

# A RETROSPECT

First Catholic Diocese of Upper Canada  
and the Evolution of the Catholic  
Separate School System.



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*"Whatever withdraws us from the power of our senses,  
whatever makes the past, the distant or the future  
predominate over the present, advances us in the  
dignity of thinking beings."*—DR. JOHNSON.

## CONTENTS

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Short account of the Emigration from the Highlands of Scotland to North America; and the establishment of Catholic Diocese of Upper Canada.

Addresses by Bishop Macdonell to the People of Stormont, the Parish of St. Andrews, and to the People of Upper Canada.

Farewell Dinner to Bishop Macdonell at Kingston, 1839.

Letters Written and Received by Bishop Macdonell.

The Bishop's Last Visit to England, His Illness and Death.

Laying Foundation in Upper Canada for Catholic Separate Schools.

Evolution of Separate Schools in Upper Canada up to Confederation.

Letter from Very Rev. Geo. Corbet, V.G., to the Archbishop of Kingston.

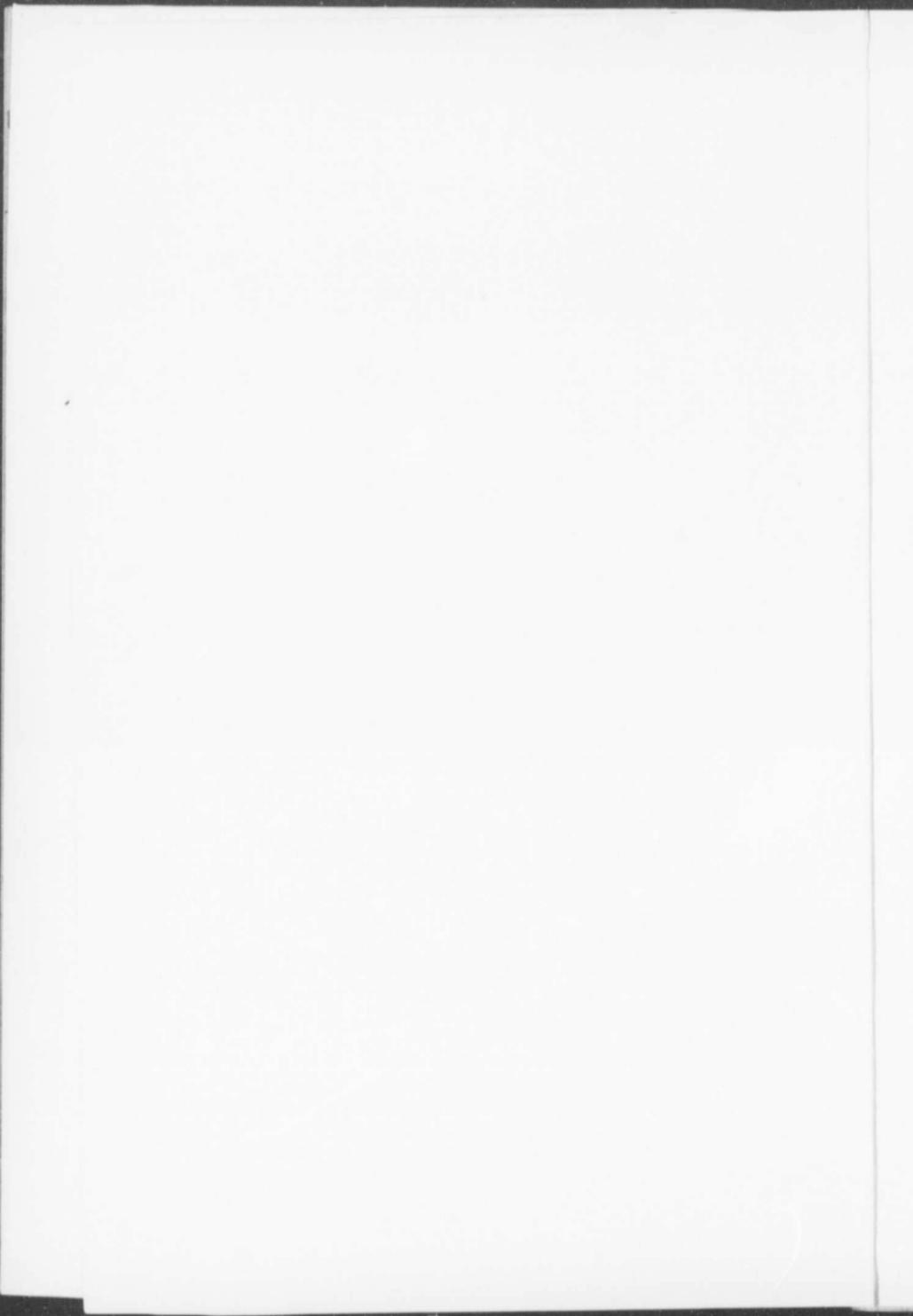
An Encyclical Letter by His Holiness Pope Benedict XV.

Pastoral Letter from the Bishops of Ontario.

Index.



THE RT. REV. AND HON. ALEXANDER MACDONELL  
First Bishop of Upper Canada



## PREFACE

Some weeks ago Miss Catherine Macdonell, daughter of deceased Duncan Allan Macdonell, brought me a pamphlet which she had found amongst her father's books, and which had been published by the Kingston Whig in the summer of 1839—a few weeks before the departure of Bishop Macdonell for Europe, where on January 14th, 1840, he died in Dumfries, Scotland.

Much of the pamphlet was composed by himself. It has been long out of print, and I give it to the public, hoping that it will be interesting reading for them. It may also be an incentive to some one who has the ability to write a history of the founding of the Catholic Church in Upper Canada, with which the name of Bishop Macdonell is inseparably associated.

Bishop Macdonell's bringing up was like that of the other inhabitants of Glengarry, Invernesshire. A parishioner of mine in St. Andrews, now deceased thirty-five years, Alexander Macdonell (Phicaillen) told me that, when a young boy, his parents dwelt in the same humble cottage long after Bishop Macdonell's family had left it. The Bishop thus had an intimate knowledge of their condition; he knew and tasted somewhat of their hardships. This cottage was about nine miles from Glengarry Castle—"Castle dubh."

He had a marked dislike for lawlessness. When in the Scots College, Paris, he and other inmates were disturbed by the revolutionary rabble. He there observed the first effects of the French Revolution, which, a few years later, brought wreck and ruin in its train. Hence we find him a staunch supporter of law and order, in his long and useful career. From his first years as a young priest in Badenoch, when at the age of twenty-seven he put his foot on the threshold of his life-long labor, to the age of eighty years, his aim was to uplift the moral and social condition of his fellow-men. I read a letter written by him from Badenoch in 1793 to a Mr. Macdonell in Upper Canada. He advised Mr. Macdonell to caution his fellow-men against allowing anyone to assume the position of "Laird" over them in their adopted country.

He had an intense perception for the spiritual and corporal needs of his fellow-man, and a great charity and fortitude for redressing them. It was his pity and untiring zeal which impelled him to go to the rescue of his countrymen of the Highlands and Islands where they had been left homeless

and destitute, because of the greed of their Lairds, and found employment for them in the city of Glasgow and other localities and attended to their spiritual wants. Some of his deeds as a Catholic priest are admirable. Catholics who entered the army were subjected to an oath odious to their convictions. To have undertaken to have them released from such an oath and with success, to have conceived and realized the formation of a Catholic Highland regiment—the first since the Reformation—prepared to serve wherever British defence or expeditionary needs required; to have had himself appointed Catholic chaplain contrary to existing laws thirty-five years before emancipation, were in themselves astounding achievements.

Another of the chaplain's achievements was the stand he took after the Irish Rebellion, when the Government newspapers indulged in severe aspersions on the Irish Catholics, after a Bill, which had been brought up in the Irish Parliament, had miscarried. At a meeting of some of the Catholic bishops and laymen they came to a favorable view of the Government's proposals, and authorized the chaplain to impart their views to the ministry in London. This he did in an interview with the Hon. Henry Dundas, who, however, considered the information incorrect. Castlereigh had reported that the purpose of the Catholic meeting in Dublin was to counteract the measures of the Government. The chaplain, Rev. Alexander Macdonell, lost no time in producing proof from Lord Kenmare that the information he had produced was correct. He then threatened to have the truth published in the Opposition papers if the Government journals failed to retract their false aspersions on the Catholics. This they reluctantly did.

Again when Upper Canada was considered all but lost to the British Crown, the chaplain prevailed on the Prime Minister, the Hon. Henry Addington, and his government to encourage emigration, assuring them that the most effective means of rendering permanent the British hold on Upper Canada was to encourage Scotch Highlanders and Irish Catholics to emigrate thither. These with his many grand achievements subsequently effected in Canada compare favorably with those of the highest Ecclesiastics of the nineteenth century. Dr. Cleary, of Kingston, an eminent prelate, writing of Bishop Macdonell and his wonderful career in Canada, said: "This profoundly touched the hearts of the Foreign Office in London and of the Governor-General's citadel in Quebec; so much so that in token of high appreciation he received from the King a pension for life, which was afterwards doubled and then quadrupled and made hereditary in perpetuity to his successors in office after he had become Bishop of Kingston."

In view of the general opinion prevailing that the letters and writings of Bishop Macdonell have been lost, I am able to state that there is abundance of papers and letters in manuscript of all kinds in the cathedral archives in Kingston. I have chosen a few copies of these letters to show his style and the variety of his correspondence and enterprises. There are fully two thousand foolscap pages in the archives mentioned, and His Grace Archbishop Spratt has expressed his willingness to allow me access to them. I shall very willingly help a capable person by collecting matter for the history of the founding of the early church in Upper Canada, with the life of Bishop Macdonell. I think a life of his would be inspiring and educating for ecclesiastics and laymen. His fortitude, passive and active, was admirable; his patient endurance would win the hardest heart, while his unflinching determination for the cause of right compels the admiration of even his opponents.

In his new field of labor in Upper Canada his influence was unequalled and all the while he was the zealous, untiring missionary. I have heard from those among whom he labored, that the kind, encouraging and sympathetic word would come when needed, and sometimes the stern rebuke. Surprising, one day, a few Highland would-be pugilists, he put them to shame by pointing to a furious animal, saying: "Ha taraibh air taibh araide a bheireah buaidh airbh le ceile." Bishop O'Brien of Kingston sometimes related to me how he often heard the Catholics of the missionary Bishop's day say: "He would come carrying his vestments on his back and for several days a house became his cathedral, where young and old received the Sacraments to their great joy. Bishop Jamot of Seperta related how he had heard the older inhabitants of Northern Ontario, some of them Indians at Fort William, speak of his untiring labors among them.

GEORGE CORBET, V.G.

St. Columbans, Cornwall, Ont.

## BRITISH WHIG PAMPHLET

*Short Account of the Emigration from the Highlands of Scotland to North America; and the Establishment of the Catholic Diocese of Upper Canada*

WITH AN APPENDIX

1839.

Kingston, Upper Canada.

It was in the year 1772, that the first Emigration from the Highlands of Scotland to North America took place, from the estates of Lord Macdonald, in the Isle of Skey, and of Lord Seaforth; from Kintail and Loch Broom. These Emigrants went to South Carolina—they were all Protestants. In the year 1773, Macdonald, of Clanranald, began to display some hostile feeling against Catholics. His factor, John Macdonald, of Glen Aladale, who was a Catholic himself, wishing to relieve the Tenants of Clanranald from the hard usage they experienced from their Landlord, sold his property in order to assist them to emigrate, and took a ship load of them to Prince Edward's Island, then called St. John's Island. But not meeting with proper encouragement, many of these Emigrants removed to Acadia, on the main land of Nova Scotia, where they remained, until the breaking out of the Revolutionary War in 1774. The whole of them, that is to say all capable of bearing arms, then joined the Royal Standard; some under Captain Macdonald himself, and others under Major Small, and were called the 84th Regiment. This corps was formed with the addition of another body of Highlanders, under General McLean.

In the year 1773 another large party of Highlanders emigrated from Glengarry and Knoidart, at the invitation of the celebrated Sir William Johnston, to the then British province of New York, and settled in the bush of Sir William, on the borders of the Mohawk River. When the Revolutionary War broke out, the Americans tried every means to detain them in the country. When they found that entreaties, persuasions, threats and coaxing were of no avail, they arrested several of the influential men, and confined them in prison; but they contrived to effect their own release, and under the guidance and command of Sir John Johnston, son to Sir William, fought their way to the banks of the St. Lawrence. During this expedition they suffered incredible hardships, both by hunger and fatigue; living chiefly upon the flesh of their horses and dogs, and when that failed them upon the roots of the Forest. On

their arrival in Canada they were formed into a corps under Sir John Johnston, and called "The Royal Emigrants," and their services in the field contributed in a great degree to the preservation of the Canadas. At the conclusion of the War, as a reward for their services, and in compensation for their losses, lands were granted them in Upper Canada, and they located themselves, some on the Niagara frontier; some on the Bay of Quinte; some on the shores of the St. Lawrence, in what is now called the Johnstown District; and others in the Eastern District, in those counties now known by the names of Glengarry and Stormont, the former of which was so called, in compliment to the Emigrants from Glengarry, in Scotland.

Many of the friends and connexions in Scotland of these Emigrants, especially of those settled in Glengarry, hearing cheerful tidings from Canada, and suffering from the same causes that induced the former to quit their homes, began to join them in numbers. To such an extent did the emigration proceed, that the Highland Lairds began to be alarmed at the idea of the Highlands being depopulated; so much so indeed, that they procured an Act of Parliament to be passed, restricting emigration by oppressive and vexatious regulations, and obtained ships of War to guard the harbors and lochs of the Highlands, to board Emigrant vessels, and to press into the Naval Service every able bodied man found on board. By the regulations of this Act, no man could emigrate to North America with a wife and three children, even below the age of five years, unless at an expense of nearly fifty pounds, and the cost of transportation of the rest of his family in like proportion. As American ships carrying out Emigrants were not subjected to any of these severe regulations, the natural consequence was, that intended Emigrants to Canada and other British Provinces made choice of those vessels, and emigrated to the United States instead, so that the tide of emigration set in towards that country, to which more or less it has always since flowed. Another consequence resulting out of the first, was, that in the war of 1812, between Great Britain and the United States, the ranks of the enemy were filled with Highlanders and their children, who left home under the irritation of mind, arising from the oppression of their landlords in racking their rents, and from the illiberality of the Government, in throwing unjust impediments in the way of obtaining relief, by joining their friends in Canada.

A few years previous to the year 1790 a system was introduced into the Highlands of Scotland, converting small agricultural farms into large Sheep Walks, thereby dispossessing small tenants. The landlords found that south country shep-

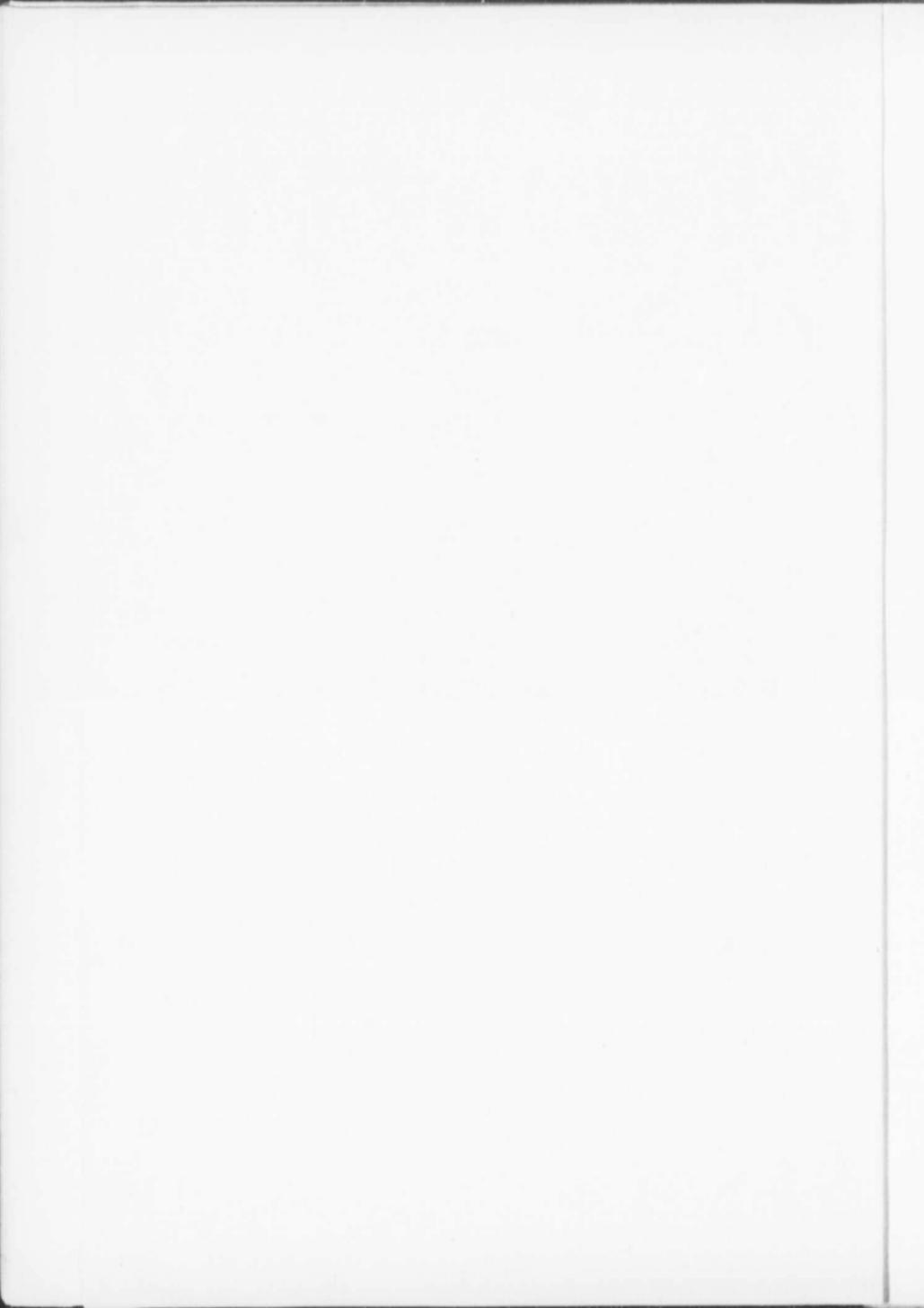
herds with large capital were able to give much larger rents than small tenants. The consequence was, that a large proportion of the tenants throughout the Highlands were ejected from their farms, and they and their families reduced to the greatest distress, as the restrictions of the Emigration Act prevented them from emigrating to the Colonies. In May, 1792, the Right Reverend Alexander Macdonell, Catholic Bishop of Upper Canada, then a Missionary Priest in the Braes of Badenoch, Invernesshire, understanding that a great many laborers were wanting in the manufactories of Glasgow and the neighbouring Counties, travelled down to Glasgow, and waited upon the Manufacturers of that city, to procure employment for the dispossessed Highlanders; and on informing the Manufacturers, that the greater portion of these people were Catholics, those gentlemen promised every protection and encouragement to such as would come down to their works. But as the excitement caused in the year 1780 by Lord George Gordon and his enthusiasts, when the Catholic Chapel and the Priest's House in Glasgow were burnt by a riotous mob, had not yet subsided, the Manufacturers were apprehensive that some annoyance might be offered to the Catholic labourers. When Mr. Macdonell\* stated the necessity of a Clergyman's accompanying these men, to afford them the exercises and consolations of their religion, they assured him that every countenance in their power would be given to such Clergyman; but as the Penal Laws against the Catholic Priests, were yet in existence, they could not insure or guarantee protection to him. Mr. Macdonell, however, declared his willingness to accompany the Highlanders, and take his chance of the Penal Laws. The Catholic labourers to the number of between 700 and 800 souls, accordingly came down from the Highlands and gave every possible satisfaction to their employers, during the following two years they remained in their service.

It was about this time, that French Revolutionary principles began to make very rapid progress among the men of all denominations employed in the Manufactories; and the troubles in France, Holland and other parts of the Continent having caused a stagnation in the exports of British Manufactories of all kinds, a general failure among the Cotton Manufacturers of Glasgow was the consequence, who were thus compelled to dismiss the greater part of their hands, Catholics as well as others. The men thus thrown out of employment were obliged by necessity to enlist in the several New Corps then raising for the defence of the country.

\*For many years after the so-called Reformation under the Penal Laws Catholic priests were styled "Mr."



ST. RAPHAELS CHURCH  
Glengarry



Mr. Macdonell, finding the Catholics under his charge obliged to enlist into these Corps, and compelled, according to the then universal practice, to declare themselves Protestants, conceived the idea of embodying them into one corps as a Catholic regiment; and with this view, was instrumental in procuring a meeting of the Catholic gentlemen of the Highlands, who drew up a Loyal Address to His Majesty, with an offer to raise a Catholic Regiment, under the Command of Young Macdonell of Glengarry. Mr. Macdonell, together with John Fletcher, Esq. of Dunans, were sent to London with the Address and the offer to raise the regiment. Several of the Fencible Corps which had been raised in Scotland, having refused to march out of that country, even to England, Messrs. Macdonell and Fletcher offered on the part of the proposed regiment, to serve in any part of His Majesty's dominions, where their services might be required. The Rt. Hon'ble Henry Dundas, then Secretary at War, approving of the idea of thus extending the services of Fencible Corps, procured a Letter of Service for the First Glengarry Regiment, to be under the command of Alexander Macdonell, Esq., of Glengarry, to serve in any part of Great Britain & Ireland, and in the Isles of Guernsey, Jersey, &c., and Mr. Macdonell was appointed Chaplain to the Regiment, being the first Catholic Corps raised in the British Dominions since the Reformation. The recruiting for the regiment was finished in a few months, including all the unemployed Catholic Highland labourers of Glasgow and its vicinity, and was forthwith placed upon the regular establishment.

