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In order to make room for the following important meeting of the Catholics of Kingston, we are obliged to hold over our "Tale" until next week.

THE GREAT CATHOLIC MEETING IN KINGSTON.

A FULL REPORT OF THE PROCEEDINGS.

(From the Kingston Whig.)

On Friday evening, 3rd instant, the largest and most influential Roman Catholic meeting ever held in this city took place. It was called by advertisement, and large posters placarded over the city. It was known for several days previous that such a meeting was to be held, but until Friday it was not certain what was the object of the meeting. At eight o'clock the Very Rev. Angus McDonnell, senior Vicar-General of the Diocese, entered the room, and was received with loud cheers and every manifestation of respect, every person rising as the venerable ecclesiastic approached the entrance. The Very Reverend gentleman seemed deeply affected at this manifestation of the respect and esteem of the Catholic people of Kingston for him.

Upon motion of Mr. J. O'Reilly, Q.C., the Vicar-General was moved to the Chair, and Mr. Daniel Macarow, Barrister-at-Law, was requested to act as Secretary.

The Vicar-General, upon taking the chair, said that the object of the present meeting was to consider the defects in the present Separate School Law, and the best means of remedying them. It was not his intention to delay them long by enumerating their grievances, the gentlemen in whose hands the several resolutions to be proposed are placed would do that. He merely wished to state to them that the immediate reason of our meeting now was, because we, Catholics, believe that previous to any change in the constitution, the rights and privileges of the minorities in both provinces should be secured by legislative enactment. His belief was also shared by the Protestant minority of Lower Canada, who, although already possessing greater privileges than Catholics enjoy in Upper Canada, are endeavoring to have a bill introduced which will confer upon them still greater advantages. It gave him great pleasure to find that the Protestants of Lower Canada have taken the initiative in agitating this question, (hear, hear), and he hoped they would be successful. The Catholics are by no means selfish; but what they are willing to give to others, surely they are right in demanding for themselves. (Cheers.) Catholics never believed that the last Separate School Bill provided for their wants or gave them equal justice, and therefore could never accept it as a finality. (Loud cheers.) He was prepared to receive any resolutions, and bear any remarks that gentlemen may have to make on this important subject.

The first Resolution was moved by Mr. James O'Reilly, Q.C., seconded by Mr. Thomas Baker.

"That the existing School Law in Upper Canada is inadequate to the wants and purposes of Roman Catholics, and does not secure to them in the establishment and maintenance of their schools those rights which, as members of a free community, they are justly entitled to possess."

In moving the resolution, Mr. O'Reilly said he was glad to see the Very Rev. the Vicar-General in the chair. He was always to be found at his post whenever his presence was required in aid of any movement having for its object the advancement of Catholic interests or the maintaining of Catholic rights and privileges (cheers.) He (Mr. O'Reilly) knew that the venerable Vicar-General had travelled a considerable distance in order to be present at this meeting, and to give his hearty support to the present movement, which, to borrow the language of the resolution just read, had for its object the obtaining for the Roman Catholics in Upper Canada to the establishment and maintenance of their schools, those rights which, as members of a free community, they were entitled to possess (cheers.) The rights for which Catholics contended were freedom of education and the liberty of applying taxes imposed upon them for educational purposes to the support of Catholic schools. He was pleased to find so large an attendance of the rate-payers of the city present, the wealth and intelligence of the Catholics of Kingston being fully represented. It was of great importance in the present crisis of our affairs, that so large and enthusiastic a meeting should be held, for it proved conclusively the interest taken by Catholics in the cause of Separate Schools and freedom of education. It was a pleasure to him to think that questions of this character could be discussed calmly and deliberately, as it became them as freemen to do. The time was opportune, for the storms

