit of the Separate School System. In the whole province, including cities, towns and counties, there are 25,311 Catholic children attending Separate Schools, whereas there cannot be any fewer than 85,000 Catholic children of school age in the Province.

The electoral districts in Ontario where the Catholics are in a majority are reported by the last census as follows

In the following electoral districts of Duebec the Protestant population is greater than the Catholic :-

Total population, Prot. population, 

electoral districts in which the Protes tant exceeds the Catholic population but in most cases the excess is very slight indeed. Let us, however, pursue our investigation a little further. According to the census of 1881 there are in ontario nine counties wherein the Catholic population, though less than half, is

Ontario nine counties wherein the Catholic population, though less than half, is

Ommissioners that he intends to sup-

| hese counties are | : A                   |
|-------------------|-----------------------|
|                   | Total pop. Cath. pop. |
| Carlton,          | 24.6896,839           |
| Renfrew, S. R.    | 19,1608,947           |
| Renfrew, N. R.,   | 20 9658,014           |
| Frontenac         | 14.9933,991           |
| Kingston          | 14,0914,451           |
| Hastings, E. R.   | 17,3134,512           |
|                   | , 13,3103,338         |
| Victoria, S. R.,  | 13,7994,267           |
| Algoma            | 20,3205,756           |
| In Quebec, on     | the other hand, the   |

Wolfe, Sherbrooke, 12,221........5,362 140,747......36,208 10,939......8,522 Montreal, Pontiac, Now, what do these figures show

They clearly prove (1) That the Separate school system of Ontario, in its present form is wholly inadequate to meet the just wishes and demands of the Catholics of the Province, and (2) That the Catho. lic population of Ontario is as favorably grouped as the Protestant population of Quebec for the establishment of a system of education similiar to that obtaining in the latter Province. Let us take a glance at the Quebec Education Act, saddening as must be the reflection to which it will give rise when we think of the difference between the laws enjoyed by our fellowcitizens of Lower Canada and the burdens under which we labor in this Province.

An Act to amend the law respecting ducation in this Province. Assented

to April 15th, 1869.

Her Majesty, by and with the advice and consent of the Legislature of Quebec, enacts as follows:—
Within four months after the passing

Within four months after the passing of this Act the Lieutenant-Governor in Council shall appoint, to form and con-stitute the Council of Public Instruction for the Province of Quebec, together with the Minister of Public Instruction or Superintendent of Education for the Province, as the case may be, for the Province, as the case may be, for the time being, twenty-one persons, fourteen of whom shall be Roman Catholics and seven Protestants, and until such appointment shall take place the members of the present Council of Public Instruction shall continue in office,

2. The said Council as soon as reorganized under this Act, shall resolve itself into two Committees the one continued.

itself into two Committees, the one consisting of the Roman Catholics and the other of the Protestant members there-of, and the matters and things which by law belong to the said Council, shall be law belong to the said Council, shall be referred to the said Committees respectively, in so far as they shall personally affect the interests of Roman Catholic and of Protestant education respectively, and in such manner, and form as the whole shall from time to time be determined by the Lieutenant-Governor Council on the report of the Musicus. determined by the Lieutenant Governor in Council on the report of the Minister of Public Instruction or Superintendent of Education as the case may be, for the time being, shall be a member (excificio) of each Committee but shall have the right of voting only in the Committee of the religious faith to which he shall belong.

The quorum of the Council of Public Instruction thus re organized shall consist of nine members, and each of the Committees of the same shall fix its own quorum.

4. The total aid to the universities, classical colleges, industrial colleges, academies and model schools, under the provisions of chapter fifteenth of the Consolidated Statutes for Lower Canada, or any other law that may be passed concerning superior education, shall in future be distributed between the totality of the Roman Catholic and of the Protestant Institutions respectively, in the relative proportion of the respective the relative proportion of the respective Roman Catholic and Protestant popula tions of the Province according to the then last census.

9. From and after the time of the pass.

ing of the Order in Council for the divi-sion of the Council of Public Instruction as provided by the 6th Section of this Act the grants to the Normal schools and all other grants whatsoever for edu-cational purposes shall be divided between the Roman Catholics and Protestants respectively, in proportion to the Roman Catholic and Protestant pop-ulations of the Province at the then last census, but the sums to be paid to the common schools shall continue to be apportioned and distributed in accordnce with chapter fifteen in the Consoli dated Statutes for Lower Canada.

13. Any non-resident proprietor may declare in writing to the School Com-missioners and to the Trustees of dis-sentient schools his intention of dividing his taxes between the schools of the m jority and those of the minority, and in that case the School Commissioners in that case the School Commissioners shall continue to levy and receive such taxes, and shall pay over to the trustees of the dissentient schools such part and proportion thereof as directed by the said proprietor.