In the summer of 1795, the First Glengarry Regiment was ordered to the Island of Guernsey, then threatened to be invaded by the French; and there it continued until the breaking out of the Irish Rebellion in 1798. This Corps was then ordered to Ireland, and served in that country during the whole of the Irish troubles. The good conduct of the men, together with the activity, derived from their mountainous habits, induced the Government to employ the Glengarry Regiment in the most disturbed parts of the country, in the Counties of Wexford and Wicklow, and in the Hills and Morasses of Connemara, where during the rebellion, and for some time after it was put down, a number of deserters took refuge, accompanied by the most desperate of the rebels, yet at large. Issuing from their fastnesses during the night, they harrassed the peaceable inhabitants, plundering their habitations, and burning their houses and out-tenements. Mr. Macdonell, accompanying the men in the field, by the character of his Office, prevented those excesses so generally committed by the soldiers of other regiments, es-

pecially by those of the native Yeomanry Corps, which rendered them alike the terror and detestation of the insurgent inhabitants. Mr. Macdonell found many of the Catholic Chapels in the counties of Wicklow, Carlow, and Wexford turned into stables for the horses of the Yeomanry. These he caused to be cleansed and restored to their original sacred use, performing Divine Service in them himself, and inviting the Clergy and Congregations to attend, who had mostly been driven into the mountains and bogs, to escape the cruelties of the Yeomanry, and such of the Regular Troops as were under the command of prejudiced or merciless officers. The poor, deluded and terrified inhabitants returned with joy and thankfulness to their Chapels and homes, as soon as assurance of protection was afforded them from quarters and by persons who had no interest to deceive them. The above mentioned district, which by its peculiar fastnesses had become the resort of the desperate characters alluded to, was by the promptness and activity of Col. Macdonell and his Highlanders, quickly cleared of its troublesome tenants; and aided by the humane endeavours of Mr. Macdonell, to allay the fears and soothe the feelings of the public, it soon became as peaceable and quiet as it had been turbulent and rebellious.

During the short peace of Amiens in 1802, forty-four of the Scotch Fencible Regiments were disbanded, and amongst the number was the Glengarry Regiment. Thus again were the Catholic Highlanders of Glengarry reduced to want and penury. Mr. Macdonell, finding that the trade of the Scottish Cotton Manufacturers had become so much circumscribed and reduced by the bloody war just ended, as to afford no longer an asylum to his destitute countrymen, in whose welfare he had taken so warm an interest, and in whose dangers and fatigues he had so largely participated during eight years, thought that he might establish for them a claim upon Government, so far as the obtaining for them grants of land in Upper Canada, where so many of their friends were settled, on lands given as rewards for their services and attachment to the Government during the American Revolutionary War.

With this intention he went to London and represented the destitute situation of his charge, and also their claims upon Government, to the Rt. Hon. Henry Addington, then Premier, after the resignation of Mr. Pitt. Mr. Addington received Mr. Macdonell with great condescension, communed with him on the bravery and loyalty of his countrymen, the Scotch Highlanders, and assured him that nothing could give him greater pleasure, than to afford substantial proofs of the approbation and good will of His Majesty's Government towards them;

and was moreover pleased to say, that of all His Majesty's subjects, the Highlanders were always the readiest to come forward at their country's call, and the only class from whom a complaint or murmur had never been heard. Mr. Addington further assured Mr. Macdonell that since his appointment to his present situation, nothing had given him deeper cause of regret, than to see those brave and loyal subjects, the Glen-garry Highlanders, reduced, not by their own faults, but by adverse circumstances to the necessity of quitting their native land, to seek in a far distant country a subsistence for themselves, their wives and little ones. At the same time Mr. Addington admitted, that the proprietors of the Highland Estates had every right to dispose of their property to the best advantage, and that Government could not interfere in the matter. To shew the interest Mr. Addington took in this subject, he proposed to Mr. Macdonell a plan, by which his followers might easily enrich themselves, and render themselves able in time to return to their native mountains with wealth and distinction.

The Island of Trinidad had just been ceded by Spain to the British Crown, and a Board of Commissioners was appointed to establish a Government agreeably to the Constitution of Great Britain, of which Board Colonel Fullerton was a principal. Mr. Addington offered the strongest inducements to Mr. Macdonell, to lead a Colony of his countrymen to that island; promising to grant eighty acres of land in the healthiest situations to every head of a family, together with as much money as would suffice to place four slaves upon every farm; to send a Physician and Schoolmaster to the new Colony, and to provide Colonists, for a period of three years, with as much Wine as Mr. Macdonell and the Doctor should consider necessary for the preservation of their health. And further to bestow upon Mr. Macdonell, and also upon a few of his friends, such salaries as would make them independent in their circumstances. All these advantages Mr. Macdonell declined; assuring Mr. Addington, that having devoted his whole life to the good of his fellow creatures, he could not think of inducing them to emigrate to an unhealthy tropical climate; and renewed his solicitation to the Premier, to bestow grants of lands upon his adherents in Upper Canada. The only objection which Mr. Addington opposed to Mr. Macdonell's request was, that the British Government had so slender a hold of the Province of Upper Canada, that he could not think himself justified in giving encouragement to the King's loyal subjects to emigrate to that Colony. To this Mr. Macdonell replied by assuring Mr. Addington, that the Emigration to Upper Canada by Highlanders would form the strongest tie and connection between

the Colony and the Parent State.—He suggested to Mr. Addington the advantages that must accrue to Great Britain by organizing the disbanded Fencibles into a Military Emigration to the British Provinces in North America, and after a limited period of service to grant them lands in those Colonies; always keeping embodied a certain force, by fresh emigration from the mother country and the children of former Emigrants. This suggestion of peopling the American Colonies with a loyal and hardy population, and maintaining therein an armed body of men, had it been attended to, might possibly have prevented the last American War, and probably the late rebellion in both provinces of Canada; and thereby have saved to Great Britain the many millions it has expended in protecting her American Colonies. Sir Archibald Campbell, the late Lieutenant Governor of New Brunswick, then on the staff of Sir William Pulteney, Colonel Steward, 42nd regiment, and several other officers of distinction offered to take command in this Military Emigration, should the plan be approved by the Government.

On Mr. Addington's resignation, the plan of this Military Emigration was disapproved of by his successor; but in March, 1803, Mr. Macdonell obtained the Sign Manual for a grant of land for every Officer and Soldier belonging to the late Glegg's Regiment, whom he should introduce into Upper Canada. No sooner was this gracious act of Majesty generally known, than the Highland Proprietors took the alarm, and endeavoured by various means to prevent the Highlanders from emigrating. The regulations of the Emigration Act were rigidly enforced, and many of the poor Highlanders, after selling their effects, and repairing with their families to the ports of embarkation were prevented from emigration. The Highland Lairds induced their friends who were connected with the Highlands, to represent to Mr. Macdonell the imprudence and even folly of his undertaking; to wit, the Earl of Moira, Sir John McPherson, late Governor of India, Sir Archibald Macdonald, Baron of the Exchequer, and uncle to Lord Macdonald, and Mr. Charles Grant, father of the present Lord Glenelg, then Chairman of the East India Company. Application was even made to Sir Thomas Thirwhit, agent for the Prince of Wales, to offer to the intended Emigrants, lands in the Duchy of Cornwall, to be under the care and control of His Royal Highness, with a pension to Mr. Macdonell. So far did the fears or reproaches of the Highland Lairds act upon the then Ministry, that even Lord Hobart, the Colonial Secretary of State, endeavoured to prevail upon Mr. Macdonell to conduct his Emigrants to Upper Canada through the United States, in order that the odium of directly assisting the emigration from

the Highlands might be removed; there existing at that time, a Provincial Law in Upper Canada, which granted two hundred acres of land to every loyal subject who entered that province from the United States, with the intention to settle. This proposal Mr. Macdonell peremptorily declined, and for two reasons. 1st. Because the circuitous route to Upper Canada through the State of New York [there being no Erie Canal in those days] was much more expensive. And 2ndly. Because he was well convinced, that the intercourse of his followers with the people through the United States would inoculate them with radical principles, and ever afterwards affect their loyalty; and this would be done the more readily, as the minds of the Emigrants were irritated against their late landlords, and soured against the Government by the severe restrictions of the Emigration Act. Consequently, and in the midst of all this opposition, Mr. Macdonell and his followers found their way to Upper Canada in the best way they could, in the years 1803 and 1804; nay, he may be said, almost literally, to have smuggled his friends away, so many and so vexatious were the restrictions against their going.

Upon Mr. Macdonell's arrival in Upper Canada, he presented his Credentials to Lt. General Hunter, at that time Lt. Governor of the province, and obtained the stipulated lands for his friends, agreeably to the order of the Sign Manual; and took up his residence in the county of Glengarry, where he had not long resided, before he found that very few of the Emigrants who had previously arrived in the country and had located themselves on lands allotted them, had obtained legal tenures for their present possessions; so that he was obliged to repair to the seat of Government, where after a great deal of trouble, he obtained Patent Deeds for 160,000 acres of lands for his new clients, and after some further delay, likewise obtained the Patents for the lands of his own immediate followers.

Mr. Macdonell's next object was to get Churches built and Schools established. On his arrival, he found only two Catholic Clergymen in Upper Canada, one of them a Frenchman, who could not speak a word of English, and the other an Irishman, who left the province a short time afterwards; so that Mr. Macdonell had to travel from one end of the province to the other, at that period without roads or bridges, oftentimes carrying his vestments on his back, sometimes on horseback, sometimes on foot, or in the rough waggons of the people, and sometimes in Indian bark canoes, traversing the great inland lakes and descending the rapids of the Ottawa and St. Lawrence. Mr. Macdonell succeeded partially in the object of his ambition,

but the apprehended and threatened hostilities between the province and the neighboring republic militated against his endeavours.

When the United States of America in the year 1811 declared War against Great Britain, and invaded Canada, Mr. Macdonell prevailed upon his countrymen to form the second Glengarry Fencible Regiment, which with two Militia Regiments, raised also in the Eastern District, contributed not a little to the preservation of the province; and by their activity and bravery, the enemy's frontier posts of Ogdensburgh, St. Regis and French Mills, were taken with their Artillery, Ammunition and other Military Stores.

After the conclusion of this War, in the year 1816 Mr. Macdonell returned to England and waited upon Mr. Addington, President of the Privy Council, (by this time raised to the Peerage, by the title of Viscount Sidmouth,) who received him most kindly, and congratulated him on the good conduct and success of his countrymen in Canada, during the recent War. Viscount Sidmouth introduced him to Earl Bathurst, then Colonial Secretary, who presented him to the Prince Regent, and by way of favor and encouragement to the Catholics of Upper Canada, authorized him to appoint three Clergymen and four schoolmasters to his flock, with a promise of a salary of one hundred pounds a year for each. Upon Mr. Macdonell's return to the province next year, these Clergymen and schoolmasters were appointed, but the Provincial Government declined to pay the salaries; and Mr. Macdonell, after spending seven years in memorializing the Provincial, as well as the Home Government, and after being obliged to borrow money to pay these Clergymen and schoolmasters, was compelled at last to repair to England in the year 1825, where after an infinity of delay and trouble, he obtained, through the intercession of the present Lord Glenelg, the arrears of these salaries, which however were not continued.

On Mr. Macdonell's return to Canada in 1826, he was appointed the first Catholic Bishop of Upper Canada, and the Government settled upon him a salary of £400 per annum, which was afterwards increased to £600. Bishop Macdonell then succeeded in obtaining an increase to the number of his Clergymen; some he educated at his own expense, and others he received from Europe; and the Government allowed him the sum of £750 to be distributed among his Clergymen and Ecclesiastics. In the year 1830 this sum was increased to £1000. In the year 1832 the Provincial Government granted £550 towards the building and repairing of Catholic Churches, and in the following year the grant was increased to £900; but

shortly afterwards, William Lyon McKenzie and his radical associates prevailed upon the Home Government to issue no more money for religious purposes; and in consequence several Churches which were then in progress could not be finished.

Bishop Macdonell who had exerted himself to the utmost in building Churches and Schoolhouses, and in procuring clergymen and teachers, found himself by this withdrawal of the Government money, inadequate to supply the increasing wants of the growing population of his Diocese, and the multiplied demands for Clergymen and Churches. In fact, by undertaking upon his own responsibility the erection of Churches in various parts of the Province, over and above the small grants of money given by the Government, he greatly involved himself in debt. This he necessarily did, as his flock, with the exception of the Highland settlements and the French Canadians of the Western District, consisted of the poorer class of Irish Emigrants, who were little able to assist him.

When Bishop Macdonell first arrived in Canada in the year 1804 he found but two wooden Catholic Churches and one stone Church in the whole province. It now contains 48\* Churches, many of them handsome and capacious stone buildings, and these 48 Churches are served by 35 Clergymen. So large, and at the same time so scattered is the Catholic population, that as many more Churches are wanted, and three times the number of Clergymen required, to afford the necessary instruction, and to administer to them the rites of their religion. The great difficulty which Bishop Macdonell had experienced in obtaining properly educated men to officiate as Clergymen, has been a great means of retarding the religious instruction and moral improvement of the Catholic population. Although a comparatively large number of priests are now distributed over the various parts of the province, yet the increasing wants of the people render the disparity between the Priests and their flocks quite as great as ever. This evil can only be remedied by the building an endowment of a Seminary in Upper Canada, for the education chiefly of young men intended for the Catholic Priesthood. Such an establishment has long been a favorite project of Bishop Macdonell, who has succeeded in obtaining from the Legislature of Upper Canada, an Act of Incorporation, establishing such Seminary; and he has in consequence bestowed upon certain Trustees a valuable piece of land, being a most eligible site for the intended College in the Town of Kingston, the Catholic Episcopal See of the Province, where the foundations are already dug, but the want

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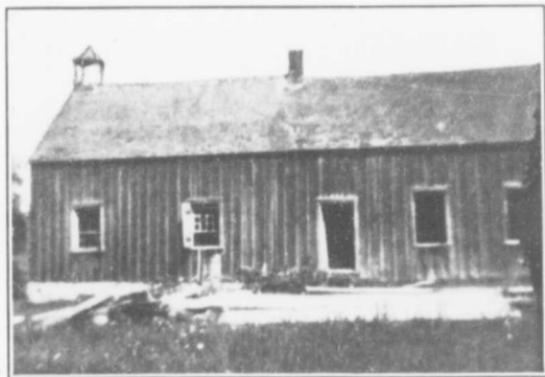
\* Some of these Churches are not yet finished.

of means has hitherto retarded its progress. To further this undertaking Bishop Macdonell purposes once more to visit Europe. As he is now very far advanced in years, and, in every human probability, cannot be expected to have his useful life much prolonged, it is considered necessary, both for the interest of Government, and for the support of religion, that effectual means should be adopted for the comfort and satisfaction of the Catholics of Upper Canada, who have ever formed a strong link in the chain of connection between that Colony and the Mother Country.

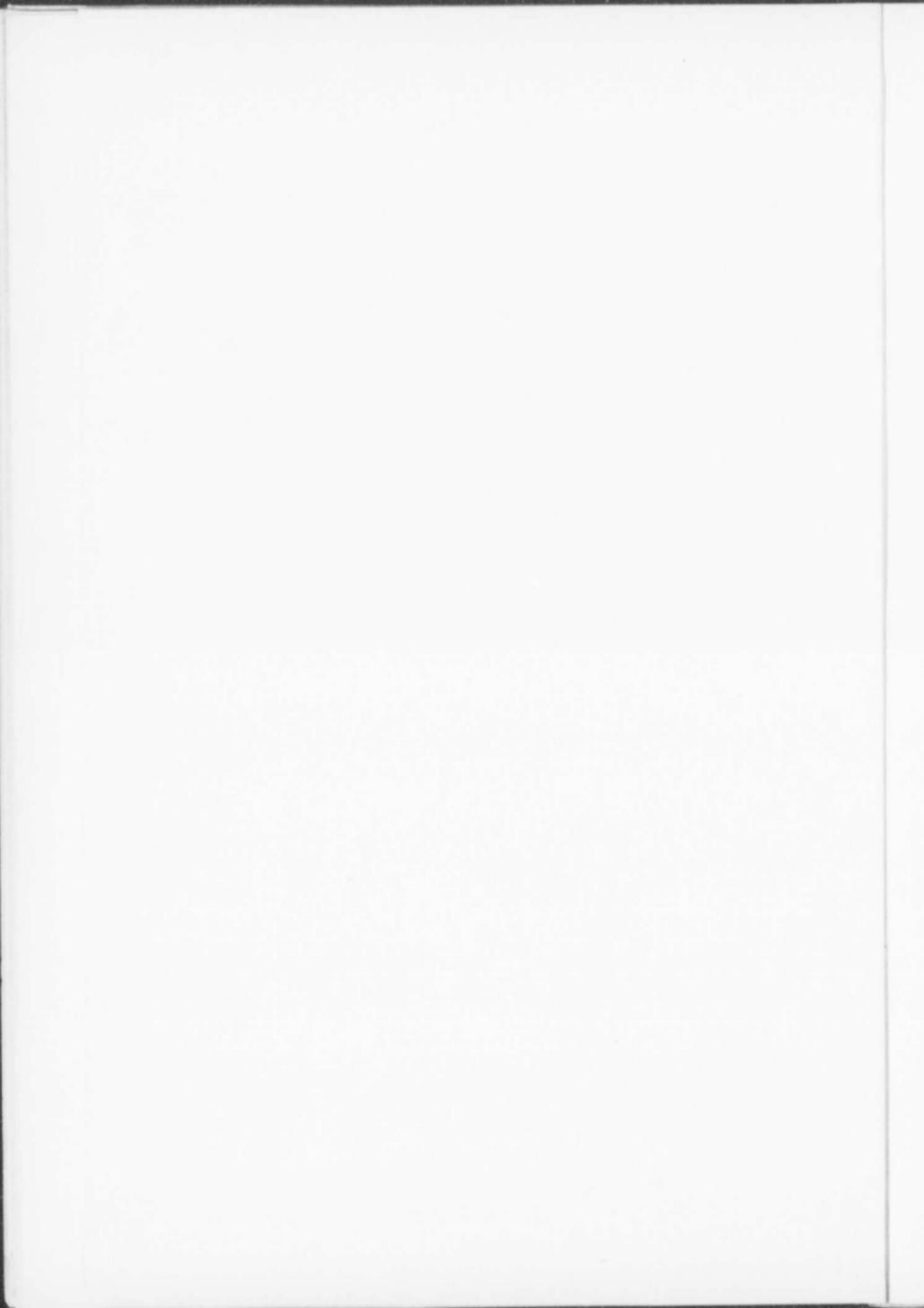
The Scotch Catholics have this strong claim upon the Government, for when the Scotch Protestant Emigrants made choice of the United States for the place of their residence, the Catholics, without a solitary exception, went to the British Provinces. This preference is by no means confined to Upper Canada, for a large portion of Catholic Emigrants from the western coasts and Islands of Scotland emigrated at various times to Cape Breton, Nova Scotia, New Brunswick and other of the Lower Provinces, where they and their descendants to this day, are loyal and attached to the British Crown. Scarce as are Catholic Priests in the Highlands of Scotland, yet no fewer than nine Clergymen accompanied the Emigrants, and by their influence may be said, to have mainly directed their steps towards the British Provinces.

The claims of the Irish Catholics upon Government are also powerful and irresistible; for they have almost all of them, to a man, spent the prime of their lives in the service of their King and Country, and a great many brought with them to Canada the wrecks of a constitution worn out in the various climates of the British Empire, with bodies cicatrized with scars, the honorable testimonials of their lengthened service, and now in their old age, inabled to support their helpless families in the forests of Upper Canada. The unjust commutation of the Pensions of these men has been in a great measure the cause of their present distress. A just and generous Government will not surely after such services and true loyalty, deprive them of the comforts of religion, and the means of educating their children, in the same principles of loyalty and attachment to their King and Country, which they themselves have so invariably practised.

During the recent disturbances, arising out of the Rebellion in the province of Lower Canada, and the repeated invasions of Upper Canada from the neighbouring Republic, the Canadian Highlanders of the present day have displayed the spirit of their forefathers; no less than four Regiments of Glengarry Militia having been raised in the Eastern District



FIRST CATHOLIC SCHOOL AND SEMINARY, St. Raphaels



alone, independent of other corps, whose services were mainly instrumental in suppressing the insurrection in Beauharnois, and in protecting the loyal and peaceable in various other parts of the two provinces. In this well merited eulogy the Catholic Irish Emigrants must be joined, than whom a more loyal body of subjects, Her Majesty does not possess.

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EXTRACTS FROM GRAHAM'S HISTORY OF NORTH AMERICA.

"During the whole period of her controversy with Britain, America was deriving a continual increase of strength from domestic growth\* and from the flow of European emigration. Her territories presented varieties of human condition, and diversified attractions adapted to almost every imaginable peculiarity of human taste—from scenes of peace and repose, to circumstances of romantic adventure and interesting danger—from the rudeness and solitude of the forest, to the refinements of cultivated life, and the busy hum of men in flourishing, populous, and improved communities—from the lawless liberty of the back settlements, to the dominion of the most severely moral legislation that ever prevailed among mankind. No complete memorial has been transmitted of the particulars of the Emigrations that took place from Europe to America at this period; but (from the few illustrative facts that are actually preserved) they appear to have been amazingly copious. Within the first fortnight of August, 1773, thirty-five thousand Emigrants arrived at Philadelphia, from Ireland; and from the same document which recorded this circumstance, it appears that vessels were arriving every month, freighted with Emigrants from Holland, Germany, and especially from Ireland and the Highlands of Scotland. About 700 Irish settlers repaired to the Carolinas in the Autumn of 1773; and in the course of the same season, no fewer than 10 vessels sailed from Britain with Scottish Highlanders emigrating to the American States. As most of the Emigrants, and particularly those from Ireland and Scotland, were persons discontented with their condition or treatment in Europe, their accession to the Colonial population, it might reasonably be supposed, had no tendency to diminish or counteract the hostile sentiments towards Britain which were daily gathering force in America. And yet these persons, *especially the Scotch*, were in general extremely

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\*From 1763 to 1776, Connecticut increased 50,000, a province receiving but few Emigrants, and from which many left for other parts of the States.

averse to an entire and abrupt rejection of British authority. Their patriotic attachments, enhanced, as usual by distance, always resisted and sometimes prevailed over their more rational and prudent convictions, *and more than once* in the final struggle, were the interests of British prerogative espoused and aided by men who had been originally driven by hardship and ill-usage from Britain to America."