that clouded the political horizon of Canada had subsided. At the present time men's minds were not unduly prejudiced or excited as in days gone by, when treating of questions affecting Catholic rights and interests. The people's representatives in Parliament are therefore less trammelled and more inclined to listen to reason and be guided by the dictates of justice (hear, hear.) The law affecting the establishment of Catholic schools has frequently engaged the attention of our Legislature within the last fifteen years. Several bills have been brought before Parliament relative to Catholic Separate Schools. Theoretically the principle has been affirmed over and over again of the rights of Catholics to freedom of education, but the law has been always so framed as to obstruct the practical working of the system. The last of these Separate School Bills became law in 1863. The title to the Act considering the advantages supposed to be secured to Roman Catholics by it is an anomaly. It is entitled, "An Act to restore to Roman Catholics in Upper Canada certain rights in respect to Separate Schools." He had carefully perused the Act, but failed to discover in it the rights alleged to be restored to Roman Catholics. On the contrary, he found that this much-vaunted School Act curtailed privileges heretofore enjoyed by Roman Catholics, and that the title was a sham, a delusion (cheers.) Previous to the passing of this Act the power existed of establishing Separate Schools in any common School Section in Upper Canada, the limits of the Roman Catholic School Section being identical with those of the common schools, no matter how large or extended the common School Section might be. By the 19th clause of the Act of 1863 Catholics residing over three miles, in a direct line, from the Catholic Separate School, although within the boundaries of the common School Section, and supporters of the Separate Schools within that section, were liable to be taxed for the support of common Schools [hear.] And if the Separate School happened to be near the boundary of the common School Section, the effect would be to cut off nearly one-half of the supporters from the Separate School. True, the privilege is granted of uniting two Separate School Sections in adjoining municipalities; but the benefit that the traaser intended by this clause to confer was destroyed by the nineteenth clause or the three mile, in a direct line, arrangement [hear, hear.] In Upper Canada Townships and common School Sections, as a rule, are laid out in straight lines. A radius in a circle of three miles from the School House is the extent of the privilege given by this Act for supporters of a Separate School to reside in who desired to be relieved from the payment of a common School tax. All outside the circle, although within the boundaries of the common School section, are lost to the separate school, and belong to the common school. The most favorite way it could be managed would still leave property in the angles unavailable for separate school purposes, unless the extreme points of the angles were within a distance of three miles, in a direct line, from the school house [hear.] In order to embrace the whole of the property within any municipality, the limits should be defined by lines and not by circles. Permission is given to school sections to unite, but what advantage does this afford to the property of Catholics in the united sections outside the radius of three miles is taxed for the support of common schools? [hear.] He failed to see the rights alleged to be restored to Roman Catholic separate schools by this Act, and which Catholics have been asked to receive as a final Act of Separate school legislation. If they (the Catholics) were met by the assertion that they had accepted the Act of 1863 as a finality, the answer was plain—they had not—[cheers.]—because it did not restore any substantial right which Catholics formerly possessed, but, on the contrary, it curtailed one of their most valuable privileges—the right of extending the boundaries of their separate school sections to the extent of those of the common school—[hear, hear, and cheers.] But there was other objections in the existing bill, grievances which ought to be redressed. For instance, Roman Catholics having property in school sections where they did not reside, were taxed for the support of common schools, although supporters of a separate school in their own school section. He (Mr. O'Reilly) considered this a great hardship. The law should be amended; it is unfair and contrary to the true spirit of liberty, both civil and religious, to force men to contribute to the support of schools to which they are from conscientious convictions opposed, and which they believe are calculated to endanger, if not destroy, the faith of the Catholic children frequenting them [loud cheers.] The school law of Lower Canada was more liberal to the Protestant minority of that section of the Province. There—in Lower Canada—Protestants can establish, in any of the Municipalities, dissentient schools, and are not confined to the school sec-

tion fixed by the majority, as is the Catholic minority of Upper Canada. There is no three miles limit there. They [the Protestants of Lower Canada] are free to define the boundaries of their school districts within the Municipality We are not. [Hear, hear.] The property of Catholic non-residents in Upper Canada is taxed for the support of common schools, schools which in the great majority of cases are purely Protestant. In Lower Canada the property of non-resident Protestants is taxed solely for the support of their own schools. The injustice does not exist there as it does here. In Lower Canada the sacred demesne of conscience is not invaded; men are not coerced to act contrary to their religious convictions [loud cheers.] There is one great advantage which, by the Lower Canada school law, the Protestants have, and which the Catholics of Upper Canada do not possess; it is a Normal school endowed by government for the training of their School teachers. They [the minority of Lower Canada] are not content with this, but have demanded a Separate Council of Public Instruction, a Chief Superintendent of Education of their own, in direct communication with the government; the endowment of their Colleges as Provincial Institutions, separate from any provision that may be made for common schools; the endowment of the Protestant University of McGill, and above all they [the minority of Lower Canada] stoutly contend for the principle that no Protestant should be taxed for the support of Catholic schools [cheers.] Therefore, why should not the Catholic minority of Upper Canada have the courage of our Protestant fellow subjects of Lower Canada, and demand that the educational institutions of the minorities of both Upper and Lower Canada be placed upon an equal footing. [Enthusiastic cheering.] The principle is a just one. It is fair. We ask no more, and we will not be satisfied with less. [Continued cheering.] The dread felt by our friends of the minority in Lower Canada is, that when the Confederation of the Provinces takes place, they will be swamped by the Catholic minority, and therefore desire to be protected by Constitutional enactment. They may be right, and if they are, why should not our rights and privileges be also protected by Constitutional enactment? [Hear, hear, and cries of yes.] If the concessions sought by our Protestant friends are granted, upon every principle of justice like concessions should be made to us [cheers.] We may be told that the common school systems of both sections of the Province are not the same; that in the schools of Lower Canada, secular and religious instructions are united, in Upper Canada the principle of non-sectarianism is carried out, and therefore the Roman Catholics might safely send their children to the common schools. Here lies the whole difficulty. The Roman Catholic conscientiously believes that secular and religious instruction should be united, and that secular education without religious training is dangerous to faith and morals. The common schools of Upper Canada are called non-sectarian, but they are in fact in every essential Protestant schools. The teachers [generally] are Protestant, the books are Protestant, the ideas engrained on the mind of youth are Protestant, at any rate they are ideas calculated to bias the mind of the Catholic child and lessen its respect for the religion of its parents. Who then is the proper judge of what is the best for the child of the Catholic parent? The parent, the child's natural protector, or the Protestant Legislator, whose ideas of education are altogether secular? The difficulty is at once solved by the application of the principles of civil and religious liberty, the birthright of every British subject, that the rights of the parent over the child must prevail [loud cheers.] In England education is left free, the rights of the poorest are respected, and education flourishes. In the neighboring State of New York the law is compulsory, the rights of the parent over the child are invaded, State-Schoolism prevails, the consequence is that over 300,000 children of school age in that State attend no school, and are left to be brought up in ignorance [hear, hear.] It has been charged against the Catholic clergy that they are opposed to the education of the masses, their interest being to keep the people in ignorance. His [Mr. O'Reilly's] experience had taught him to believe the contrary, that the Catholic clergy have ever been in the vanguard of popular education. And in Canada to-day the Bishops and Priests are making extraordinary exertions to secure for the Catholics of this country, not only the rudiments of an ordinary English education, but to establishing Classical schools and colleges where the highest branches of learning may be imparted to the youth of the country. The people have seconded, and will continue to second them in their noble efforts. [Hear, and cheers.] In Lower Canada our Protestant friends have McGill University, for which they ask a permanent endowment from the State. In Upper Canada the Catholics have no University. But, in view