14 Whenever the School Trustees of

14. Whenever the School Trustees of the minority in two adjoining municipalities shall be able to support a school in each municipality, it shall be lawful for them to unite and to establish and maintain under their joint management, a school which shall be situated as near a school which shall be situated as hear the limits of both municipalities as possible so as to be accessible to both; said Trustees shall jointly report their proceedings to the Minister of Public Instruction or to the Superintendent of Education for the time being, as the case may be, who shall remit the share of the common school grant to the Secretary Treasurer, whose name shall

appear first on the return.
Whenever there shall be no dissentient school in a municipality, it shall be lawful for any resident head of a family professing the religious faith of the minority in the said municipality and having

to be seen, I will, My Lord, by your kind leave, and the leave of those of my readers, already satisfied with the justice of our position, cite from an act passed at the last session of the legislature of Quebec, in regard of the public instruction in the town of Richmond, a corporation in the Eastern townships of mixed population. We call our reader's earnest attention to the provision of this Act:

1. Hereafter there shall be, in the town of Richmond two boards of School Commissioners, and each of such board shall be composed of five commissioners, and shall be, under its own name, a body

and shall be under its own hame, a body politic and corporate, with all the powers and privileges of corporations. 2. One of such boards shall be The Board of Eoman Catholic School Commissioners of the town of Richmond and the members thereof shall be Cath-

and the members thereof shall be Catholics.

3. The members of each of such Boards shall be elected by proprietors of real estate, entered on the town assessment roll, and by tenants who agree with their landlords to pay the tax levied under this act sufficient to entitle them to vote at municipal elections in the town.

4. The members of the Roman Cathona

4 The members of the Roman Catho-lic Board shall be elected by Roman Catholic proprietors, and Roman Catho-lic tenants, described in section three, and those of the Protestant Board, by Protestant proprietors and Protestant tenants, described in section three. 7. The annual grant of the government

7. The annual grant of the government of this Province, for the support of schools in the town of Richmond shall be divided between the two Boards of School Commissioners, in proportion to the Roman Catholic and Protestant population of the town, according to the then last census.

8. The two Boards of commissioners

may, from time to time, meet together and agree with respect to the establish-ing or altering the amount of the tax to be levied on the taxable real estate of the town for such purposes; provided that such tax be not in any case less than two mills or more than five mills in the dollar.

11. It shall be the duty of the council

of the town of Richmond to cause to be levied, by its secretary treasurer, upon the taxable real estate of the municipality, the tax which shall have been determined by the two Boards of Commissioners, or that of three mills in the dollar, if such Boards have not agreed as the amount.

on the amount, 12. Such tax shall be known as "the school tax." It may be levied and re-covered at the same time as the other covered at the same time as the other taxes of the town, and shall further, for the purpose of the collection thereof, be deemed to be a municipal tax of the town; provided always that the corporations and companies, which may have been or which shall be exempted from municipal taxes by by law of the town council, shall nevertheless be liable for the school tax.

13. Real estate, belonging to religious,

13. Real estate, belonging to rengious, charitable or educational institutions or corporations, and occupied by them for the objects for which they were established and not solely possessed for the purpose of deriving a revenue therefrom shall be exempt from the school tax,

17. The said roll shall be divided into

17. The said foil shail be divided into four district panels.

Panel number one shall comprise the taxable real estate, belonging:—

1. To corporations or incorporated companies subject to taxation under this

act:

2. To persons professing neither the Catholic or Protestant religion, Jews or whose religion is unknown, or again, when the father and mother are of a different religious belief;
3. Lastly, properly belonging, partially

3. Lastly, properly belonging, partially or jointly to persons or partnerships, some of whome profess the Roman Catheolic and others the Protestant faith; Panel number four shall comprise all real estate exempt from taxation, to wit: (a) All lands and properties, belonging to Her Majesty, her heirs and successors occupied by any public body or department or by any person in charge thereof for the service of Her Majesty, her heirs and successors; and successors;
(b) All Provincial property and build-

ings;
(c) All places used for public worship, parsonage houses and the dependencies thereof, and all cemeteries;
(d) All public school houses and the grounds on which they are built, provided

the area thereof does not exceed one arpent.
(e). All educational establishments or institutions, as well as the ground on which they are built, provided the area

of the same does not exceed two arpents.

(f) All buildings, grounds or properties occupied or possessed by hospitals or other charitable institutions, provided the area does not exceed three arpents.
18. Property, possessed for revenue

purposes by religious, charitable or edu-cational institutions or corporations, shall be entered on panel number one, or panel number two, according to the religious denomination to which such institutions or corporations belong, or according to the declarations made by them to that end. If the religious denomination be not known, and if no declaration is made, such property shall be entered on panel number three.