THE APPENDIX.

(No. 1.)

*Letter from Lord Hobart, Secretary of State for the Colonies,  
to Lieut. General Hunter, Lieut. Governor of Upper  
Canada.*

Downing Street, 1st March, 1803.

SIR,

A body of Highlanders, mostly Macdonells, and partly disbanded soldiers of the late Glengarry Fencible Regiment, with their families and immediate connexions, are upon the point of quitting their present place of abode, with the design of following into Upper Canada some of their relatives who have already established themselves in the Province.

The merit and services of the Regiment in which a proportion of these people have served, give them strong claims to any mark of favor and consideration, which can consistently be extended to them; and with the encouragement usually afforded in the Province, they would no doubt prove as valuable settlers as their connexions now residing in the District of Glengarry, of whose industry and general good conduct very favourable Representations have been received here.

Government has been apprized of the situation and disposition of the Families before described, by Mr. Macdonell, one of the Ministers of their Church, and formerly Chaplain to the Glengarry Regiment, who possesses considerable influence with the whole body.

He has undertaken, in the event of their absolute determination to carry into execution their plan of departure, to embark with them, and direct their course to Canada.

In case of their arrival within your Government, I am commanded by His Majesty to authorize you to grant, in the usual manner, a Tract of the unappropriated Crown Lands in any part of the Province where they may wish to fix, in the proportion of twelve hundred acres to Mr. Macdonell, and two hundred acres to every family he may introduce into the Colony.

I have the honour to be,

Sir,

Your most obedient,

Humble Servant,

(Signed)

HOBART.

Lieut. General Hunter,  
&c. &c. &c.

*The Address of Bishop Macdonell to the Catholic and Protestant Freeholders of the Counties of Stormont and Glengarry.*

MY DEAR FRIENDS AND FELLOW COUNTRYMEN,

At my advanced period of life, already tottering on the brink of the grave, you will believe me when I declare to you, that I can have no selfish, or interested motive but solely your welfare at heart in addressing you on the present occasion.

I address my Protestant as well as my Catholic Friends, because I feel assured that during the long period of four and forty years that my intercourse with some of you, and two and thirty years with others, has subsisted, no man will say that in promoting your temporal interest I ever made any difference between Catholic and Protestant, and indeed it would be both unjust and ungrateful in me if I did, for I found Protestants upon all occasions as ready to meet my wishes, and second my efforts to promote the public good as the Catholics themselves, and it is with no small gratification that I here acknowledge having received from Orangemen unequivocal and substantial proofs of disinterested friendship and generosity of heart.

In order, however, to establish my claim to your confidence, I think it not foreign to my present purpose to refresh your memories with the recollection of circumstances now long gone by and which some of you, I dare say, may remember better than I do.

As far back as the year 1782, when the system of turning whole districts of the Highlands of Scotland into large sheep farms, and ejecting small tenants to make room for South Country Shepherds,—many hundreds of the poor people with their families being thrown adrift, and ignorant of the ways of the world, and of any other language but the Gaelic their native tongue: their miserable situations may be more easily conceived than expressed, more especially when it is stated that the Government at that time was so very hostile to emigration that armed vessels were stationed at the different ports of the coast of Scotland from whence the Highlanders were accustomed to sail for America, with positive order to press every able bodied man found on board the emigrant ships into the Naval Service.

It was at this juncture that I travelled from Invernesshire to the City of Glasgow, where in the course of a few weeks I

obtained employment in the manufactories of that town for not fewer than seven hundred Highlanders whom I accompanied myself and attended for the period of two years as their introducer, their friend, and their interpreter; although exposed every time I appeared in the street to the insults and fury of the very same fanatical Rabble, who a few years before, at the instigation of Lord George Gordon burned the Catholic establishment in that city.

In the year 1794, when a general depression in public credit, and extensive failures among the manufacturers occasioned a dismissal of labourers, those Highlanders were again thrown destitute upon the world, and it was principally on their account that I planned and organized the first Glengarry Regiment, to serve their country as a Catholic Corps, in which so many of you to whom I now address myself, served for the period of eight years between the Island of Guernsey and Ireland with credit to yourselves, and benefit to your country.

Those of you still living in the Counties of Glengarry and Stormont will bear me testimony that I shared your hardships and fatigues during the Irish Rebellion, through the mountains of Wicklow and Connamara; that the Chapels of Burrows, Greagnamanah, Hackelstown, and several others, which had been converted into stables for the horses of the Yeomanry corps, were with your assistance cleaned out and purified by me, and restored to their original and sacred use, and that by affording them protection and security, the frightened and ill-used Inhabitants were induced to quit their lurking holes and bogs, and return with joy to the bosom of their families, in submission to the laws, and the exercise of their Holy Religion.

Need I bring to your recollection how many of the disarmed Rebels I saved from the bayonets of the Yeomanry, and afforded them the chance of being tried by regular authority.

During the short peace of Amiens, when the Glengarry Regiment, in common with all the other Scotch Fencibles were disbanded, I went to London, and on representing to the present Viscount Sidmouth, then Prime Minister, their destitute situation, I obtained Lands for them in this Province, the order for which is now lying in the Government Office at Toronto.

On that occasion the most flattering prospects of wealth and honour were held out to me if I would lead them to the Island of Trinidad, just then come into the possession of Great Britain; but as their welfare and not my own interest, was the object I had at heart, I rejected a proposal that would have exposed them to an unhealthy tropical climate, and preferred

leading them to Canada, where so many of their friends were already settled.

I had not been long in this Province when I found that few or none, even of those of you who were longest settled in the Country, had legal tenures of your properties. Aware that if trouble or confusion took place in the Province, your properties would become uncertain and precarious, and under this impression, I proceeded to the seat of Government, where, after some months' hard and unremitting labour through the Public offices, I procured for the Inhabitants of the Counties of Stormont and Glengarry, Patent Deeds for One Hundred and Sixty Thousand Acres of Land.

It is by virtue of those Patents that you now enjoy the benefit of your Franchise, and are entitled to send your Representatives to the Provincial Parliament.

My strenuous and unremitting exertions to promote education and morality among you, and indeed your welfare in every way I possibly could, will be I believe acknowledged by all of you, but I cannot pass over in silence one opportunity I gave you of acquiring property, which would have put a large proportion of you at ease for many years. I mean the transport of war-like stores from Lower Canada to the forts and military posts of this Province, which the Governor-in-Chief, Sir George Prevost, and the Quarter Master General, Sir Sidney Beckwith, offered you at my request. After you refused that offer it was given to two gentlemen, who cleared from thirty to forty thousand pounds by their bargain.

Having thus taken a transitory view of the tenor of my conduct towards you during the course of a long life which has been devoted entirely to your service, you may suppose that I cannot feel indifferent to your welfare and interest now when so near the close of life.

And if you believe that I have still your interest at heart, and that I know better than yourselves the most effectual means of promoting it, you will elect men to represent you in the ensuing Parliament of sound and loyal principles, who have the real good of the country at heart, who will not allow themselves to be duped or misled by wicked hypocritical radicals, who are endeavouring to drive the Province into rebellion, and to cut off every connection between Canada and Great Britain, your Mother Country, and to subject you to the domination of Yankee rulers and Lynch Law.

Your gracious and benevolent Sovereign sent you out as his representative, a personage distinguished for abilities, knowledge and integrity, to redress all the grievances and abuses that had crept into the Government of this Province,

since its first establishment; but in place of meeting him with cordiality, and offering their co-operation in the important work of Reform, what do the Radicals do? Why, they assail him like hell-hounds, with every possible abuse, indignity and insult; and your late Representatives are joined in politics and friendship with these Radical worthies, and would feign make you believe that they are your friends, and the friends of the Country.

Although implacable enemies of yourselves, your Religion and your Country; and this they proved by stopping the money which the Government had been giving for some years past towards building and repairing Catholic Churches, supporting Catholic Schools, and maintaining Catholic Clergy.

It has been with Government money that the Catholics of Glengarry have been enabled to proceed with the Parish Church of St. Raphael, after allowing it to remain in a state of decay for the space of sixteen or seventeen years, from the inability of the parishioners to finish it; and it has been by the aid of Government money that almost every other Catholic Church in the Province has been brought to the state it is now in,—and farther advances were ready to be made towards completing them, when, by the false representations of the Radicals, orders came from home to stop the issuing of the money, and the consequence is that the greater part of those Churches are left in an unfinished and insecure state.

At the same time that those Radicals who aim at the destruction of our holy Religion, are loud in their complaints against Government for affording me assistance towards establishing it on a permanent foundation in this Province—they are cutting and carving lucrative situations for themselves, and filling their own pockets, and those of their Champion, O'Grady, with your money and that of your fellow-subjects. It was for this purpose that they stopped the supplies last session, and thereby prevented the issue of the money which was to be laid out on public roads, canals, and other improvements of the Province: and in all those mischiefs, your Radical Representatives joined heart and hand with the enemies of their country.

In hope of having the pleasure of being amongst you in a few days, I remain, with fervent unceasing prayers for your temporal and eternal welfare, my dear friends and fellow-countrymen,

Your faithful and devoted servant,

ALEXANDER MACDONELL.

Kingston, June 15th, 1836.

(No. 3.)

*The Address of the Catholics of the Parish of St. Andrews, in the Township of Cornwall, to the Right Rev. Alexander Macdonell, Bishop of Kingston, on the occasion of his going down to the Eastern District, to celebrate the Jubilee of his fiftieth year of the Priesthood.*

MAY IT PLEASE YOUR LORDSHIP:

We, the Catholic Inhabitants of the Parish of St. Andrews, in the Township of Cornwall, respectfully beg leave to approach your Lordship with the expression of our cordial congratulations, on an occasion so gratifying to all your Countrymen, in this part of the Province, and particularly to us who have been for upwards of thirty years under Your Lordship's Pastoral care and fostering protection.

We offer up our grateful thanks to the Father of Mercies, for preserving your Lordship's life through all the perils and labors you have endured in the ministry, during the long period of half a century, and making Your Lordship the happy instrument, in his own hand, for establishing the Church of Christ throughout this Province, which is our consolation for being for some years past deprived of your Lordship's residence among us.

We earnestly pray that the Almighty may prolong your Lordship's useful life to complete the good work which you have hitherto so successfully carried on. Although we cannot expect to enjoy the happiness which your spending the evening of your life among us would afford us, still we assure your Lordship, that our hearts will be always united to you, and that our warmest wishes and ardent prayers for your health and happiness here and hereafter, will never cease to be offered up to the Throne of Mercy, on your behalf.

St. Andrews, Cornwall, )  
Tuesday, 21st Feb'y, 1837.}

The Address is signed by a great variety of the clans, consisting of Macdonells, MacMillans, MacLellans, MacGillis', MacAulays, McPhails, McIntoshs, McLeans, Frasers, and Camerons.

HIS LORDSHIP'S ANSWER.

GENTLEMEN:

I thank you most sincerely for your kind and affectionate Address. I have been too long and too well acquainted with the Catholics of the Parish of St. Andrews to render this gratifying testimonial of their regard and attachment to me neces-

sary. I do you but bare justice when I declare that your congregation is among the most respectable, the most exemplary, and the most punctual in the whole of this Diocese, and of all others the one among whom I would find the greatest satisfaction to spend the few remaining days of my life, did the necessary discharge of important duties which is paramount to every other consideration, allow me to do so.

Let me, however, assure you, that although separated from you personally, I am, and ever shall remain united with you in spirit and affection, and that in my humble supplications to our Heavenly Father, your temporal and eternal welfare shall always be a principal Petition.

I am, with warm regard and sincere esteem,  
Gentlemen, your humble and devoted servant,  
In our Lord Jesus Christ,

ALEXANDER MACDONELL, Er. R.

(No. 4.)

*The Address of Bishop Macdonell, to the Inhabitants of the  
County of Glengarry.*

MY DEAR COUNTRYMEN,

I am far from thinking it necessary, in the present critical situation of your Country, to address you on the score of loyalty to your Sovereign, and uncompromising attachment to Britain and the British Constitution.

Forty years' intercourse, and intimate connexion with you, in various parts of the British Empire, where your active services have been of so much importance in restoring peace and tranquility to Ireland—in repelling the invasion of the Americans on these Provinces, and in checking the progress of Canadian rebellion last winter, leave no doubt on my mind that you will turn out to a man, on the present occasion, and join with your loyal fellow subjects in defence of your wives and children, and valuable properties, against the attacks of a heartless gang of pirates and rebels.

When a Prime Minister\* of England in 1802, expressed to me his reluctance, to permit Scots Highlanders to emigrate to the Canadas, from his apprehension that the hold the Parent State had of the Canadas, was too slender to be permanent, I took the liberty of assuring him that the most effectual way to render that hold strong and permanent, was to encourage

\* Mr. Addington, now Lord Sidmouth.

and facilitate the emigration of Scots Highlanders and Irish Catholics into these Colonies.

Your brave and loyal conduct during the last War with the United States of America, verified my prediction, and so highly appreciated were your services, as to obtain the approbation and thanks of His late Majesty George IV.

On review of my long intercourse with you, it is to me a most consoling reflection, that I have been so fortunate as to possess the confidence of you all, Protestants as well as Catholics, because on all occasions when my humble exertions could forward your interests I never made any distinction between Protestant and Catholic: and I have no hesitation to declare, that among my warmest, my most sincere, and most attached friends, are persons of a different persuasion from my own.

To the credit and honor of Scots Highlanders be it told, that the difference of religion was never known to weaken the bonds of friendship; and Catholic and Protestant have always stood, shoulder to shoulder, nobly supporting one another during the fiercest tug of battle.

It is not a little to your credit, Glengarrymen, Protestants and Catholics, that you have hitherto carefully abstained from entering into the existing overheated (and certainly in the present critical state of the Province) unseasonable discussion of your claims, upon Government, reposing with a generous confidence on the impartial justice of a noble minded and magnanimous Sovereign, whose pleasure and true happiness is to see all her loyal subjects satisfied and contented, and their faithful services rewarded as they deserve.

Fear not, my friends, that you whose fathers have been so much distinguished in the conquest of the Canadas, and who have yourselves contributed so powerfully to the defence of them from foreign and domestic enemies, shall be forgotten, by a grateful and generous Sovereign in the distribution of rewards.

The loyal and martial character of Highlanders is proverbial. The splendid achievements of your ancestors under a Montrose and a Dundee in support of a fallen family, proved their unshaken adherence to honor and principle, acquired for them the admiration of their opponents, and secured for you, their posterity, the confidence of a liberal and discerning Government.

You have indeed reason to be proud of such ancestors—and your friends have reason to be proud of your conduct since the first of you crossed the Atlantic.

When the American Colonies broke their allegiance and rebelled against Britain, your fathers, and such of you as are

yet alive of those Royal Emigrants, rallied around the standard of your Sovereign, fought your way through the wilderness to the banks of the St. Lawrence, and gallantly supported the British authorities in Canada. How gratifying it is to think that the martial character transmitted to you by your forefathers has not been tarnished nor disgraced.—Queenston heights, Lundy's Lane, Chrysler's Farm and Ogdensburgh will be standing monuments of your bravery and loyalty, while the history of the Canadas shall continue to be read.

The renowned veteran, Sir John Colborne, Commander of the Forces, acknowledged and admired the promptitude and alacrity with which you flew to arms last winter, and volunteered your services to Lower Canada, where your presence effectually checked the spirit of revolt for the time; and would in all probability have extinguished it in that part of the country, had your corps been kept on foot.

Your countryman and friend, General McDonald, whose brows are encircled with unfading laurels of many a hard fought battle, travelled hundreds of miles last summer to Glengarry, for the pleasure of inspecting your Militia Regiments on their respective parades. Think with what satisfaction he will view them in the field of honor this winter, and by your valor and bravery see you contribute so much to the preservation of the Canadas.

That nothing may be wanting to cheer and encourage you in the glorious contest in which you are now engaged, the brave and gallant Col. Carmichael, whose confidence in your loyalty and courage can only be equalled by his regard and attachment to you all, will direct your operations against the enemy, and will, I feel confident, have the honor and satisfaction of making the most favorable report of your gallantry in the field.

That the God of Battles may be your protector, and grant success to the righteousness of your cause, is the ardent prayer and sincere wish of your obedient and humble servant,

ALEXANDER MACDONELL.

Kingston, 1st November, 1838.

(No. 5.)

*The Address of Bishop Macdonell to the Irish Catholics of  
Upper Canada.*

MY DEAR FRIENDS, AND SPIRITUAL CHILDREN,

I thank my God, and congratulate you and myself, that all the attempts and industry of the Radicals, disaffected, and the whole host of the enemies of the revered constitution of your

country, and of your Holy Religion, to alienate your minds from the Government, and make you Rebels, have been completely frustrated. How more prudent your conduct has been than that of your countrymen, who in the years 1797 and 1798, allowed themselves to be deluded by cunning and designing men, who vainly thought to overturn the British Government in Ireland, and to climb up to power and distinction by the sacrifice of the blood and lives of their brave but simple-hearted countrymen: no sooner did those wicked men find their chimerical plans impracticable, than they deserted the cause, and left their deluded followers to the mercy of a mercenary soldiery, and a vindictive yeomanry.

Your loyalty and general good conduct, my friends, have obtained for you the approbation and confidence of Government, notwithstanding the attempt that was made to create a general prejudice, and raise an alarm in the Province, on the arrival of the first batch of Irish Catholic Emigrants, in the settlement of Perth. They were reported as riotous, mutinous, and what not. An application was made for a military force to put them down, and this report was sent to the Home Government.

Being at the time on the Continent, the Colonial Minister, Earl Bathurst, wrote to me to hasten my return to Canada, as the Irish Catholic Emigrants were getting quite unruly. On coming to London, and calling at the Colonial Office, I assured Lord Bathurst, that if fair play were given to the Irish Catholics, and justice done to them, I would pledge my life, their conduct would be as loyal and as orderly, as that of any of His Majesty's subjects. Mr. Wilmot Horton, the Under Secretary, who happened to be in the office at the time, requested that I would give him that assurance in writing, in order to take it to the Council, which was just going to sit.

Yes, my friends, I pledged my life for your good conduct—and during the period of fifteen years, which have elapsed, since that pledge was given, I have had no cause to regret the confidence I placed in your honor and your loyalty.

At the last general election, you rallied round the Government, and contributed in a great degree, to turn out the avowed enemies of the British Constitution, the major part of whom have become since rebels, and are now proscribed traitors by the laws of their country.

It is alleged that the loyalty and attachment to the British Constitution, of some of your fellow-colonists are but conditional; that is to say, they are loyal and submissive to the Government, so long as the Government will befriend them, and support their Institutions; and it cannot be disguised, that the

protracted struggle for the Clergy Reserves, has damped the ardor of many a loyal subject in the Province:—be that as it may, I am sure that your loyalty is uncompromising, and based on the principles of honor, and the sacred obligations inculcated by your Holy Religion.

I am aware that the enemies of Catholicity will urge, in contradiction to this assertion, the Irish rebellion of 1798, and the Canadian rebellions of last Winter and this Fall; but if we consider, who were the promoters of the Irish Rebellion, we will be convinced, that it was rather a Protestant than a Catholic rebellion, because it was devised, planned and conducted by Protestants. Napper Tandy was a Protestant, Hamilton Rowan was a Protestant, the Sheares, the Harveys, the Grogans, the Orrs, the Tones, and the Emmets who formed the secret committees, and framed the machinery of the rebellion, were Protestants, and Lord Ed. Fitzgerald, who was selected as the main spring of action, was a Protestant.

Those designing men knew well the enterprising, brave, but credulous character of their countrymen; they buoyed them up with the hopes of a speedy relief from the galling yoke of tythes and taxes, and other obnoxious burthens, under which the Catholics of Ireland groaned at the time; while the floggings, picketings, pitch caps, and other cruelties exercised on them, by the Beresfords, the Browns, the Trenches, the Clares, the Carhamptons, and others, who expected a general confiscation of Catholic property, determined them at once to throw themselves into the arms of those who promised to deliver them from such inhuman treatment; and certainly had not the clemency of the just and humane Cornwallis interfered, such of the Irish Catholics as would not have been exterminated, would undoubtedly have been stripped of all their property and reduced to beggary. How different has been the conduct of the leaders of the Irish rebellion of 1798, from that of the present champion of Irish liberty. Observe with what care, although backed by seven millions of the stoutest hearts the world ever produced, he has prevented an appeal to arms, because in his eyes, the life of an *Irishman* is of incalculable value. Fortunate would it be for his fame, in the estimation of future ages, had he exhibited the same friendly feelings towards the liberty and religion of Catholic Spain.

In exculpation of the Canadian rebellion, little can be said—the Canadians had no real grievances to complain of; they paid no tythes but to their own Clergy; no taxes, or any other burden, but what was imposed upon them by laws of their own making: their religion was not only free, and uncontrolled, but encouraged and protected by the Government, when threaten-

ed to be shackled by their own Catholic Assembly; parishes were multiplied by the consent of the Government, and subscriptions were raised by Protestants, and even by the representatives of His Britannic Majesty to build their churches; in a word the French Canadians lived freer, more comfortably, and more independently, than any other class of subjects, perhaps on the whole surface of the globe; and they were perfectly contented, and seemed quite sensible of the blessings they enjoyed under the British Government, until the folly and madness of Irreligious *Papineau*, Atheistical Giraud, and Camellion O'Callaghan, (whose religion is as changeable as the colors of that animal,) of the Protestant Nelsons, Browns, Scots, and others of that kidney, who, taking advantage of the ignorance and simplicity of the unfortunate *habitants*, made them believe that they were groaning under a galling yoke, which they did not feel but in imagination, and succumbing under unsupportable burdens, which had never been laid upon them; that they were to found a glorious Canadian Republic, which was to surpass those of Greece and Rome, and even the *overgrown Mammoth of our own days*.