of the Confederation of the Provinces, and that the minorities of both Upper and Lower Canada may be placed upon an equal footing, we, the minority of Upper Canada, should also have a University, alike endowed by the State. All the Catholics of Upper Canada ask is, that the same rights, the same privileges, secured by the Constitution, should be enjoyed by both minorities. We want no more, and we would be unworthy of the name of men if we would accept of less without protesting against a wrong so flagrant [loud and prolonged cheering, amid which the learned gentleman resumed his seat.] Mr. Thomas Baker, in seconding the resolution, said he was never satisfied with the Separate School Law. Those who generally introduced the different measures affecting the education of the Catholic youth of Upper Canada intended well enough, but in Committee the Bills were so mutilated as to destroy any advantages which were intended to be bestowed here. The Bill as introduced by Mr. Richard Scott was a good one, but a rider was tacked on in Committee, the objectionable 13th clause, which ruined the measure. The injustice of taxing non-resident Catholics in common school sections for the support of common schools was an injustice which he hoped to see rectified. Without these two amendments our Separate School Law was of little value to us [cheers.]

The second resolution was moved by Mr. James Hartly, and seconded by Mr. Macarow.

"That in view of the Confederation of the British American provinces, it is the declared intention of the Government to protect the rights and privileges of the minorities in Upper and Lower Canada, in the maintenance and endowment of Denominational Schools by Legislature enactment. It is therefore the opinion of this meeting that the Catholic minority of Upper Canada should secure for their children freedom of education, and that they should, like their fellow subjects, the Protestants in Lower Canada, seek to obtain the sanction of the authorities to such a school law as will secure them civil and religious privileges, and place the Educational institutions of both minorities upon an equal footing."

Mr. James Hartly, in moving the second resolution, said that it gave him great pleasure to move this resolution, because it enunciated a doctrine to which he heartily subscribed, and which he was prepared to go any constitutional length to maintain. It was the doctrine of civil and religious liberty. [Cheers.] The practical application of that principle was, the right of Catholics to have their own schools free and untrammelled by the state. All they asked for themselves they were prepared fully and freely to accord to others. [Cheers.]