An unfledged gang of briefless Lawyers, Notaries, and other pettifoggers, and a numberless horde of Doctors and Apothecaries, like the locusts of Egypt, spread themselves through the land; and by working upon their prejudices against the British, and flattering their vanity with the hopes of the distinguished situations, which they were to occupy in the new republic, they unfortunately succeeded in seducing but too many of the credulous Canadians.

Had these infatuated people reflected for a moment, that their intended republic, (had they even succeeded in establishing it,) could not be supported without an army, without fortifications and garrisons; that armies and fortifications could not be maintained without great expenses; that to defray those expenses and other appendages of Government, money must be raised or extorted from them, they would pause before allowing themselves to be thusled astray by their seducers, who, miserably poor themselves, for the most part expected to become rich and great at their cost. They never took into their calculation the power and strength of Great Britain, to keep in subjection a rebellious province, and they never penetrated the treacherous designs of an all grasping and unprincipled people, who like the Tiger, or a monstrous Boa Constrictor, crouch and hide themselves until their unsuspecting prey approach near enough to spring upon it. The most inexcusable part, however, of the conduct of the Canadians was, not to listen to the advice of their Clergy, who knew well the intention of

Papineau and his associates was to destroy their influence, and extinguish the catholic religion, which he publicly declared to be absolutely necessary, before liberty could be established in Lower Canada.

Two causes contributed greatly to work into the hands of the leaders of the Canadian rebellion: the first was the abuse and reviling, poured upon the Canadians by the ultra loyalists, and the utter contempt in which they were held, by persons of different extraction. Jean Baptiste was hardly allowed to belong to the human species, and no animal was so vile and so contemptible as he; but Jean Baptiste had his pride and his vanity like other mortals, and when smarting under the irritation of wounded feelings, he listened with pleasure to the harangues of the preachers of sedition and rebellion, and was delighted with those parts of their speeches, which promised to expel all foreigners from the soil of Canada, and confine the entire possession of it, to the children of the soil. (*Enfans du sol!*)

The second cause of the rebellion in both the Canadas, was the system of economy, which had been adopted. Had two or three provincial corps been kept on permanent duty, in the disturbed parts of the country, they would have prevented most effectually the last out-break that took place, and a few corps raised in Lower Canada, under loyal commanders, and employed in this province, would with our own Militia, have saved us from all the alarms, trouble and expense we have been at. Thus did the late Sir George Prevost, of *much injured memory*, secure the attachment of the Lower Canadians during the last war, by raising the Voltigeurs and two other Canadian Corps, whose loyalty and bravery were found and acknowledged to be of essential benefit.

I have said that your loyalty is based on the sacred obligations of your Holy Religion. The apostle commands us to *obey and be submissive to the powers that be*. That is to say, under the government of a King, we must honor and obey the King, and give to Cæsar, the things that are Cæsar's; and under a Republican Government, obey, and be submissive to the laws and existing authorities of that Government.

In searching, however, the records of antiquity, we find, that in the most powerful and flourishing republics that ever existed in the world, the duration of peace, happiness and tranquillity has been short indeed, in comparison to that of turbulence, storms and hurricanes, in which they have been at last overwhelmed, and finally swallowed up. And if we look at those which have sprung up in our own days, we find the picture duly disheartening and melancholy. Behold the fruit of

the much boasted liberty given to South America. Travel through Mexico, Columbia, Guatamala, Buenos Ayres, Chili, and Peru, and see if you can meet with the happiness and tranquillity which the treacherous phantom of liberty had promised to the deluded inhabitants. On the contrary, you will meet with nothing but Revolution succeeding Revolution, one ambitious Chief rebelling against and upsetting another, and he in his turn overcome and destroyed by his more daring and enterprising rival; and thus, those ill-fated regions have become the scene of bloodshed, slaughter and desolation; even the grand paragon of perfect and uncontrolled liberty, in our own neighborhood, observe how fairly it verges towards confusion and anarchy, and what security does it hold out to life and property.

But let us, my friends, behold spectacles sufficiently wretched and pitiable, nearer home. What heart-rending objects do the victims of delusion present to our eyes, in a neighboring Province! Men who had every comfort around them, and did not know what want of any kind was, in search of the promised liberty and independence have met with imprisonment, banishment, or the death of rebels; while their unfortunate wives and children have seen their houses reduced to ashes, their property plundered and destroyed, and themselves helpless, and exposed to the severity of a Canadian winter, without shelter, food or raiment, perishing with cold, and starving with hunger.

It is by viewing and reflecting on the misfortunes and miseries that generally follow in the train of disloyalty and rebellion, that we can best appreciate the happy effects and blessings of a peaceable and loyal conduct. It is no small cause of exultation to you and to your friends, that hardly a Catholic has been found among the agitators to rebellion, or in the ranks of the rebels in Upper Canada.

I am aware that those who are not acquainted with the Irish character, or are prejudiced against it, indulge in representing it as riotous and rebellious; but in order to refute this unjust and vile charge, I shall produce the testimonies of Protestant Gentlemen, who had the best opportunities of knowing the Irish character, and whose veracity is beyond suspicion.

Sir John Davis, who had been Attorney General in Ireland, and afterwards Chief Justice of the King's Bench in England, says, "The Irish are more fearful to offend the laws, than the English, or any other nation whatsoever; in the condition of subjects, they will gladly continue as long as they may be protected, and justly governed without oppression."

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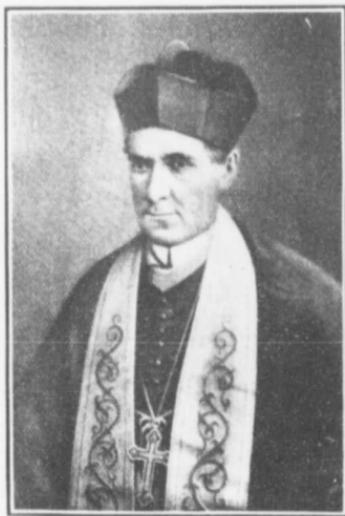
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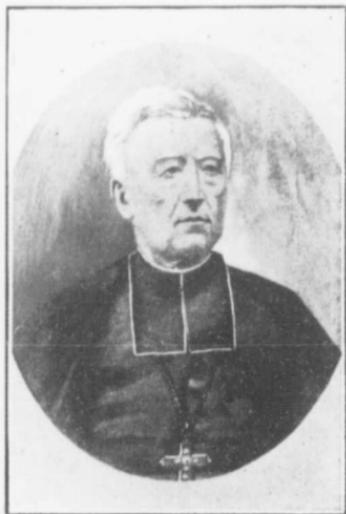
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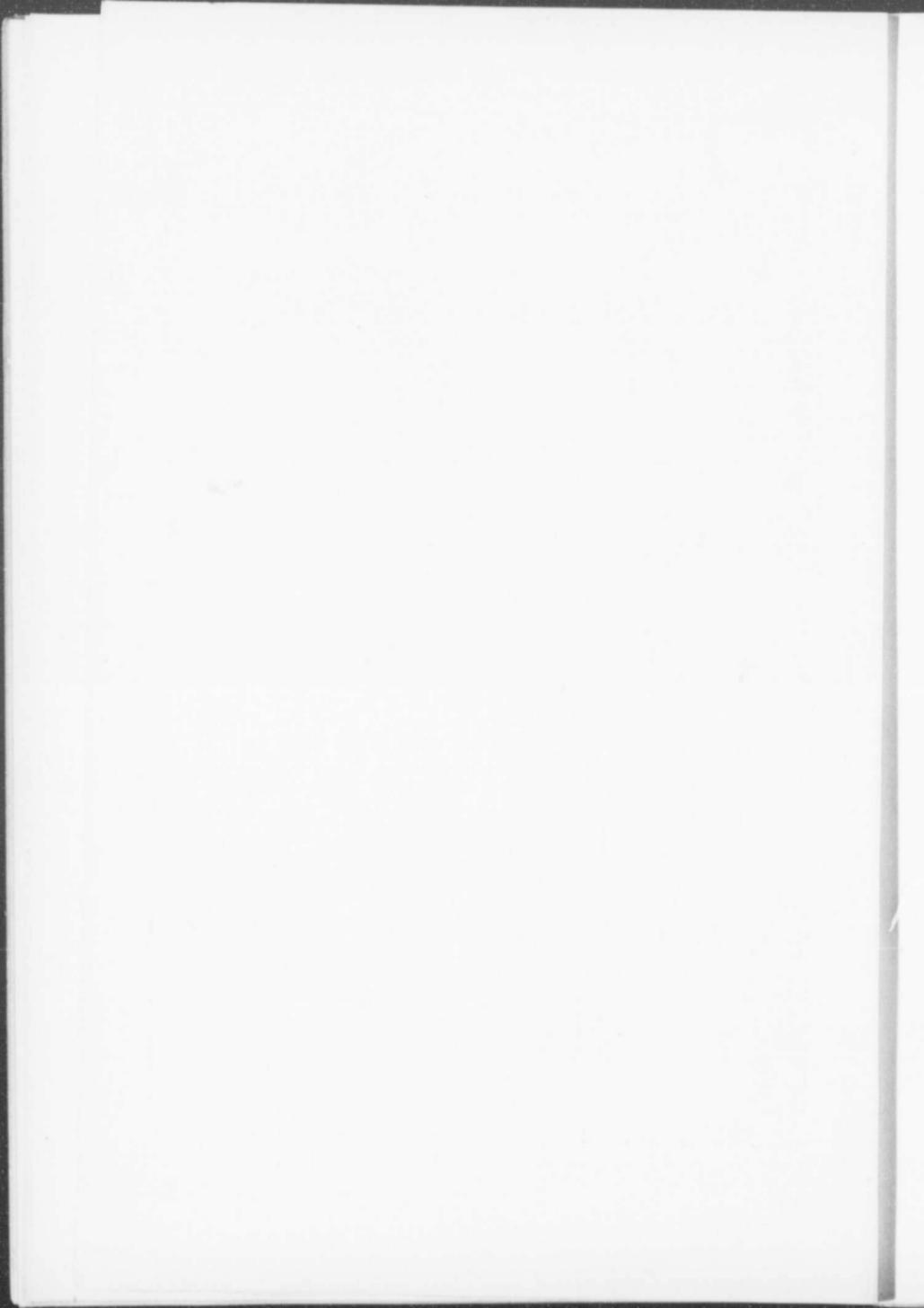
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Bishop de Charbonnel



Bishop Guigues



His Excellency Sir John Harvey, the present Lieutenant Governor of New Brunswick, whose achievements at Stony Creek, Lundy's Lane, Chrysler's Farm, and other places in this Province, have erected monuments to his fame, which will last as long as the British power will be acknowledged in the Canadas, and remain engraved on the hearts of Canadians to the end of time, in answer to the address of the Society of St. Patrick, says, "Gentlemen, your address is truly Irish, it goes direct to the heart, from whence it evidently proceeds: though not an Irishman myself, I passed many happy years in Ireland, and the circumstances in which I was placed, in that country, gave me peculiar facilities for correctly appreciating the worth of the Irish character. I publicly said upon a former occasion, treat an Irishman with strict justice and a little kindness, and you will attach him to you with all the ardor of his warm hearted nature. Justice, he in common with all classes of Her Majesty's subjects, feels a well-founded confidence of receiving under the protection of our unrivalled Constitution, in every part of the British Dominions; and kindness, when needed, he feels equally assured of experiencing from the Throne. Hence his ardent loyalty to the one, and his devoted attachment to the other." I will also mention to you the substance of a conversation which took place between a Texan General who visited Kingston last summer, and two gentlemen of this town.—One of these gentlemen, who had been formerly acquainted with the General on the Mississippi, among other questions, enquired of him what had become of the Catholic Irish Colony, which had been settled in Texas for several years, and had possessed a fine tract of land in that country. The answer was, that they had been almost annihilated: for they had been the most formidable enemies, the invaders had to encounter, and fought most desperately for the Mexican Government; and this tallies pretty much with the declaration of an American citizen who asserted, not many weeks ago, in the Court House of this town, when questioned by one of our Magistrates, "that the sympathisers had many friends, of different denominations in this Province, who would readily join them in the cause of liberty, but as to the Catholics, they had no dependence on them."

Thus have Catholics established their character of loyalty and fidelity, to every government under which they live; not by declarations of loyalty, and loyal addresses which we see crowding the columns of the public prints of the day, but by their actions, and the general tenor of their conduct. In testimony of this truth, we see that the Catholic Canadians of the Western District free from the pestilential delusions of se-

ducers, and listening to the admonitions of their pastors, exhibit full as much loyalty and bravery in encountering the Brigands and invaders of their country, as any portion of their fellow colonists.

It will be no small satisfaction to you, my friends, to be assured that in no class of Her Majesty's subjects in Upper Canada, does his Excellency, our present just and impartial Lieutenant Governor, Sir George Arthur, repose more trust and confidence than in Catholics; as is evidently shown by the fact, that at this moment no fewer than nine Regiments of Militia and Volunteers are under the command of Catholics, besides the great number of Catholics who are appointed to Companies in other Regiments, and to other situations of high trust and honor.

That you may always deserve and possess the confidence and favor of your Country and your Sovereign, and receive the reward of your loyalty and fidelity, with the blessing of Heaven is the never ceasing prayer of your Spiritual Father, your affectionate Friend and devoted humble Servant in Our Lord Jesus Christ.

ALEXANDER MACDONELL,  
*Bishop of Kingston.*

Kingston, 1st December, 1838.

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(No. 6.)

TO THE HONORABLE, THE LEGISLATIVE COUNCIL, AND THE  
HONORABLE, THE COMMONS HOUSE OF ASSEMBLY OF  
UPPER CANADA, IN PROVINCIAL PARLIAMENT  
ASSEMBLED,

*The humble Memorial of the Right Rev. Alexander Macdonell, Bishop of Kingston; of his Coadjutor, the Right Rev. Remegius Goulin; of the Very Rev. William P. Macdonald, of the Very Rev. Angus Macdonell, Vicars General; of the Hon. Alexander Macdonell, and the Hon. John Elmsley; of Thirty-two Catholic Priests, and Eighty-six Thousand Five Hundred Catholics, of the Province of Upper Canada.*

RESPECTFULLY SHEWETH,

That while their fellow Colonists of other Religious Denominations are urging with vigour and perseverance their respective Claims to a share of the Clergy Reserves, Your Memorialists beg leave to lay before your Honorable House their own Claims to a provision from Government for the support of their Religion, upon grounds equally just and constitutional with any others of their fellow Colonists.

1st. Because on the cession of the Province of Quebec to the British Crown, the Catholics were secured in the full possession of all the rights and privileges of their Religion, as is clearly expressed in the twenty-seventh article of the Capitulation, which says, "The people shall be obliged by the British Government to pay to the Priests the Tithes and all the Taxes they were used to pay under His Most Christian Majesty, (not indeed, however, the tenth part of their produce, as in England and Ireland, but the sixth and twentieth part of their grain.)"

2nd. Because on the division of the Province of Quebec into the Provinces of Upper and Lower Canada, the right to tithes and other privileges was preserved entire and undiminished to the Catholic Clergy of Upper Canada, which right still exists, although the poverty of the Inhabitants generally, and the utter abhorrence of the Irish Emigrants to the obnoxious and oppressive tribute of Tithes, induced the Catholic Clergy of Upper Canada to refrain from exacting them.

3rd. Because this forbearance of their Clergy from exacting what is their just and lawful due, for fear of exciting discontent and disaffection in the Province, ought to be a strong additional motive to your Honorable House to substitute a decent and adequate provision out of the Clergy Reserves, the unconceded lands of the Crown, or some other funds, for the support of their Religion, in lieu of Tithes, which your Memorialists are willing to relinquish forever, provided such adequate provision be secured to them.

4th. Because Members of your Honorable House, of the first legal knowledge and intimate acquaintance with the Constitution, consider the Catholic Religion to be the Established Religion of the Province, which having been endowed and provided for, on the faith of a solemn Treaty; and your Memorialists having never done any thing to forfeit their rights and privileges, and relying on the justice and rectitude of your Honorable House, feel confident that a competent and liberal provision will be granted to them for the support of their Religion.

5th. Because upon the score of steady and unshaken loyalty, and peaceable and good conduct, your Memorialists will not yield to any class of Her Majesty's Subjects in this or any other part of the British Dominions, and they appeal with confidence to several Members of your Honorable House for ample testimony of the readiness with which they upon all occasions stepped forward in defence of the Province, and of the bravery with which they contributed to repel the Americans during the last war, and trust that not a few of the Members of your Honorable House will acknowledge that to the uncom-

mon exertions of the Catholics during the last general Elections, they owe their seats in the present Parliament, assisting in a great measure to turn out the Radicals and disaffected who have since become Rebels, and turned their arms against their Country.

They also conceive that it gives them a strong claim, not only on the justice, but also on the liberality of your Honorable House, that during the agitation and outbreak of Rebellion which took place last year in the Province, hardly a Catholic could be found among the agitators, or in the ranks of the rebels.

Your Memorialists beg leave to in conclusion to mention, that four Corps of Glengarry and two Corps of Stormont Militia, the greater portion of whom are Catholics and under Catholic Commanders, have volunteered their services, both this year and last year, to Lower Canada, and contributed very materially to put down the Rebellion, and are all still embodied and doing duty between Cornwall, Lancaster, Coteau du Lac and St. Regis.

Having thus stated respectfully to Your Honorable House their claims and pretensions to a competent provision for the support of their Religion, Your Memorialists indulge sanguine hopes that Your Honorable House will grant the prayer of Your Memorialists, and Your Memorialists as in duty bound will ever pray.

Kingston, February, 1839.

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(No. 7.)

*The Report of a Select Committee of the House of Assembly of Upper Canada, to whom was referred the Petition of the Right Rev. the Bishops of Regiopolis and Trabracca, and others.*

TO THE HONORABLE THE COMMONS HOUSE OF ASSEMBLY.

The Committee to whom was referred the Petition of the Right Reverend the Bishops of Regiopolis and Trabracca and of the Very Reverend W. P. Macdonald and Angus M'Donell, Vicars General, on behalf of themselves and their Clergy, and 86,500 Roman Catholics of this Province, beg leave respectfully to Report:

In the first place they respectfully invite the attention of Your Honorable House to the most prominent parts of the Petition which truly avers that while other religious denominations are urging their claims to a share of the Clergy Reserves,

the Petitioners beg leave to prefer their own claim for the support of their Religion.

1st. Because, on the cession of Quebec to Great Britain, the Roman Catholics were secured in the full possession of all the rights and privileges of their Religion (by the 27th Article of Capitulation) and to the enjoyment of one twenty-sixth of grain as Tithes.

2nd. Because, though possessing that right, they have not, owing to the comparative poverty of their people, enforced it.

3rd. Because, their forbearance in this respect ought to be, as they respectfully submit, an additional motive to substitute for them an adequate provision out of the unconceded Lands of the Crown, or some other funds, for the support of their Religion, in lieu of tithes.

And lastly, because, on the score of steady and unshaken loyalty, the Petitioners will not yield to any class of Her Majesty's Subjects; and to their exertions are owing in some measure the successful defence of this Province against foreign aggressions.

Your Committee have most attentively and seriously considered the Petition and they are most happy to express their concurrence in the statements put forth of the loyalty and good conduct of their fellow subjects of the Roman Catholic persuasion, and to recognize their claims to obtain assistance for the maintenance of public worship.

Considering the purpose for which the Clergy Reserves were originally set apart—the religious scruples felt by many conscientious members of the Protestant Churches—and the practicability of affording assistance from other sources in accordance with the prayer of the Petitioners, your Committee abstain from recommending any appropriation or allotment from the Clergy Reserves for that purpose.

But in furtherance of their anxiety to secure to their Roman Catholic fellow subjects a sufficient provision from other sources for the purpose mentioned in their Petition, your Committee strongly recommend to Your Honorable House, that an humble Address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to grant the aid prayed for out of the Jesuit Estates in Lower Canada, or from such other sources, or in any other way which to Her Majesty may seem expedient and proper.

All which is most respectfully submitted.

(Signed) OGLE R. GOWAN,  
Chairman.

Committee Room, House of )  
Assembly, July 11th, 1839. }

## FAREWELL DINNER

*Given by the Celtic Society of Upper Canada, at Kingston, to Bishop Macdonell, on the occasion of his quitting the Province for Great Britain.*

The *Celtic Society* of Upper Canada, gave a Dinner to this venerable Prelate, on Wednesday last, May 29th, in this town, previous to his departure for the United Kingdom. At seven o'clock, a very numerous and highly respectable party sat down to a table, groaning beneath every luxury which could be procured, and which was furnished in Carmino's best style. The truly respected Sheriff of this District presided on the occasion, supported on either side by Bishops Macdonell and Gaulin; and a goodly array of British Officers, dressed in their usual splendid uniforms, with the beautiful addition of the Gaelic garb. The vice chair was filled by Colonel Donald McDonell, M.P.P., of Glengarry. The admirable Band of the 83rd attended, and delighted the company by their exquisite and enlivening strains. After the cloth was removed, the chairman gave,

1. 'Her Majesty the Queen, God bless her!' 4 times 4, (loud rapturous plaudits.) *Band*—'God save the Queen.'
2. The Queen Dowager, and the rest of the Royal Family, 3 times 3. *Band*—'Hail Star of Brunswick!'

The chairman said he requested a full and flowing bumper to the next toast. It was known that their worthy and venerable guest, who was President of this Society, was on the eve of his departure to his native land, and that, as he was endeared to the whole community by his dignified liberality, courteous demeanour, and unostentatious benevolence, they would join him in drinking,

3. Our worthy and venerable guest, the Rt. Rev. Dr. Macdonell, Bishop of Kingston.

The enthusiastic and rapturous cheering which followed this toast defies description, it was renewed again and again—the Band played in admirable taste and feeling,

'Auld Lang Syne.'

After the Band had ceased, Dr. Rolph, of Ancaster, was prevailed upon by the chairman to address the company, which he did in a beautiful and feeling manner, eulogizing the merits of the Venerable Prelate, and affectingly alluded to the sacrifice

he was about making, at his advanced period of life, for the temporal and spiritual benefit of the people committed to his charge.—Loud plaudits followed the conclusion of Dr. Rolph's address.

The venerable Bishop, evidently greatly affected, rose and addressed the Company, as follows:

I most sincerely thank you, gentlemen, for the very high honor you have done me, by assembling here this day, on my account, and drinking my health in the cordial and affectionate manner you have done. This is an honor, gentlemen, I certainly did not expect, nor think myself worthy of, but although I find myself greatly embarrassed, for want of words to express the feelings of my heart on this occasion, nevertheless it would be affectation and hypocrisy in me, to deny how vain and proud I am of the compliment.

I feel my heart swell within my breast, and transported with delight, at seeing this table surrounded with an assemblage of such loyal, brave, and respectable characters. I think I am warranted in saying, that no part of the British Empire can boast of inhabitants more loyal to their Sovereign, more devotedly attached to the parent country, and to the British Constitution, than the people of Kingston; and of this they have given the most substantial and unequivocal proofs; to those virtues, you have added, gentlemen, the more amiable and social qualities of the mind, benevolence, kindness and goodness of heart; that so obscure an individual, as myself, walking in so humble a path of life, should meet with so much continence and attention, proves this truth to a demonstration. (Loud cheers.)

The only claim, or pretension, I would ever have to the good will of my countrymen, was the warm interest I took, at an early period of life, in the welfare of a great number of poor Highlanders who were ejected by their landlords out of their possessions, at the close of the last century, and they and their families set adrift on the world.

Those poor people, to the number of several hundreds, I conducted to Glasgow, and procured employment for them in the manufactories, where I remained with them myself, till in consequence of the French Revolution, and the stagnation of trade on the Continent, the manufactories were ruined and the Highlanders thrown out of employment. It was then, I represented their destitute situation to Government; got them embodied into a Fencible Corps, and accompanied them myself to the Island of Guernsey and to Ireland, and attended them for the period of eight years, till they, with all the other Scotch Fencibles, were disbanded in 1802. Seeing them thus a third

time set adrift, without home or habitation, I applied to Government, and obtained lands for them in Canada; came with them myself, and resided with them in the county of Glengarry for 25 years. In the course of the last American War, they raised a corps of Fencibles and a Regiment of Militia, and during the late troubles in these Provinces, the Glengarry men armed four Regiments of Militia, and their services are too well known to the present company to render it necessary for me to say a word upon the subject. (Great cheers.)

I cannot sit down without observing with pleasure and delight, that the descendants of our ancestors, the Celts, have never yet tarnished the glory and renown of their forefathers, of which we ought to be proud. Monuments of their power, and of the extent of their Empire still exist in every part of Europe, in the Basque Provinces, in Biscay, Guipuscoa, Asturias, and Navare; in Brittany, Wales, Ireland, and the Highlands of Scotland, the Celtic language is still spoken, and there is not a mountain, a river, strait, or an arm of the sea, between the Mediterranean, the Black Sea, and the Atlantic, but is Celtic; this, with the certainty, that nineteen out of every twenty words in the Latin language, are pure Celtic, is sufficient proof that the Celtic Empire extended from the pillars of Hercules to Archangel. (Loud cheers.)

It being my intention shortly to visit Great Britain, probably for the last time, I must wish farewell, for a while, to my friends; but my hopes and my expectations are to return to Kingston, as soon as I can, and to spend my few remaining days among friends, whom I love and esteem, and in whose society I expect to receive whatever comfort this world can afford me, at my advanced period of life. The Venerable Prelate sat down perfectly overpowered by his feelings, and was greeted with the warmest applause.

After the cheering had subsided, the chairman, with some admirable prefatory remarks, proposed the fourth toast,

4. Lord Hill and the Army, 3 times 3.

*Band—'British Grenadiers.'*

Captain Townsend returned thanks in a very elegant manner, and in the course of his remarks, payed a very high encomium on the bravery, discipline, and patriotism of the Militia of Upper Canada.

5. Lord Minto and the Navy, 3 times 3.

*Band—'Rule Britannia.'*

Dr. Barker was generally called upon for a song, and gave in most admirable style, 'When Vulcan forged the bolts of Jove,' which drew down vehement applause.

6 His Excellency Sir John Colborne, Governor General of British North America, 3 times 3, and great cheering.

*Band*—'See the conquering hero comes.'

7. The chairman called for another bumper, and said that he had to propose another toast; it was an individual who had more difficulties to cope with, than any other in this province, perhaps, in the British Dominions; and who, had by a singular and happy combination of wisdom, prudence, judgment and integrity, surmounted most; and would be the means of restoring order, confidence, and prosperity.—He would give 'His Excellency, Sir George Arthur, Lieutenant Governor of Upper Canada.' The toast was received with vociferous cheering.

*Band*—'When Arthur Ruled this Land.'

8. 'The Militia of British North America,' 3 times 3, and great cheering. A general call was made for Col. McDonell of Glengarry. He rose and spoke with great feeling, stating, that being the oldest Militia Officer present, and having been engaged in both provinces, during two successive winters, he could bear willing testimony to the zeal and devotion of the brave men, who were called out to defend British supremacy in these provinces, and who in that noble, generous struggle were determined to conquer or die. (Great cheering.)

9. Lady Arthur, and the fair of Upper Canada, 3 times 3.

*Band*—'Here's a health to all good lasses.'

10. Our patron, Major General Sir James McDonell, the Hero of Houguemont, 3 times 3, and rapturous cheering. Bishop Macdonell returned thanks, and eulogized the conduct throughout life of his esteemed relative.

11. Colonel Dundas, the Commandant, and the Garrison of Kingston, 3 times 3, and great cheering. Captain Townsend returned thanks in a very felicitous manner.

12. Captain Sandom, and the Naval force on the Lakes of Upper Canada, 3 times 3.

*Song*—'The Battle of the Nile,' by Dr. Rolph.

13. Our sister Societies of St. George and St. Patrick, 3 times 3, and great cheering.

*Band* played admirably, 'The Roast Beef of England,' and 'St. Patrick's day in the morning.'

Mr. Yarker returned thanks for the St. George's Society, as Vice-President of that institution; and Mr. Manahan on behalf of the St. Patrick's Society, both very ably, and producing great applause.

14. Celts all over the world, 3 times 3.

*Air*—'The garb of Old Gaul.'

15. The chairman said that he had another toast to propose, particularly as there was a gentleman present, whom he

wished to speak to the sentiment, and who was accompanying their venerable guest to the United Kingdom, for the purpose of infusing into the breasts of his fellow countrymen and subjects, the same regard for the province, which, on so many occasions, he had proved that he possessed in a most remarkable degree himself. He should therefore give,

"The land we live in," 3 times 3.

A general call was made for Dr. Rolph to respond to the toast, which he did as follows:

GENTLEMEN,—I assure you that I feel it a most distinguished honor, to be invited a guest on this occasion, by a Society, established for "*rescuing from oblivion the valuable remains of Celtic literature*" and "*for relieving distressed Highlanders at a distance from their native homes,*" and which Society blends the loftiest patriotism with the most exalted philanthropy.

No man, who values the integrity of the Empire, can be insensible to the merits of this virtuous and valiant race. At home and abroad—on the sea and on the field, they have been equally distinguished. They have, amidst every difficulty and allurements, still retained those ancient manners, which are so intimately connected with all their characteristic virtues—and their recent defence of this country evinces that ardent and unsubdued spirit of loyalty, which has in every age been their ennobling distinction. In the early period of the revolutionary war, although smarting under wrongs which drove them from their native land, they would not consent to the extinction of the British authority, but enterprising in danger, of unshaken fidelity, persevering under reverses, prodigal of life, patient of fatigue, of hunger, of cold, and every hardship incident to war, they threaded their way through an untrodden wilderness, to place themselves under the united Banner of St. Andrew, St. Patrick, and St. George. (Cheers.)

Gentlemen, you know well, with what enthusiastic attachment they love their native land, for smother our feelings however we may, the love of our own land will not give way so long as memory binds us to it with the thousand ties of sweet associations and early happiness.

"Dear is the shade to which their souls conform,  
And dear the hill that lifts them to the storm;  
And as a babe whom scaring sounds molest  
Clings close and closer to her mother's breast,  
So the loud torrent and the whirlwind's roar  
But bind them to their native country more."

This love for home is still as great as ever, but many circumstances have combined to induce them to avail themselves of any facility of emigration. The letters which reach them daily from their friends on this continent, the progress of knowledge, the horror of destitution at home, and the impossibility of finding employment in their own country—and above all the appalling famine which recently visited them, with its usual horrors—the change of times producing the destruction of that patriarchal tie which bound the poorest Clansman to his Chief, as a member of one family—all these circumstances and many more have combined to reconcile their minds to emigration, and if they must leave their own lovely Isles of the Sea, and the sweet glens of their nativity, over which the Roman Eagle never hovered, they would prefer the woods and **BRITISH SETTLEMENTS IN NORTH AMERICA**, where, by societies like the present, the language, dress, and manners of their forefathers are preferred by thousands of their expatriated Countrymen, to the dusky atmosphere of manufacturing towns; or the still more uncongenial land of republicanism.

Nor, Gentlemen, whilst paying this just and willing tribute to this valuable class of settlers, in this province, can I help, on this day, this great, auspicious, memorable day, carrying my mind's eye over the broad Atlantic, to the rural villages of my own, my native land, where its hardy, noble peasantry are gamboling together on the village green, to commemorate the restoration of monarchy to a people, who sickened and disgusted at republican tyranny, threw off its heavy and intolerable yoke. We know not until we observe the workings of the monster, on this Continent, of what a burden they were freed. And the monitions of the past should strongly teach us to preserve inviolate that great, inestimable boon, the British Constitution. That matchless form of government is not the child of chance nor the offspring of hasty and crude experiment—it is not the result of a happy conjecture—it owes its birth to the united efforts of the best and wisest amongst the sons of men who have lived laborious days and sleepless nights, in order that they might found and establish it upon principles calculated to secure the greatest aggregate of happiness to the human race: and whilst it claims and justly claims, the privilege of fencing itself round with those safeguards and immunities which are absolutely necessary to its welfare and continued existence, it affords the most perfect and fullest toleration to all living beneath its protecting shade. (Cheers.)

Gentlemen, the people have been so long fascinated with the meretricious trappings and blandishments of a masked

democracy, that they have almost lost that affection which our forefathers cherished for the monarchy and the peerage; but we who have seen ruffianism and republicanism almost synonymous; who have witnessed a country groaning under its iron sway, and seen its workings in the distraction of unceasing elections—popular violence—negro slavery—border plunderers—and unchecked agrarianism, must hope that our fellow subjects at home will more and more appreciate that lofty and illustrious body of men who still exist in the parent state, ennobled by hereditary birth, and dignified with personally acquired honors, capable of valuing aright the important interests which they possess, not only in the land, *but in the integrity of the empire*, and determined, as far as they are able, and at all hazards, to bequeath those interests unimpaired to our latest posterity. I confess that I look to these dignified patricians—to assist the hardy, industrious, valuable, ill-requited labourer to this Province, so that by the addition to our numbers of this inestimable description of emigration, the Province may for ever continue a heritage of the British Crown. (Loud cheers.)

We see everywhere around us the descendants of English, Irish and Scotch; these are the valuable class of Canadians, for although Upper Canada is not the land of birth of many around this table, settled in the Province, it has become, by our own free choice, the land of our adoption. It ought to be our pride, as it assuredly is our duty, to cherish the most ardent affection both for it and its inhabitants. They well deserve our regard—they are proud of their connection with the parent state—let us be equally proud of our union with them. This feeling I have cherished; on my departure to my native land with my venerable friend, the Bishop, I again proclaim this sentiment; I still, and ever shall cherish it and adopt unhesitatingly the sentiment of the poet,

“ For be this still my pride

To love the land I live in now, but ever bear in heart and brow,  
That where my fathers died.”

To heal all wounds, appease all angry feelings, unite all hearts, and establish the reign of brotherhood, confidence, and affection should be our object. The bringing to pass such an event should be the quarry of our aim, the scope of our ambition, the grave propositum of our cause. My efforts, like those of this, and sister Societies, shall be directed to make this British Province resemble the picture drawn of its august parent by Dr. Graham, a genuine Celt. “Life and property secured by impartial and effectual laws which shield alike the rich and poor

—justice maintaining a firm but lenient sway, her balance never falsely held, her sword but seldom stained with blood—freedom of speech and action restrained by no other bounds than the peace of society and the protection of individual character require—the useful arts brought to perfection—the whole land one scene of active industry—its fields clothed with the rich products of universal culture—its towns swarming with a busy population, and resounding with the processes of prosperous labour—its ports crowded with vessels, wafting its commerce to distant shores—its hearths hallowed by domestic virtue, and moral worth, and heartfelt piety—education diffusing its benignant influence to dispel the prejudices and soften the rudeness of ignorance—the social habits of the people characterized by countless tokens of cheerful and substantial comfort—multiplied blessings overspreading the Community—**AND NO CLASS WITHOUT PARTICIPATION IN THE GENERAL PROSPERITY.**” Gentlemen, I sincerely thank you, and wish you the utmost prosperity.

Dr. Rolph sat down amidst the most deafening and rapturous plaudits.

16. Colonel Cubitt and the Artillery, 3 times 3.

*Band*—‘Stand to your guns.’

Captain Otway returned thanks, in a very feeling and excellent manner, and proposed the health of the chairman, which was received with loud and long continued applause; it having subsided, he rose to return thanks, and begged to give another toast; and after expatiating at great length, and with much fervour, on the merits of Sir Allan McNabb, of whose patriotism, zeal, and benevolence he had witnessed many proofs, he concluded by proposing,

The Honorable Colonel, Sir Allan McNabb, 3 times 3. The toast was received with great applause.

*Band*—‘The Campbells are coming.’

Dr. Chisholm, R.A., received a letter which he purposed reading, from Sir Allan McNabb, expressive of his deep regret, that a sudden and unavoidable detention, prevented him from attending the dinner, in which all his personal and national feelings were warmly engaged.

In the course of the evening the health of Bishop Gaulin, the coadjutor of Bishop Macdonell, was handsomely introduced by the Chairman, it was warmly responded to by the meeting, and elicited an excellent reply from that amiable and exemplary prelate.

A sudden call of duty prevented the Commandant — the Commodore, and that zealous Celt, Colonel Carmichael, from being present; and we regret to say that severe indisposition deprived the Company of the attendance of that gallant Soldier, and fine Highlander, Major Farquharson.

About eleven o'clock, Bishop Macdonell and a large number of his immediate friends quitted the company, but the festivities of the evening were prolonged to a late or rather an early hour, when all parties quitted, highly gratified with the night's entertainment.

We cannot conclude the account of this meeting, without noticing the zealous exertions of Dr. Chisholm and the other Stewards, feeling confident, that to their excellent arrangements, the harmony of the evening was chiefly indebted.

(No. 8.)

THE ADDRESS

*Of Dr. Rolph, of Ancaster, on the occasion of the Foundation Stone of the Catholic College at Kingston, U. C., being laid.*

On Tuesday, the 11th of June, the Foundation Stone of the Catholic College in Selma Park, Kingston, U. C., was laid, in the presence of a highly respectable and numerous audience, by the Rt. Rev. Dr. Macdonell, Bishop of Kingston, accompanied by his Coadjutor, Bishop Gaulin, Very Rev. A. Macdonell, Vicar General, and other Clergymen. At the close of the interesting ceremony, Dr. Rolph, of Ancaster, addressed the company as follows:—

By the request of Bishop Macdonell, and on his behalf, I sincerely thank you for your very numerous attendance on this interesting occasion, to witness the ceremony of laying the foundation stone of a College, which he fondly trusts will prove alike an ornament to the town, and an advantage to the community. The number of Catholics in this Province, without the opportunity of acquiring the higher branches of knowledge, renders the erection, and establishment of an institution, of this character, almost indispensable. It is the intention of his Lordship to provide the most learned professors to occupy the post of teachers, and he is desirous that persons of different persuasions, if they feel inclined, shall avail themselves of the solid advantages which this institution will bestow. In every period of British history the most earnest solicitude to found and endow such institutions has been apparent. To the munificence and piety of our ancestors are we indebted for those venerable seats of learning, Oxford and Cambridge: whilst Winchester, Eton, and other Seminaries, will remain imperishable monuments of their wisdom, goodness, and taste. It was within such walls, consecrated to religion and learning, that the venerable Bede, the illustrious Anselm, the dignified Wyckham, the pious Alcuin, and the virtuous More, learnt those lessons which reflect lasting honor on their memories, and shed a halo of glory around the establishments which produced such bright and shining ornaments, who adorned and dignified the country to which they belonged, and whose memories will be garnered up in the grateful remembrance of the latest posterity.

It is well known that until of very late years, the education of Catholics had been almost annihilated, and that it was materially promoted and assisted by the liberality of Protest-

ants in various parts of the British Empire. There is no individual who has been more indebted for this generous assistance than Bishop Macdonell. Indeed it is the practical acquaintance with their munificence, that has cheered him on, and encouraged him amidst many difficulties, to persevere in his exertions to build this college, and he has particularly desired me to thank most cordially those Protestants in this province, who have so generously countenanced and forwarded his views, and more especially his kind and zealous friends of this town. It has been an object of Bishop Macdonell's unceasing exertions, to obtain a sufficient number of well educated, zealous, and godly clergymen to minister to the wants of the people committed to his care; but alas! whilst the harvest is great, he laments that the labourers are few; and he has had reason to deplore that he has not had the means of raising up clergymen for his diocese, under his own surveillance, and has thus been bereft of those advantages, and had to deplore the utter inadequacy of means to accomplish the most beneficent ends. Nor is it a matter of trifling moment or minor consequence to a community, that the ministers of religion should be reared both from them and amongst them. It is the best security for that fondness and attachment to the country and its institutions, which it is eminently desirable should be ardently felt and cherished by a parochial clergy.

"For if any thing under Heaven can approach the human character to the divine, it is the laborious and unremitting dedication of life and talents to the diffusion of truth and virtue among men." It is the most anxious desire of our venerable Bishop that a Priesthood should be raised in the Country, fearing God—honoring their Sovereign—attached to the Government and Institutions of the Empire—using their assiduous efforts to maintain its integrity—and that they should be reared in all sanctity of life and manner, to minister at our holy altars, exclaiming in all sincerity and truth: "*Lavabo inter innocentes manus meas, et circumdabo altare tuum, Domine*": and it must be quite evident that until such an Establishment is founded, that a Bishop cannot be as responsible for his Clergy as he would wish. Nor is it unimportant that they shall be deeply imbued with that genuine charity always fostered and inculcated in these nurseries of religion and learning, so much admired in the founder of this institution, which invariably brings with it all the grace, refinement, and polish of social life, and without which, though they should preach with the tongue of men and of angels, it would be like sounding brass and tinkling cymbal. I am sure that you will therefore join with me in the fervent hope that as this is



Archbishop Lynch



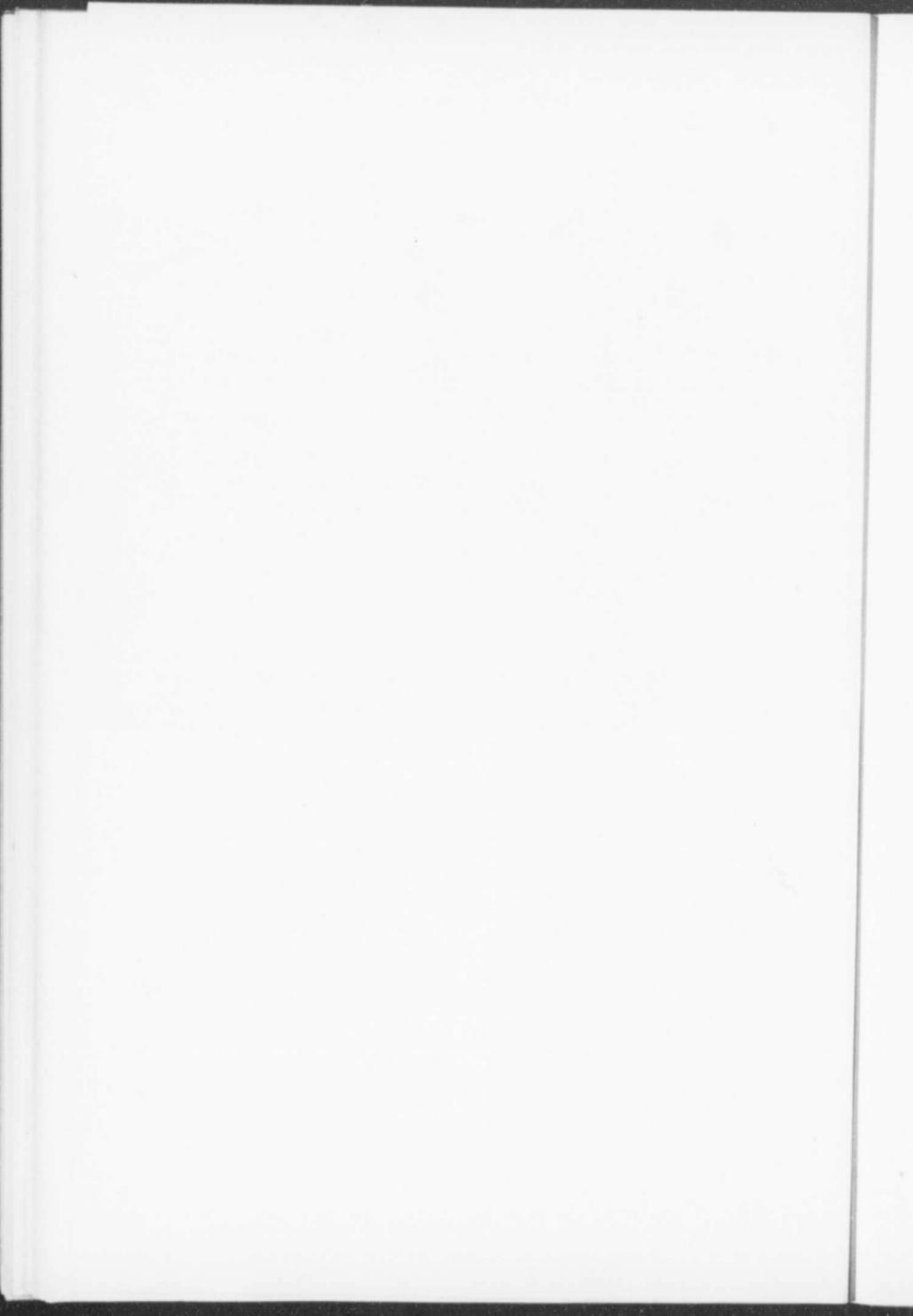
Bishop Horan



Mgr. Cazeau  
Vicar-General of Quebec



Very Rev. Angus Macdonell  
Vicar-General of Kingston



the last act of the venerable Bishop, previous to his departure for the United Kingdom, to obtain that co-operation which will enable him to carry his laudable designs into effect, that the edifice now commenced by his munificence and zeal, will not only remain a lasting monument of his affectionate solicitude for the Catholics of Upper Canada, but will also ensure him the countenance and blessing of that Almighty Being to whom he dedicates it, and whose special protection he invokes, and that it will prove of immeasurable benefit to the whole community.