Mr. Macarow said, it gave him much pleasure to second this resolution, every sentiment of which he fully endorsed. The Catholics of Upper Canada wanted nothing but what they were prepared to grant to the Protestants of Lower Canada. Freedom of education was dear to every lover of civil and religious liberty, and this freedom of education should be guaranteed to the Catholic minority of Upper Canada, in the new constitution about to be formed. The establishment of a Roman Catholic University in Upper Canada, properly endowed, he considered of the very first importance—a University where Catholic young men, who had undergone the necessary training and examination, might receive degrees. The Protestants of Lower Canada possessed this advantage, and he saw no reason why a similar privilege should not be granted to the Roman Catholics of the Upper Province. He had seen with pleasure the action taken by the Protestants of Lower Canada in this matter. He cordially approved of that action, and hoped the Roman Catholics of Upper Canada would imitate their good example. The present Separate School Law was defective in many important particulars, as had been pointed out by the learned gentleman who had first addressed them, and ought to be amended. While he admitted that the Common Schools system of education was a very admirable system in itself, it wanted that great element which he and every Roman Catholic considered of the greatest importance—the element of religious instruction. (Cheers.) The Catholics of Upper Canada also wanted a Chief Superintendent of Education, communicating directly with the Government. It was necessary for the proper and effectual working of the School Law. A Normal School for the proper training of competent teachers was also required. To train the teacher, to make him competent for the onerous and responsible duties of his after life—was of paramount importance—(applause.) He felt assured that every liberal Protestant of the city would respect and endorse the action taken by this meeting. They had met to discuss this great educational question in a fair and impartial spirit, to lay what they considered their grievances in a fair and constitutional manner before the representatives of the country, and to ask

from them a sufficient guarantee for their educational rights. It was a duty they owed to themselves and to their children to maintain and perpetuate freedom of education—(Loud cheers.)

The third Resolution was moved by Mr. P. Brown, seconded by Councilman Brophy.

"That the property of Roman Catholics should not be taxed for the support of schools to which they do not feel, from conscientious convictions, at liberty to send their children, and therefore the Catholic holders of property in the different municipalities in Upper Canada should pay their taxes to such separate school or schools as they may designate, whether residents of the municipality or not, and that the taxes payable by incorporated companies or public bodies composed of Catholic and Protestant shareholders, should be divided in the same proportion as the Government grant to schools."

Mr. Brown said he moved the resolution with pleasure, for he always felt that it was a grievance that the Catholic rate payers of Upper Canada should not be permitted to designate the schools to which their taxes were to be paid; but in the majority of instances, in Upper Canada, these taxes went to the support of schools to which they were conscientiously opposed. (Hear, hear.) He was glad that the present movement commenced so auspiciously, and he, for one, would never be satisfied until the object of the present meeting was accomplished. [Loud cheers.]

The fourth Resolution was moved by Dr. Sullivan, seconded by Mr. W. Hartly.

"That the meeting are of opinion that a Normal School should be established and endowed by the Government, distinct from the present Normal School at Toronto, for the training and instruction of Roman Catholic school teachers; and that fully to secure the efficient working of the Separate Schools a Catholic Council of Public Instruction should be established, and a Catholic Superintendent of Education be appointed, to be in direct communication with the Government."

Dr. Sullivan said that the pleasing duty of moving one of the resolutions had been entrusted to him. The importance of this meeting far exceeds that of any other which he had ever attended, and from which, if successful in attaining the end it has in view, would confer immense benefit on the Catholics of Upper Canada. The gentlemen who had moved the first resolution, in an able manner had given you a clear idea of our wants and disabilities under the present law, and portrayed the grievances which we labor under and desire to have redressed. For one of these grievances the resolution which he had the honor to move points out a remedy. Of the necessity of Normal Schools there can be no doubt. To educate the people well, they must be supplied with duly qualified teachers, men who have been properly trained for the high and responsible duties they are called on to fulfil. The teacher of a Primary School, especially, requires the possession of no ordinary acquirements. It is to his care the mind in its unformed, undeveloped state is entrusted; to him belongs the duty of moulding it whilst in its most plastic condition, and it ever after retains the impressions then made upon it. The countries which have made the greatest advance and have been the most successful in educating the people, are those that were the first to make extensive provision for Normal Schools. (Hear, hear.) If we had at our disposal a sufficient number of these estimable and disinterested men, the Christian Brothers, we should have no necessity for such an institution. (Hear, hear.) But their numbers are not at all equal to the demand upon them.—Their services are so much sought after that they can furnish but comparatively a small number of the corps of teachers required by the Separate Schools of Upper Canada. There are two Normal Schools in Lower Canada, the Protestants having one specially under their direction. It is not asking too much that the same privilege be accorded to us. (Hear, hear, and cheers.) The resolution demands that provision be made for a Board of Public Instruction, having power to fix the qualification required of teachers, select text books and regulate the system of teaching. The Board it is to be presumed, would be composed of men possessing the confidence of their coreligionists by reason of their integrity and ability. It also asks the appointment of a Catholic Superintendent of Education. It is to be regretted that hitherto so much indifference has been exhibited by us, more particularly in the country districts, to our educational interests, which are of such vital importance, and which ought to concern us more than any other question. In this matter Catholics might take example from their Protestant fellow-citizens. Some time since they, with the most praiseworthy spirit, endeavored to connect as closely as possible their Schools, and thus render their action more harmonious and efficient. They have first the Common Schools, which appear to be in a most admirable condi-