*Finis.*

LETTERS WRITTEN AND RECEIVED BY BISHOP  
MACDONELL.

Letter of Bishop Macdonell to Rev John Butler, Pastor of Peterborough,  
which included Cobourg and Port Hope.

Kingston, Apr. 22nd, 1835.

Rev. dear Sir:—

I received with much satisfaction your favour of the 7th current in regard to the inability of the people to support their clergyman and of their good dispositions to do so as soon as they shall have it in their power. I, however, sincerely trust that they will exert themselves to afford you in the meantime the necessaries of life, and that their circumstances will enable them to make you comfortable. I am glad that my friend Mr. Macdonell has put you in possession of the small Lot and House in compliance with my request to him. It gives me great pleasure to hear that you have established Sunday Schools, and I hope you will persevere in so useful and charitable a work. I shall send you a box of Catechisms soon to the care of Mr. McCarthy, Port Hope, as I don't know anybody in Cobourg to whom I could entrust them. I have also allotted £20 currency towards finishing the church of Port Hope and I appoint yourself and Mr. Macdonell member of Peterborough and Mr. McCarthy commissioners for spending the same.

The Rev. M. Macdonagh of Toronto was formerly mentioned as one of the Commissioners but Mr. Macdonell who is corresponding with Col. Rowan can explain the reason why your name is substituted in place of his. Being now stationed in Peterborough, and having Port Hope in your charge, I feel most anxious that the Church at Peterborough should be commenced and I earnestly hope that Mr. Duffy and Mr. Macdonell and all other good Catholics in Peterborough and neighborhood will give you all the aid and assistance in their power to bring that desirable undertaking to a happy termination.

In conclusion, I request you will inform the good Catholics of your mission that I am as fully desirous of seeing them

as they are of seeking me and that I shall visit them in the course of the summer provided I am in health and circumstances will permit it.

I remain, Rev. dear Sir,

Yours sincerely,

ALEX. MACDONELL,  
*Episp. Reg.*

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Bishop Macdonell to the Hon. John Elmsley, Member of Parliament and a convert to the Catholic Faith, who was a personal friend of the Bishop, a staunch Catholic and a generous benefactor of the Church in Upper Canada.

Kingston, Apr. 29th, 1835.

My dear Sir:—

I congratulate you and Mrs. Elmsley from the bottom of my heart on the joyful arrival of the little angel whose appearance occasions so much delight to her family, and I pray God that she may continue to gladden the souls of her parents and relatives and prove everything that their fond hopes could wish from their darling child. It is a pretty general custom to give two and sometimes three names to children in Baptism, and you may, agreeable to this custom, add the name of either of the grandmothers to Livia which is in perfect conformity with the canons of the Catholic Church.

Bishop Gaulin is, I believe, at present on the Ottawa, and he was to proceed from there to Montreal in order to provide the Holy Oils for the Diocese, after which he will come up to Kingston and Toronto. I have invited the Vicar General to come to live with me here, but did not communicate to him my intentions with regard to the troublesome congregation of Toronto, as I consider it necessary to keep our plans to ourselves until they are ready to be put in execution.

Now, that the Almighty has listened so graciously to your prayers and your wishes, I trust you will in return for his favours show your willingness to promote his honour and glory by lending your aid and assistance to extend the Church of Christ and place His holy Religion on a more solid foundation than it has been hitherto in this Province. This object has been for many years past the constant subject of my most earnest thoughts and considerations, but impediments have been thrown in the way to prevent the completion of my plans which I could not have foreseen nor controlled. I never open-

ed my mind to any person in this country upon this important subject, nor shall I until I shall have conferred with you fully, and explained to you my views and ideas upon it.

It is on this account that I would consider it a great favour if you would do me the honour of spending a few days with me here as soon as you can conveniently spare the time that we might both at leisure confer upon these matters which we have both so much at heart.

I shall send this with the two leases by an officer of the 15th Regiment; the rest of the leases I shall send by the next opportunity. By the bye, I do not exactly see the reason of inserting the clause in the lease that says that the rent is to be paid to the said John Elmsley or his heirs or assigns and no one else whatsoever—now suppose your absence or what God forbid—your death; pray who should see—for by this course even your executors are excluded.

Praying the Almighty to bless you and yours.

I remain, my dear Sir,

Yours,

ALEXANDER MACDONELL,  
*Reg. Epis.*

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Bishop Macdonell to the Hon. John Elmsley, requesting him to use his influence with His Excellency the Governor General to secure land for a Catholic church, burying ground, and school house in the Township of Tyendenaga.

Kingston, May 11th, 1835.

My dear Sir:—

The bearer, John Sweeney, being the oldest settler in the Township of Tyendenaga and one of the Church Wardens for that congregation, is deputed by the Catholics of that Township and neighborhood with a petition to His Excellency for a lot of land for a Catholic Church, Burial ground and School House. Application has been made more than once for the same lot and the Hon. Pelie Robinson promised myself that the said lot would be reserved for the Catholics, and he gave directions to the surveyor not to dispose of the lot as he intended it for our purpose.

I beg, my dear Sir, that you will give all the aid and assistance in your power to this honest man who has on this and on former occasions distinguished himself for zeal and for his holy religion.

The patent deed for the five acres granted to the Catholics of the River Front, although they have built a church on the grounds, has not been issued. Will you have the goodness to inquire what can be the reason why the patent has not been issued.

I remain, my dear Sir,

Yours,

ALEXANDER MACDONELL,

*Reg. Epis.*

The Hon. John Elmsley.

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Bishop Macdonell to Rev. Patrick McDonough of Toronto.

Kingston, Apr. 15th, 1835.

Rev. and dear Sir:—

I would have written to you long ago in answer to your letter and that of your Religious friend of Kingston Convent in Nov. last, but anxiously waiting in hopes that you would have been able to collect any part of the £700 which I laid out on the Church and burying ground and law expenses in recovering the church and church lands. Had it not been for him and his lawyer I would have before now a comfortable asylum for Religious women in Toronto.

I did think that when you and the Vicar General carried on things in perfect concert in Toronto I might expect to be refunded in part at least of my outlays on that church and congregation which was not to be appropriated to my use but to promote Religion and the re-establishment of the Vicar General's "Catholic" or some other publication under his direction, but otherwise my heavy expenditures in Kingston and in Toronto have put out of my power to give encouragement to that good lady and her pious companions as long as I remain under the load of debt with which I am now encumbered. Please tell Vicar General, with my compliments, that his friends in this town and I learn with concern from Mr. Dollard that he was in delicate health, and that I will write to him in a few days to ask him to come down and spend some time with us here to recruit from the fatigues of the heavy duties he had to discharge through the muddy streets of Toronto during the Lent. I send you enclosed your pious friend's letter, and remain, Rev. dear Sir,

Yours sincerely in J. C.,

ALEXANDER MACDONELL.

Bishop Macdonell to Father John McDonald. (Father John, who sometimes showed a diffidence in himself, had withdrawn from his labors to St. Regis, when his services were very much needed in the district of St. Raphaels).

St. Raphaels, March 29th, 1823.

Rev. and dear Sir:—

I received your esteemed note of yesterday, and it gives me great pleasure to find that you have no objection to come to see me, and in the meantime I beg to tell you that what I have to ask you is that you would be pleased to remain in the Parish of St. Andrews or in this Parish as you choose yourself, and upon such terms as will be most agreeable to you. As the people are so much attached to you and you to them I would be extremely sorry to separate you from them.

God Almighty has given you what is of much greater value in His own eyes than penetration; He has given you a good conscience and grace to lead an innocent life. You may truly say with Peter, "Ecce nos reliquimus amnia et secuti sumus te," and I trust the same answer may be given to us as was given to Peter, "Centuplum accipietis et vitam eternam possidebitis."

I would wish to see you as soon as possible in order to know in what way it would be most pleasing to you to be settled in either of these parishes and in order that you may begin without loss of time to assist in giving their Easter duty to the people.

I am, with great regard,

My dear Sir,

Yours very sincerely,

ALEX. MACDONELL, *Bp.*

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His Excellency H. Bondhead to Bishop Macdonell.

Toronto, Feb. 16th, 1838.

My dear Sir:—

Your letter of the 12th Dec. last has been among the private letters which I have every day intended to answer, but in vain—something or other has always prevented me. I feel much obliged to you for the suggestion you offered me, the truth of which I am now but too well convinced of, but it is easier to see disease than to prevent it. Had I remained here I would have endeavoured to have followed your advice, but as you know I am about to quit this terrible world to enjoy, I

hope, rest and tranquility. I have had a hard struggle here, but I shall always look back upon it with satisfaction. I feel much indebted to the gallant spirits that have assisted me and I faithfully assure you to no one more than your own. You have been, I know, my constant and fearless supporter, and I have appreciated as well as admired the boldness and integrity of your character.

I remain, my dear friend,

With sentiments of the highest regard,

Yours very faithfully,

H. BONDHEAD.

To Bishop Macdonell.

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Distribution of Time and Rules of Bishop Macdonell and household in Kingston.

If proper rules and regulations be necessary in every well organized community and family it must be acknowledged to be still more so in a young establishment of Ecclesiastics preparing themselves for the Sacred Ministry of the Catholic Church where the younger members will naturally form their habits of punctuality in their religious exercises, of submission to the authority of superiors, of humility and piety by the example of the priests and older members of the establishment, who ought to be models of piety, patience and humility to their younger brethren.

(1) We therefore order and command that the Clergymen and Ecclesiastics of our family shall always wear their clerical dress in town and never appear in secular clothes except when they ride out on horse-back on a mission to the country.

(2) That the Ecclesiastics will be careful to visit the Blessed Sacrament every day between the hours of one and two o'clock in the afternoon.

(3) They shall make a spiritual lecture in common at 5 o'clock for the space of half an hour which shall be followed by the recital of five decades of the beads.

(4) That no Ecclesiastic shall leave the house without our special leave or in case of our absence that of the senior officiating clergyman present.

(5) That no clergyman or Ecclesiastic shall be out after seven o'clock in the evening from the first of Oct. to the first of Apr., or after nine o'clock from the first of Apr. till the first of Oct., or absent themselves for the day, except on a visit to the sick or by a special leave from Us. Should any

of the clergy be invited to dine out they will inform Us where they shall be, in order that we may know where to send for them in case of a pressing call.

(6) That all the inmates of our family do attend public prayers morning and evening, morning prayers at half-past six from 1st of Oct. to 1st of Apr., and at half-past five from 1st Apr. to 1st Oct.

(7) That the Prefect appointed by Us shall see that the Ecclesiastics be in bed by half-past ten o'clock all the year round and the lights extinguished.

(8) That the visits of females be received either in the dining-room, or in the Bishop's room, but never up stairs.

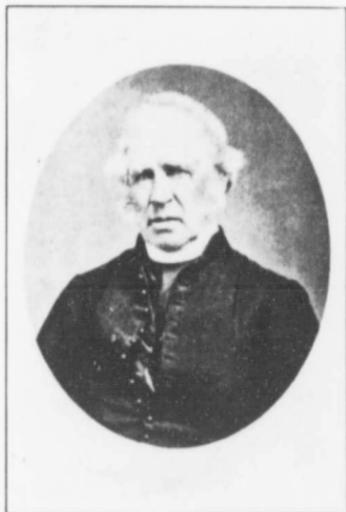
(9) That every Priest and Ecclesiastic go to their confession once a week or every fortnight at furthest.

10) That no confessions be heard anywhere else but in the church or sacristy except that of the Priests or Ecclesiastics.

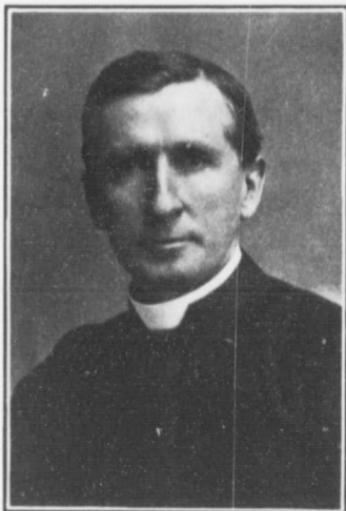
(11) That no Priest or Ecclesiastic shall eat or drink in their private rooms except in case of sickness, but any refreshments that will be necessary for them shall be taken in the refectory or dining-room.

(12) That these rules and regulations be read publicly twice a year.

(13) That the hours of meals are to be as follows, viz.: Breakfast at 9 o'clock in the morning, Dinner at 2, and Tea at 7 in the evening—that there will be reading during dinner.



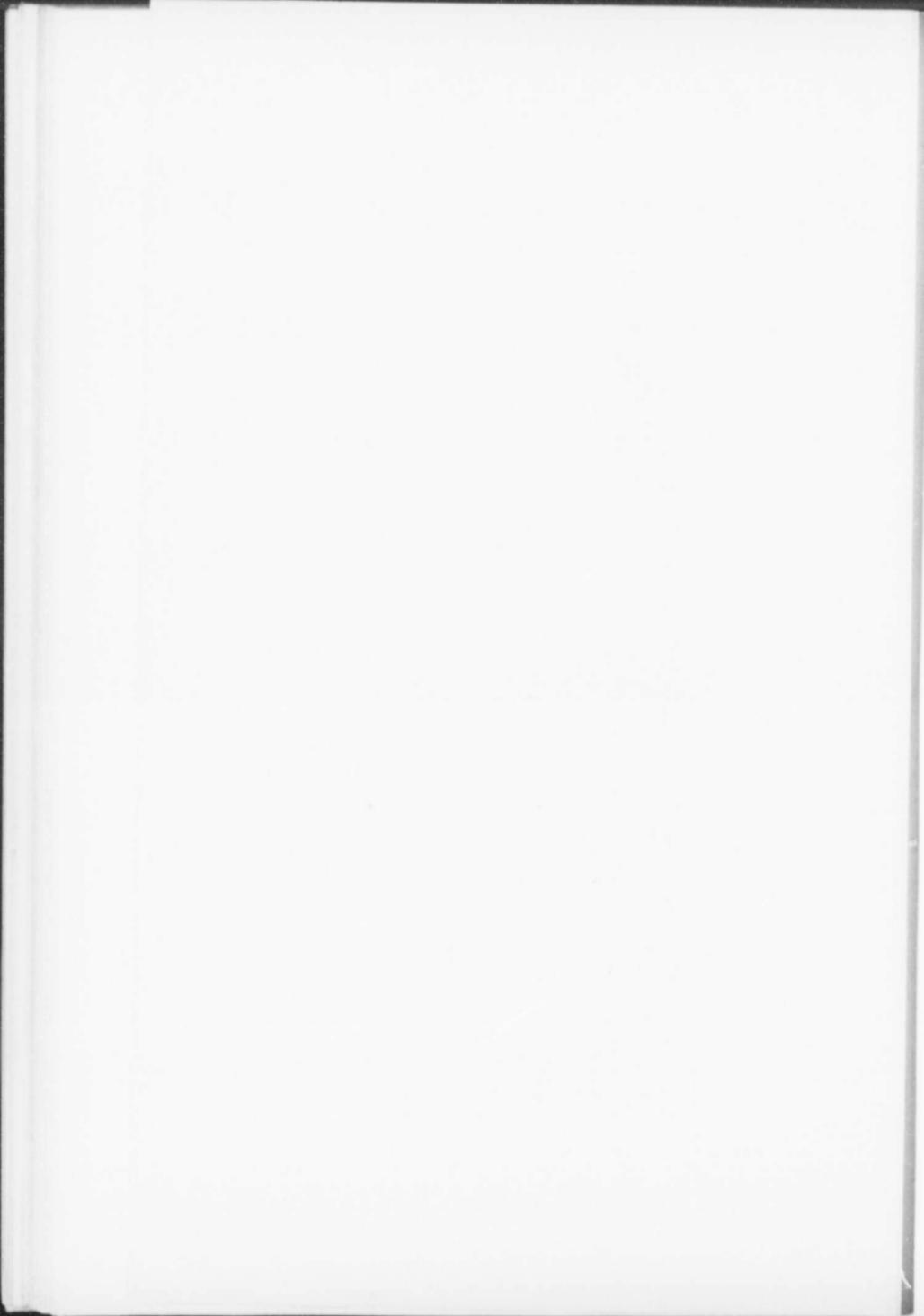
Very Rev. Alexander Hay  
Vicar-General, St. Andrews



Mgr. Charles B. Murray



Hon. Augustin-Norbert Morin



## THE BISHOP'S LAST VISIT TO ENGLAND, HIS ILLNESS AND DEATH.

In the early summer of 1839 Bishop Macdonell left Kingston on a visit to London in connection with emigration from the Highlands and other parts of the Old Country, the establishment of a college for the priesthood, and other matters. While on a visit to Ireland he contracted a severe cold, but owing to the kind hospitality of the Rev. President of Carlow College, the Jesuits of Clongowes Wood College, the Catholic Primate at Armagh and his great friend the Earl of Gosford, (Governor-General of Canada 1835-38) he appeared to have completely recuperated. From Lord Gosford's he passed over to Scotland. He was obliged to travel from Port Patrick to Dumfries, exposed to a cold drizzling rain for a distance of seventy or eighty miles. He complained of fatigue and was unable to attend a meeting of Nobles held in Edinburgh to discuss his plans for emigration. Four days afterwards, 14th January, 1840, he passed away peacefully in Dumfries, having received all the Rites of Holy Church at the hands of Father Reid and Father McDonald Dawson of the Mission House, Dumfries. The remains were conveyed to Edinburgh, where the funeral took place. The Bishop was buried in the crypt of St. Margaret's Convent chapel. Twenty-one years later in 1861 Bishop Horan of Kingston had the remains brought to Canada and deposited in his Cathedral in Kingston. The arrival of the venerable Bishop's remains in Canada was the signal of an extraordinary display of respect and devotion. They were first brought to St. Raphaels, which had been the good Bishop's home for twenty-five years, and there remained for four days, during which time High Mass was celebrated and the people of all creeds and classes came to pay him their tributes of respect and veneration. The remains were next conveyed to Williamstown, St. Andrews and Cornwall, where similar scenes were witnessed, after which they were finally translated to Kingston, where a funeral of unprecedented proportions took place. It partook of the nature of the obsequies of a great military hero, with the roar of cannon, the muffled sound of military drums, and at the same time shared the solemn Requiem service for a deceased prelate of the Catholic Church, attended by numerous members of the clergy from Quebec, the Maritime Provinces and Western Canada.

*Some Tributes to the Memory of Bishop Macdonell.*

Lord Gosford, on hearing of the death of Bishop Macdonell, said that to Canada the loss was irreparable, and added: "I had the happiness and satisfaction of knowing him intimately . . . in honesty of purpose, in spotless integrity, manly mindedness, and in benevolence of feeling he was not to be surpassed."

Obituary notice from the *British Whig*, of Kingston:

"Of the individuals who have passed away from us during the last twenty-five years, and who have taken an interest in the advancement and prosperity of Canada West, no one probably has won for himself in so great a degree the esteem of all classes of his fellow-citizens as has Bishop Macdonell.

"Arriving in Canada at an early period of the present century, at a time when toil, privations and difficulties inseparable from life in a new country, awaited the zealous Missionary as well as the hardy immigrant, he devoted himself in a noble spirit of self-sacrifice, and with untiring energy, to the duties of his sacred calling and the amelioration of the condition of those entrusted to his spiritual care. In him they found a friend and counsellor; to them he endeared himself through his unbounded benevolence and greatness of soul. Moving among all classes and creeds, with a mind unbiassed by religious prejudices, taking an interest in all that tended to develop the resources, or aided the general prosperity of the country, he acquired a popularity still memorable, and obtained over the mind of his fellow-citizens an influence only equalled by their esteem and respect for him. The ripe scholar, the polished gentleman, the learned divine, his many estimable qualities recommended him to the notice of the Court of Rome; and he was elevated to the dignity of a Bishop of the Catholic Church. The position made no change in the man; he remained still the zealous Missionary, the indefatigable Pastor. His loyalty to the British Crown was never surpassed; when the interests of the Empire were either assailed or jeopardized on this continent, he stood forth their bold advocate; by word and deed he proved how sincere was his attachment to British Institutions; and infused into the hearts of his fellow-countrymen and others an equal enthusiasm for their preservation and maintenance. Indeed, his noble conduct on several occasions tended so much to the preservation of loyalty that it drew from the highest authority repeated expressions of thanks and gratitude. As a member of the Legislative Council of Upper Canada (to which he was called by Sir John Colborne on

October 12th, 1831), his active mind, strengthened by experience acquired by constant associations with all classes, enabled him to suggest many things most beneficial to the best interests of the country, and the peace and harmony of its inhabitants."

From Morgan's "Biographies of Celebrated Canadians":

"In every relation of life, as subject, Prelate, relative and friend, he was a model of everything valuable. To his Sovereign he brought the warm and hearty homage of a sincere, enthusiastic, unconditional allegiance, and the most invincible, uncompromising loyalty; as Prelate he was kind, attentive and devoted to the interests, welfare and happiness of his Clergy; as a relative, his attachment was unbounded and his death created an aching void to hundreds of sorrowing relatives whom he counselled by his advice, assisted with his means and protected by his influence; as a friend, he was sincere, enthusiastic and unchangeable in his attachments. Such, indeed, was the liberality of his views and the inexpressible benignity of his disposition, that all creeds and classes united in admiration of his character, respect for him, and congregated together to bid him farewell as he left the shores of the St. Lawrence on that voyage, which proved but the prelude to that long and last one, from which there is no return."

## BISHOP MACDONELL LAYS THE FOUNDATION IN UPPER CANADA FOR CATHOLIC SEPARATE SCHOOLS.

Every Catholic should have an enlightened and intelligent grasp of the principal provisions of the School laws, especially those bearing on our Catholic Separate Schools. It was only after the publication of one of my letters on the School question that I found how many—even amongst the better educated—were either wholly ignorant of, or had misunderstood the very key-stone that supports our Separate School system. Is it any wonder, then, that mistakes and trouble should arise when the blind essay to lead the blind.

Realizing how much mischief ignorance of our School laws may be the fruitful source of, I have endeavoured in the following pages to give an outline of what I may call the evolution of our present Catholic School system, with an account of the many storms through which it has been so successfully piloted.

Our Holy Father in his letter to the Prelacy and laity of Canada re our Catholic Schools (copy of which is herewith printed), deploras the possibility of Catholics being forced to withdraw their children from the Separate Schools and send them to Public or Neutral Schools, to get a suitable education.

He points out the supreme duty of Catholics to safeguard the laws under which Separate Schools are established.

One of the best and perhaps the only way to carry out our Holy Father's wise counsel is: first, for all concerned to obey our School laws as far as possible, and, secondly, to have our Separate School teachers and pupils as efficient at least as those in the Public Schools.

Next to priestly and episcopal ministrations Bishop Macdonell took the deepest interest in the founding of Catholic schools and in securing therefor suitable teachers. For this purpose he advocated the training of native Canadians, and, where these were not obtainable, he succeeded in procuring some from the Old Country, among whom were Messrs. Kennedy, a graduate of Edinburgh University, McPherson, Murdoch, McDonald, Hammond and Walshe. We find prominent schools in St. Raphaels, St. Andrews, Alexandria and Kingston. Other schools existed in the Eastern district which were common or public schools, such as the Cornwall Grammar

School, and a school at Williamstown and Martintown. Yet there does not appear to have been any enactments of the Legislative Assembly before 1816, and even as late as 1837 the Legislative Council refused to act with the House of Assembly in imposing a tax on the people for school purposes. The Council gave as reason that rates had already been imposed on the inhabitants for the building of gaols, court-houses and roads, which were already thought to be burdensome. In 1816, when the first school enactments were passed by the Legislature, Vicar General Alexander Macdonell—then Pastor of St. Raphaels—having powers of Prefect Apostolic and popularly known as "Maister Alastair Mhor" in Eastern Canada, encouraged with the victory which he so materially helped to win against the invasion of Canada by the Americans, proceeded to England. The fame of his influence had preceded him; the Prime Minister, Mr. Addington, later Lord Sydmouth, received him with marks of the warmest friendship. He was introduced to the Colonial Secretary, Lord Bathurst, and then to the King. One of the results of his mission was the assurance of £1,000 sterling annually for the maintenance of his schools and clergy and £400 annually for himself. Thus he went to the source of Authority and obtained generous support and Royal sanction for his schools. This was a quarter of a century before Canada had responsible government. While grants were made from time to time for school purposes, there do not appear to have been any new enactments for education until after the union of Upper and Lower Canada. It must be borne in mind that during the thirty-six years of Bishop Macdonell's life in Canada, Upper and Lower Canada had each its own separate form of government. The separation was effected in 1791 and lasted till 1840, the year of Bishop Macdonell's death.

In 1835 the Parliament of Upper Canada through William Lyon Mackenzie's Grievance Committee impeached the Bishop for the alleged misappropriation of moneys which he had been receiving by the orders of the English Government for Educational and missionary purposes. This implies supervision over Catholic schools by the government before the existence of responsible government. The evidence showed that Bishop Macdonell had not only not misappropriated the said moneys, but that he had spent £13,000 sterling of his own money for these purposes. After his death came the Union of Upper and Lower Canada with responsible government.

Between the years 1841 and 1850 we find the Hon. C. D. Day, Baldwin, LaFontaine, W. H. Draper, Francis Hincks,

some Conservatives, some Liberals, pass and repeal bills containing the principle of Separate Schools.

In the first parliament of the United Canadas a school bill was introduced by the Hon. C. D. Day, Solicitor-General. It was referred to a mixed general committee of the House, and in this way a separate school principle was incorporated in the bill. I may here mention that there was very little disturbance over school matters between the years 1841 and 1851. While such enactments were made and unmade they were generally considered to be honest efforts to make the school law more workable. A section of a bill passed in 1850 which was the embodiment of sections passed in the Parliament of 1841 and 1846 gave general satisfaction to Catholics, but subsequently for six years prominent members of the House of Assembly moved at intervals that this section be repealed. William Lyon McKenzie, in his motion, among other reasons, declared that the repeal of the section would discourage sectarian education, and be productive of peace, harmony and goodwill in Upper Canada. During the Hincks ministry, Attorney-General B. Richards introduced a school bill in June, 1853, which was thought would prevent future disputes and differences. In it he endeavored to give the separate schools in Upper Canada the same rights and powers that the dissentient schools in Lower Canada had. As the bill was being moved into committee of the whole, Mr. George Brown, seconded by W. L. McKenzie, moved that it be an instruction to the said committee, that they have power to make provision in the said bill for the repeal of such sections of the School Acts of Upper Canada now in force as authorized the establishment and continuance of separate schools, and for the removal from the said supplementary bill of all recognition of any portion of the community in a sectarian capacity. This motion was lost by eleven yeas to forty-six nays. In 1854 the Hincks ministry resigned and the Hon. Sir Allan McNab with the Hon. Augustine Morin of Terrebonne, Quebec, formed an Administration. The McNab ministry promised to carry out the measure of the Hincks ministry on separate schools, and after a consultation with Lord Elgin, Messrs. Hincks and Ryerson there was a perfect understanding between Messrs. Hincks, McNab, Morin and John A. Macdonald. A short bill to make provision for Grammar Schools and Common Schools of Upper Canada was introduced and in the bill are clauses regarding legislation on Separate Schools. The bill was passed, after which Dr. Ryerson, Chief Superintendent of Education for Upper Canada, said: "I think our next step, if further legislation be called for, must be of not recognizing separate

schools." Parliament adjourned on 18th December, 1854, and reassembled on the 23rd February, 1855.

Notwithstanding Ryerson's threat a new School Bill called the Taché Bill came before Parliament in 1855. It was moved by John A. Macdonald, who was Attorney-General West, and seconded by the Hon. William Cayley, that the bill be read a first time. George Brown moved an amendment, seconded by Joseph Hartman, that it be read that day six months. The amendment was lost by a large majority. This was the second of George Brown's many efforts to destroy Catholic education in Upper Canada. His day was not so very far removed from Bishop Macdonell's day, and as a leading man and public journalist he must have known what Catholics had done in Upper Canada in defence of the country under the guidance of Bishop Macdonell.

The Bishop as priest and prelate endowed, as he was with rare natural gifts, was enabled to do great things for his Church and country. His religion appeared to have been tintured with love for his adopted country and his love for his country tintured with love for his religion. The very Highest in England sanctioned his educational projects, and a pretty clear proof that he was respected by Protestants despite his strong religious convictions is afforded by the fact that it was a Presbyterian minister well known in this Eastern district, (Dr. Urquhart) who moved a resolution suggesting the erection of a tablet in St. Raphaels' church to his memory. Moreover, Messrs. George S. Jarvis, Guy C. Wood and Alexander McMartin, all Protestants, were the committee appointed to select the tablet.

For at least twelve years Mr. George Brown directed his energies both in Parliament and in the Press towards the destruction of Catholic education in Upper Canada, and in his bitter invectives did not stop short of the religious sisters then few in number in this province. We think it unworthy of him thus to have used the great gifts with which he was endowed to endeavor to bring odium and bad feeling on a large class that had so well deserved of their country. The Taché Bill of 1855 was amended, after which George Brown, M.P., in speaking to Ryerson, said: "The Separate School Bill underwent various changes, all to the disadvantage of the supporters of Separate Schools." John A. Macdonald, the sponsor of the bill, in a letter to Ryerson, writes: "George Brown and John Langton were both obliged to admit that with the amendment I consented to, the bill was quite innocent, and they only voted against the passage of the bill as a proof of their dislike to Separate Schools on any condition, so we have got well out

of the difficulty." This was in June, 1855. Three days later John A. Macdonald, then Premier, in writing to Ryerson, said: "Our Separate School Bill, which is, as you know, quite harmless, passed with the approbation of our friend Bishop DeCharbonel. Bishop DeCharbonel, before leaving here, thanked the Administration for doing justice to his Church. He has, however, got a new light since his return to Toronto and now says that the bill wont do."

The Taché Bill of 1855 subsequently proved a failure, though prepared by the Hon. H. Drummond, and under the auspices of Roman Catholic bishops, but in ignorance of the working and effects of some of its provisions, arising from the nature of our municipal institutions. In consequence of the unsatisfactory results of the Taché Bill, members of Parliament seemed to have had great reluctance in resuming discussions on the Separate School Question, though Catholics and Protestants in Upper Canada were in continual turmoil and unrest.

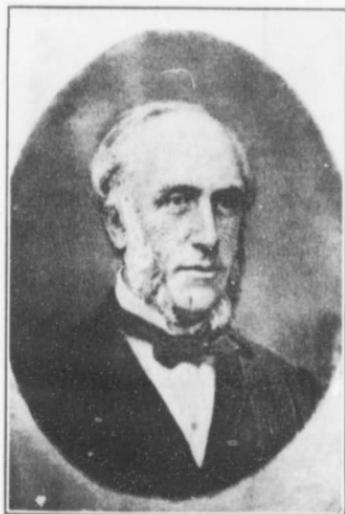
However, in the session of 1856 Mr. John G. Bowes, member for the city of Toronto, introduced a bill into the Legislature "to modify a section of the Separate School Act of 1855." Having had little idea of the real scope of the bill, he withdrew it, but it was afterwards brought before the house by a member from Lower Canada—Catholics voting against it as well as Protestants to the great chagrin of Bishop DeCharbonel. Years later Sir Richard Scott said: "Dr. Ryerson was sincerely anxious to make the law workable." Yet his judgment must have been warped sometimes. In his confidential report to Sir Edmund Head, Governor-General, which was subsequently produced in the House of Assembly or of their representatives, he said: "I deprecate the interference of bishops and priests in Lower Canada or of their representatives with the school system of Upper Canada." Now the only bishop and priest in Lower Canada who seemed to have taken any interest in Upper Canadian educational matters were the Archbishop of Quebec, at that time Metropolitan of the two Canadas, and his Vicar General, Very Rev. Father Cazeau. The archbishop was quite within his right. Upper Canada was within the ecclesiastical province; the bishops of Upper Canada were suffragans of Quebec, and for political purposes there was but one parliament for the two Canadas. The Honorable Augustine N. Morin, styled by Ryerson "the guardian of Roman Catholics in the government," the Hon. George Cartier, D'Arcy McGee—these enlightened Catholics would have been silenced by Ryerson, while Messrs. George Brown, Wm. L. McKenzie and Hartman could have inveighed



Rt. Hon. Sir John A. Macdonald



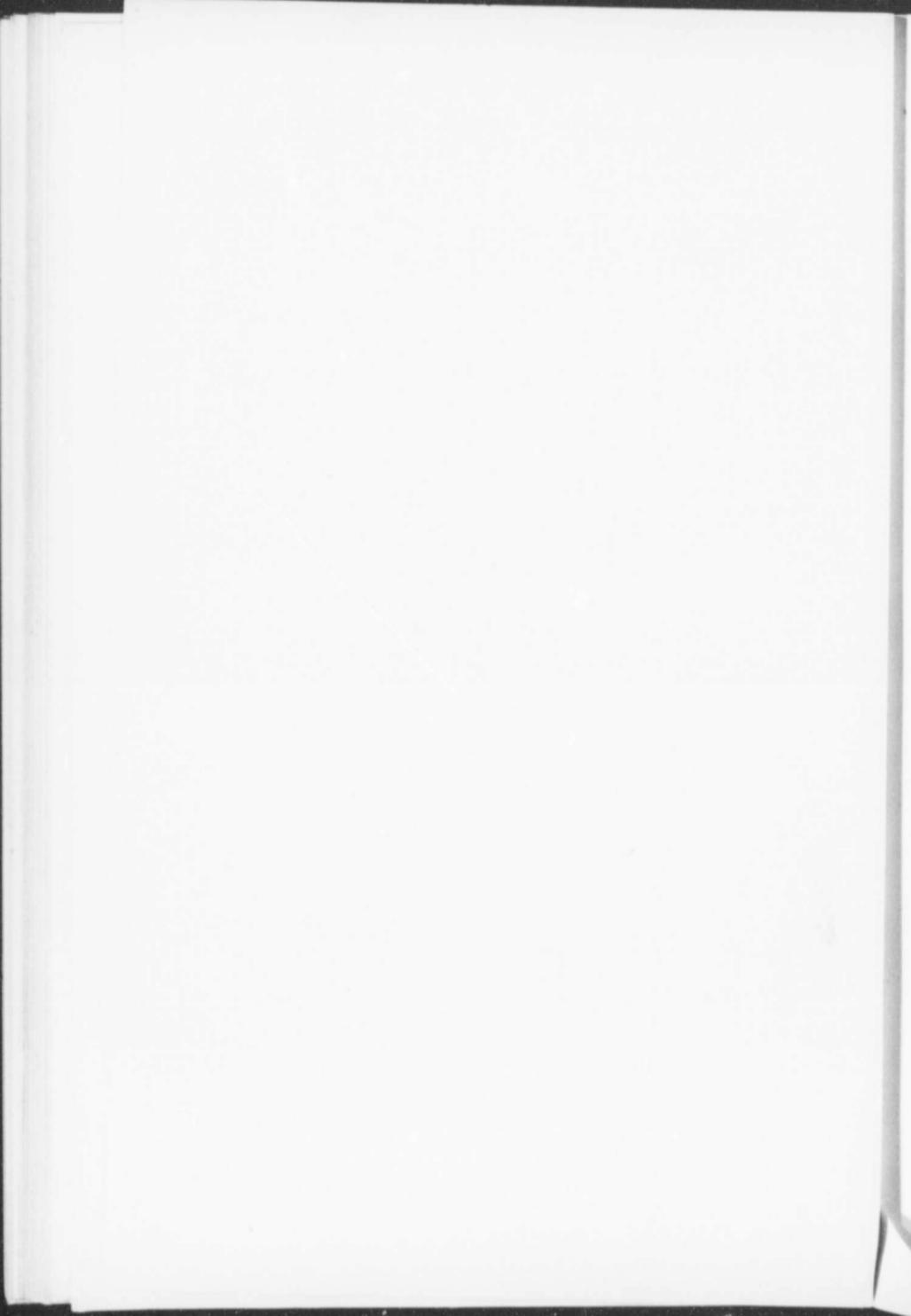
Sir George Etienne Cartier



Hon. George Brown



Sir Allan McNabb



against Catholic education for Upper Canada. I have always thought that members of Parliament were in some way delegates of their constituents.

In 1860 the Hon. George W. Allan introduced a bill into Legislative Council, "To modify a section of The School Act, bearing on Separate Schools," but it failed to pass. In the same year and during the Cartier-Macdonald Administration, the Hon. Richard Scott brought a Separate School bill before the Legislative Assembly, which was received and read. Again in the session of 1861 the Hon. Richard Scott introduced another bill which was also received and read. Finally, in the session of 1862 he introduced another bill which, having passed the second reading, was referred to a special committee of the House of Assembly. John A. Macdonald, writing to Ryerson, said: "I will keep back the action of the select committee on the bill in the expectation of your speedy arrival here." Ryerson was then ill in Toronto. John A. Macdonald subsequently sent Ryerson a copy of Scott's Bill, and re this bill said: "I send you a copy of the Separate School Bill, and would like to have your opinion on the subject as soon as you can conveniently send it." Ryerson answered by telegram, "Scott's Separate School Bill most objectionable and injurious. It ought by all means to be rejected." It was rejected.

It was the practical policy of the leaders of the Government for the time being—Robert Baldwin, Francis Hincks, John A. Macdonald and Sandfield Macdonald—to pass no school bill, or sanction any measure relating to elementary education in Upper Canada, which had not been examined and approved by the Chief Superintendent of Education; hence, we find the Chief Superintendent assailed from both sides—at one time by the abettors of separate schools and at another by those opposed to separate schools.

As I stated in a letter (a copy of which is published herewith) to His Grace Archbishop Spratt of Kingston, Vicar General Angus Macdonell had been requested to look after all Catholic interests with which the government was connected. While he accepted the task with reluctance, he nevertheless began to survey the ground and muster his forces. "No sectarian schools" had long been the watchword of George Brown and his followers. Sandfield Macdonald of the Baldwin-Lafontaine school and one of the ablest political leaders in Upper Canada, had been opposed to the principle of separate schools. Now, an incident occurred in St. Andrew's Parish, where I was pastor some twenty years afterwards, which had eventually effect among politicians. Sandfield Macdonald represented the constituency of Cornwall, then a small town, and Cornwall

township. The parish of St. Andrews formed a considerable portion of Cornwall township. A deputation, no doubt directed by a wary mind, waited on Sandfield Macdonald and informed him plainly, that if he could not see his way to uphold the principle of separate schools, they should be unable to give him the support they were wont to give him. As one of the Highlanders said: "Mara dian thu sin cureadh sinne an doot-schach 'n ad aite." Mr. Vankoughnet, a Conservative and a follower of John A. Macdonald, was Sandfield's opponent. Sandfield Macdonald promised to uphold the cause of separate schools. While Dr. Ryerson and the Hon. Richard Scott did not agree on all clauses of the Separate School Bill that would be introduced, Ryerson was desirous that something should be done to allay the feeling of unrest. Bishop DeCharbonel had left the country and Dr. Ryerson wrote to the Provincial Secretary as follows: "I have the honor to submit to the favorable consideration of the Governor General in Council the appointing of the Right Rev. Dr. Lynch, Roman Catholic Bishop of Toronto, as a member of the Council of Public Instruction for Upper Canada in place of the Right Rev. Dr. DeCharbonel, who has removed from the country. I am happy to be able to add that Bishop Lynch has authorized me to present his name for the appointment, and that between His Lordship and myself an entire agreement has been come to on the separate school provisions of the law." For this mark of confidence in Bishop Lynch by Dr. Ryerson he was brought to account in the leading newspaper in Toronto. Dr. Ryerson defended his action in the *Leader* newspaper. In his reply he states, among other reasons, that it was agreed that His Lordship should call on a certain day of the following week at the Education Office. On the appointed day the Bishop with the Very Rev. Angus Macdonell, Vicar General of Kingston, called at the Education Office.

Thus wrote Dr. Ryerson: "When we considered the whole question and agreed in our views respecting it, not involving the introduction of any new principle, but the restoration of rights and privileges which were actually enjoyed by Roman Catholics under the school acts of 1850 and 1853, but which were taken away by the Roman Catholic Separate School Act of 1855."

After this conference Dr. Ryerson sent a copy of the proposed bill "to restore certain rights" to Dr. E. J. Horan, Bishop of Kingston, who replied as follows: "I have read with attention the proposed amendment to the Roman Catholic School Bill which you were so kind as to send to Vicar General Macdonell for his perusal and mine. I thank you for this mark

of courtesy and shall always endeavor to make myself deserving of it. I fear that your proposed amendments are not sufficient and that they would not do away with the principal difficulties that we met with in establishing and maintaining our schools. . . ."

While in the report of the passing of the Separate School Bill, Vicar General Cazeau and Vicar General Angus Macdonell of Kingston were present at meetings held by Dr. Ryerson and honorable members of parliament, it is stated that Vicar General Macdonell was the only clerical gentleman who was present on any occasion of the framing of any of the clauses. Vicar General Angus Macdonell had an intimate knowledge of municipal institutions in Upper Canada. The leading members of parliament knew him well and revered him, and none knew him as did Sandfield Macdonald and John A. Macdonald. They would not venture to palm off "innocent" or "harmless" bills on him. Neither cared to withstand his snarls. Some of his contemporaries related to me his laconic way of reasoning before the honorable members, "But what we ask is just and therefore must be done."

The Macdonald-Cartier administration was changed at "the Double Shuffle" of 1858 to the Cartier-Macdonald administration and in 1862 was defeated on the Militia Bill. Sandfield Macdonald, with the Hon. Sicotte, Attorney-General East, formed a Government May 24th, 1862, and true to the promise he had made to the St. Andrews' deputation, he upheld the Separate School principle.

Under the late administration the Hon. Richard W. Scott had clauses in the bill which appeared so objectionable that after the second reading it was rejected by the same administration. One of the objectionable clauses was that of making the priests "ex officio" school trustees with power of taxation, and some others which would give rise to endless disputes. Then the following clause was accepted by the late government: "The Roman Catholic schools with their registers shall be subject to such inspection as may be directed from time to time by the Chief Superintendent of Education and shall be subject also to such regulations as may be imposed from time to time by the Council of Public Instruction for Upper Canada." When this was done Vicars General Macdonell and Cazeau, representing the prelacy, accepted the Bill. It passed its second reading and was approved by the House on the 13th March, 1862, but, owing to the defeat of the Cartier-Macdonald Administration, stood over. At the second reading, Mr. Burwell moved, seconded by Mr. Alexander Mackenzie, the six months' hoist, which was lost by a large majority.

Sandfield Macdonald became Premier May 24th, 1862, after which Vicars General Angus Macdonell and Cazeau, the Hon. R. W. Scott with Dr. Ryerson waited on the new premier and expressed the desire that the government would affirm and facilitate Mr. Scott's proceeding with the bill.

Dr. Ryerson, writing from Quebec to J. George Hodgins, Deputy Superintendent, said: "The attorney-general is much pleased and amused that the separate school question thus falls to his government to settle with so little trouble or action on their part, and that it is left to him to recommend the appointment of the Roman Catholic Bishop of Toronto, as a member of the Council of Public Instruction. He says he will inquire about it immediately, and have the appointment made and gazetted. It is by procrastination and neglect in such matters that the late administration have lost immensely even among their warmest supporters."

The Separate School Bill did not receive the assent of the Legislature during the session of 1862. The passage of the bill was not as plain sailing as the new premier had anticipated, as we find Dr. Ryerson, through the *Toronto Leader* newspaper in July, 1862, refuting attacks made upon himself in the *Globe*, wherein he was styled "an arch-traitor to destroy the work which he had employed nearly eighteen years to establish and mature, namely, the Common School System of the country."

Before the meeting of parliament on the 12th February, 1863, Premier Sandfield Macdonald wrote from Quebec to Dr. Ryerson, as follows: "I think you should be down here at the time of the opening, as I am clear that explanations as regards the school bill which you alone can satisfactorily give will be required, and it may happen that without your presence our explanations would not be acceptable to some." Dr. Ryerson proceeded to Quebec and from there wrote on 24th February, 1863, to J. George Hodgins, Deputy Superintendent at Toronto: "I saw Mr. Sandfield Macdonald a few minutes yesterday morning. I have not yet seen any members of the government, but the Attorney-General. He wants me to stay and help them through the difficulties of the Separate School Bill, which he is inclined to make a government measure—also the Grammar School Bill—he is very friendly."

"One proposal by some of Sandfield Macdonald's cabinet was that the Bill should be 'To restore certain rights enjoyed before the Separate School Bill of 1855,' but the Attorney-General Sandfield Macdonald thought it best to introduce the bill that the Roman Catholic authorities had agreed to, which was less objectionable than the one agreed to by a select com-

mittee of the House in 1862, which was in substance the same as mine."

The Preamble of the bill is worded thus: "Whereas, it is just and proper to restore to Roman Catholics in Upper Canada certain rights which they formerly enjoyed in respect to Separate Schools, and to bring the provisions of the law respecting Separate Schools more in harmony with the law respecting Common Schools; therefore Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada enacts as follows:— etc.

The *Globe* of Toronto unsparingly denounced the Liberal Party for their recreancy in thus yielding up another principle of Liberalism. It said, "That Mr. John A. Macdonald should aid in rivetting the fetters of Rome on a free people was to be expected. . . . Such a course was in conformity with his whole record; but that such men as Foley, Howland, Wilson and McDougall . . . should, for the sake of Office, league themselves with the foes of religious liberty, was enough to cause one to despair of humanity."—*Joseph Pope*.

The Separate School Bill, substantially the same, had been before the House in the last session of the Cartier-Macdonald administration and now John A. Macdonald, leader of the Opposition, warmly supported the Bill. Ryerson, writing on the 14th of March, 1863, to J. George Hodgins, said:

"The Scott Separate School Bill, as amended, passed the House of Assembly though a majority of ten members from Upper Canada voted against it.

"The Government is weak; John Sandfield Macdonald has a poor opinion of many of his supporters, and I am not surprised at it. John A. is conducting himself with great propriety. His speech last night showing how he and his party had their revenge on those of their opponents who had hounded them through all Upper Canada as supporters of Separate Schools and as slaves to the priests, but who had now to support this Bill, was very amusing and very effective."

March 16th, 1863, Ryerson again writes to J. George Hodgins, Deputy Superintendent: "There is a sort of crisis in the Ministerial ranks here on account of the Separate School Bill. The plan now is, I believe, for some slight amendment to be made to the Bill in the Legislative Council so as to bring it back to the House of Assembly so as to make the Ministerial supporters vote for it out and out."

Dr. Ryerson on March 17th, 1863, writes to J. G. Hodgins again: "If the Attorney-General does not in some way have a majority of a vote from Upper Canada in favour of the Bill, I do not think he will have it to become law. He is determined

that his professed supporters of the Government will support it on its declared policy, in regard to settling the Separate Schools and the representation question, or he will leave them to their fate."

Sandfield Macdonald had to put forth a strenuous struggle for the passage of the Bill.

J. George Hodgins in Toronto writes to Dr. Ryerson:—

Quebec, 18th March, 1863:—"To an outsider like myself, the Ministerial proceedings at Quebec are interesting. . . . As in war, so in politics, a clear-headed, prompt and determined man, decisive in action, is the man to be relied upon, in a crisis, as he thus makes himself the hero of the public.

"It may not occur to politicians in action in Quebec that their proceedings there are daily reviewed here with a calmness and penetration, as to apparent motives and results that those on the spot cannot do. 'Tis in this light, and from this standpoint, that the action of the Attorney-General is viewed and he is judged accordingly. He has clearly shown a degree of firmness on the Separate School Question (if he can maintain it) which recalls the days of Hincks."

The Bill finally passed—76 voting for, and 31 against it. Several of the Upper Canadian supporters of the Government, greatly to the wrath of Sandfield Macdonald, voted against it. Subsequently the Bill was more favourably considered when Dr. Ryerson showed by analysis or by a comparative view of the Separate School law of 1855 and the Bill of 1863, for which the members of the Government and of all parties thanked him.

A compromise or compact was entered into between the Government supporters and several of the Opposition members for the final settlement of the School Question. There was a small majority of the Protestant vote for the Bill. John A. Macdonald voted for it and as many as sixteen Orangemen.

Dr. Ryerson in a letter said: "The Attorney-General, Sandfield Macdonald, called on me yesterday and said many agreeable things. It is very pleasant to be on such good terms with the leading members of both parties without being suspected of either, and it being perfectly understood by both that I take no part in their party intrigues or ever betray them."

The passage of the Separate School Bill was the great work of the Parliamentary Session of 1863.

The Hon. George Brown, representing the opponents of Separate Schools, in his speech on the resolutions relating to the confederation of the Provinces on February 8th, 1865, and

in reference to the Roman Catholic School Settlement of 1863, said:

"Now it is known to every Hon. Member of this House that an Act was passed in 1863 as a final settlement of this Sectarian Controversy. I was not in Quebec at that time, (George Brown was defeated in East Toronto in 1861) but if I had been there I would have voted against the Bill because it extended the facilities for establishing Separate Schools, but assuredly, I for one, have not the slightest hesitation in accepting it as a necessary condition of a scheme of Union; and doubly acceptable must it be in the eyes of Hon. Gentlemen opposite, who were the Authors of the Bill of 1863."

The Hon. Thomas D'Arcy McGee, on behalf of the Bill of 1863, replied on the next day, as follows: "I will merely add in relation to an observation of my friend, Hon. George Brown, last night on the subject of Catholic Separate Schools in Upper Canada, that I had accepted for my own part, as a finality, the amended Act of 1863. I did so, for it granted all that the Petitioners asked, and I think they ought to be satisfied. I will be no party to the re-opening of the question." It is but just to the memory of the Hon. George Brown to state (as far as I have been able to ascertain) that he manifested no hostility to Separate Schools after his speech in Parliament in Quebec on the resolutions relating to the Confederation of the Provinces and in reference to the Roman Catholic School settlement of 1863. Several of the admiring friends of George Brown became members of the Legislative Assembly for Ontario, and seem to have worked harmoniously with the Prelacy of Ontario in the cause of Catholic Education. Prominent among the Catholics in the Legislative Assembly for Ontario since Confederation are the illustrious and Hon. Christopher Finlay Fraser, the Hon. Wm. Harty, the Hon. Mr. Casgrain and Hon. Mr. McGarry.

The respectful manner in which the Press of Ontario wrote re the Encyclical of our Holy Father Benedict XV, and which I herewith publish, is a striking proof of the peaceful atmosphere which prevails throughout the Province of Ontario.

The *Globe* newspaper, assuming the *Canadian Freeman*—a Toronto Publication to be the organ of Bishop Lynch and quoting from it—called the Separate School Bill of 1863 "an insult to Catholics." The Bishop had his Secretary, Rev. George Northgroves, write the following:

"His Lordship wishes it to be understood that he has no official organ; he wishes me also to state that as far as he

knows the sentiments of his Right Rev. Brethren—the Catholic Bishops of Upper Canada and of the Catholics generally—they are quite satisfied with Mr. Scott's School Bill."

The Separate School Bill of 1863 became the basis of the legislation in the British North America Act of 1866 which secured to the Roman Catholics of Upper Canada the right to have Separate Schools under the New Constitution of the New Dominion.

Having weathered many a rough storm, the Separate School system for Upper Canada was safely moored in the scheme of Confederation just a half century after Bishop Macdonell, then only Vicar General and Pastor of St. Raphaels, Glengarry, made his tedious oversea journey to knock at the door of the English Parliament for recognition and pecuniary aid for the principle of Catholic Education for Upper Canada.

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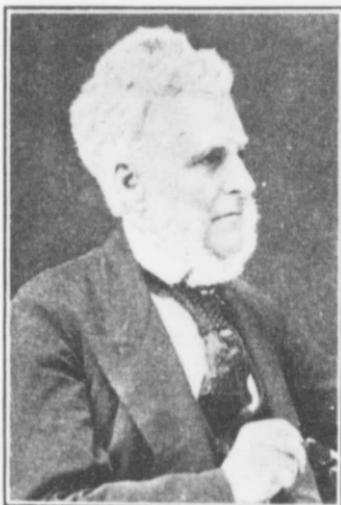
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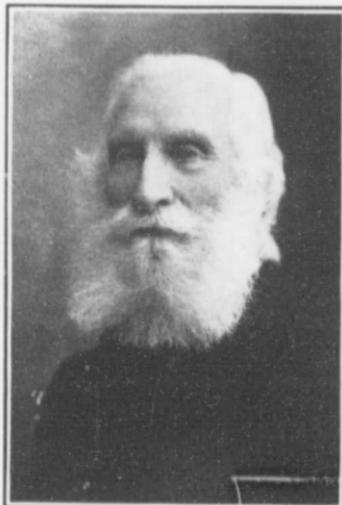
Hon. Thomas D'Arcy McGee



Hon. John Sandfield Macdonald



Sir Francis Hincks



Hon. R. W. Scott



### JOHN SANDFIELD MACDONALD.

I consider a sketch like this incomplete without a brief account of the brilliant career of John Sandfield Macdonald, under whose premiership the final Separate School Bill was passed.

He was born at St. Raphaels, Glengarry, Canada, Dec. 12th, 1812. At the request of Bishop Macdonell he received the name John after Colonel Macdonell, Attorney-General for Upper Canada and Aide-de-Camp to General Sir Isaac Brock, both of whom fell at Queenston Heights in 1812, Colonel Macdonell being then only twenty-five years old. When he was about eight years old his mother died, leaving himself and three younger brothers practically homeless. Bishop Macdonell had a good school at St. Raphael's, where young Sandfield received his first training. Subsequently he was engaged in various minor occupations—at one time in a lumber camp, later as clerk with a Cornwall merchant. At the age of twenty he entered the Cornwall Grammar School, which was at the time under the direction of Dr. Urquhart, and in two years was first in the institution. The next step was his preliminary training for a profession. He became a lawyer, practised in Cornwall, and when only twenty-eight years of age was elected member for Glengarry. He did not approve of what he considered Governor Metcalfe's imperious attitude towards responsible government and in consequence refused to act with his Conservative friends and became an Independent Reformer. But yet he never entirely sympathized with the Western section of his party. Though a careless and wayward Catholic, he beheld with unmistakable displeasure the bitter attitude towards his church assumed by those with whom he generally acted. He thus stood isolated from his friends and the influence he exercised was due to his splendid ability and individual force of character. In 1862, the year he became Premier of the Canadas, he described himself in a speech in Parliament as the Political Ishmael.

At Confederation he became first Premier of Ontario and he continued to uphold the principle of Separate Schools. When Father Murray undertook the praiseworthy and courageous

task of establishing a Separate School in Cornwall, Sandfield Macdonald was the first to support, and by his munificent means and knowledge was most helpful to Father Murray in his arduous enterprise. He died in Cornwall June 2nd, 1872, fortified with the last rites of the Catholic Church, and is buried in the Catholic Cemetery at St. Andrews, where admiring friends from various parts of the Dominion erected a monument to his memory. Almost under the shadow of his monument is the grave of another illustrious Catholic Highlander—Simon Fraser, the discoverer of the Fraser River, which discovery secured the Province of British Columbia to Canada, and yet only an ordinary rough field stone marks his last resting place.

LETTER FROM VERY REV. GEORGE CORBET, V.G.,  
Pastor of St. Columban's Cornwall, Ont., to the Archbishop  
of Kingston.

(Published in the *Montreal Gazette* of April 26th, 1916.)

*To the Most Rev. M. J. Spratt, D.D., Archbishop of Kingston.*

Your Grace,—Kingston is the oldest See in Ontario. Just ninety years ago Kingston came out of the womb of Quebec. I trust, therefore, that it will not be presumptuous for me to express to its chief pastor my views on the "language unpleasantness."

The silence observed by ecclesiastical authority in Ontario in face of the prolonged strife over this language question may not prove to be the wisest course for the Catholic cause.

I am fully convinced that the French-Canadians might have all the French they could reasonably desire if they went on peacefully with their schools. Intelligent Catholic gentlemen of the laity in Ontario, both Liberal and Conservative, inform me that the disturbance comes from men actuated by selfishness and political aims. No doubt many influenced by them do not understand this. I do not believe that the priests who, according to newspaper reports, directed the faithful to insult the Government school inspectors understood the separate school law or the seriousness of their act. They cannot have been aware that they were directing the faithful to violate a provision of the Roman Catholic School Act, which was accepted and sanctioned by the prelacy of both Upper and Lower Canada. Had they succeeded in doing away with Government Inspection they would have struck out the key-stone of the arch which supports our right to separate schools in Ontario. Without this provision there would have been no Catholic school bill passed in 1863.

After the death of Bishop Alexander Macdonell, in 1840, the Catholic schools for which he had received royal sanction and munificent pecuniary aid had to be organized and established on a more stable foundation. The bishops for several

years worked zealously in this cause, but with little practical success. They labored under the disadvantage of not being thoroughly in touch with conditions in Ontario or Upper Canada as it was then known, until finally they addressed a letter to Vicar-General Angus Macdonell, of Kingston (born in Glangarry), a priest of long experience and influence in Canada, in which they requested him to look after all Catholic interests with which the Government was connected. This letter, which I read and heard explained by Vicar-General Angus Macdonell himself bore the signatures of Bishops Phelan, of Kingston; DeCharbonell, Toronto; Guiges, Bytown (Ottawa); Ignace Bourget, Montreal; Cook, Three Rivers, and that of Archbishop Tourgeon or Baillargeon, of Quebec. After accepting this appointment the Vicar-General spent several years in strenuous labor. Many consultations were held with bishops, honorable members of Legislature, and with the chief superintendent of education, Dr. Ryerson. The result was the Roman Catholic school bill, which was passed in 1863, during the Sandfield Macdonald administration and which became the basis of the legislation in the British North America Act that secured to the Catholics of Upper Canada the right to Catholic schools under the constitution of the Dominion.

In this bill as accepted and passed were two principal stipulations. First that Catholics in their schools should have the right of instruction in their own religious principles. Second, that these Catholic schools should be as completely subject to governmental regulations as the public schools. The bill proved acceptable and is a monument to the wisdom of its distinguished author. Father O'Brien, of Brockville, and Father Stafford, of Lindsay—both educationists of high repute—brought the schools in their respective towns to a state of high efficiency and were effusive in their praises of Vicar-General Angus Macdonell's success. On one occasion I heard Dr. O'Brien, then bishop of Kingston, say: "The Church will never be right in Ontario till it has done justice to the memory of Vicar-General Angus Macdonell, and his illustrious uncle (the Hon. Alexander Macdonell, first bishop of Kingston) for their achievements in the Catholic cause.

Only two years had elapsed after the passing of this measure when there was a violation of one of its important provisions. In Kingston, the principal of the separate school refused admittance to the Government Inspector. This refusal was reported to the Education Department in Toronto. The Chief Superintendent of Education wrote to the chairman of the Catholic school board in Kingston, mentioning his duties as chief superintendent, and the necessity of the knowledge he

should possess of each school and quoting the words of the Separate School Act: "The Roman Catholic schools, with their registers, shall be subject to such inspection as may be directed from time to time by the Chief Superintendent of Education," etc. The matter having been submitted to Dr. Horan, Bishop of Kingston, he wrote a letter of apology for the conduct of the principal, who, he said, had mistaken his duty, and assured the chief superintendent that the inspector thereafter would be courteously received any time he might think proper to visit the school. In 1871, in Toronto, objection was again raised against the visit of the Government inspector. The visit was called an "intrusion." The chief superintendent replied: "I beg to observe that the protest you make and the intention you avow are in direct opposition to the School Act."

Within the last few years, strangers, who did not meet me, came to Cornwall to stir up trouble in connection with our schools. The remedy we applied was easy. In the pulpit and in the press we gave a clear exposition of the Separate School Act, as accepted and sanctioned by the bishops, and the French-Canadians have continued to be, as I have always found them, peaceful, self-respecting and respected.

Now, since such happy results have followed our humble efforts in Cornwall, where we have a numerous French population, would not a clear and kindly explanation from the prelaty of Ontario on the Catholic School Act, have a most beneficial and pacifying effect throughout the province? You are the shepherds of the French-Canadians in Ontario. They owe their allegiance to the prelaty of Ontario. It is seriously dangerous for a body of Catholics, and especially priests, to insult, unrebuked, a Government for a law which was accepted and practically framed by your predecessors, and I have confidence that the prelaty of Ontario could have saved and can yet save this large portion of their flock from evil counsellors and misinformation.

The many tedious oversea journeys of Bishop Alexander Macdonell to knock at the door of the English Parliament for recognition and aid for Catholic education and for the Church in its needs; the untiring zeal of Bishops DeCharbonell, Phelan, Guiges, Horan and Vicar-General Angus Macdonell, should be strong incentives to their successors to safeguard the privileges already secured for Catholic education in Ontario. No doubt a certain delicacy and reserve may account for the silence observed towards this agitating question, but serious harm may be the outcome of such policy as can be easily learned from history.

When I read the violent and unchastened language which, according to newspapers, has been used by priests in public, and hear of nocturnal meetings at which are present priests from other dioceses without the knowledge of the local pastor, I wonder what has become of ecclesiastical discipline and authority in Ontario.

Let me now offer Your Grace my best wishes for a joyous Easter.

GEORGE CORBET,  
Pastor of St. Columban's, Cornwall.

## AN ENCYCLICAL LETTER.

"Commission Divintus Nobis"

*To Our beloved son Louis Nazaire Begin, Cardinal Priest of the Holy Roman Church, Archbishop of Quebec, and to the other Archbishops and Bishops of the Dominion of Canada.*

POPE BENEDICT XV.

OUR BELOVED SON AND VENERABLE BRETHERN :

GREETING AND APOSTOLIC BLESSING

When divisions that endanger the mutual bonds of peace and concord arise within the Church, the office divinely committed to Our care of feeding the Lord's flock strongly urges Us to make every effort in Our power to bring them to an end. What is there indeed more harmful to Catholic interests, or more opposed to the divine precepts and to the principles of the Church than that the faithful should be divided up into factions? For "every kingdom divided against itself, shall be made desolate;" and whenever Christians cease to be "of one heart and of one soul," they gradually wander away from that charity which is not only "the bond of perfection," but is also the first and foremost enactment of the Christian law, since the Saviour of mankind bequeathed it to His disciples as His last will and testament and proclaimed it to be henceforth the sign and proof of the true faith: "By this shall all men know that you are my disciples, if you have love one for another."

Then again such dissensions, besides being totally in opposition with the spirit of Christ the Lord, produce also the baneful result of deterring more and more from the Catholic faith those who are beyond the fold, just as on the other hand fraternal concord and charity amongst Catholics have always been a great inducement to those outside the pale to enter the Catholic communion.

For this reason, Venerable Brethren, the contentions which for some years past have been enkindled amidst Canadian Catholics, otherwise so renowned for their faith and

piety, are to Us a cause of intense anxiety; and that those divisions have daily grown more bitter and have now been made public, We know from many and from the best sources, and We have learnt also from your own reports.

The cause of disagreement is fully manifest. There are Canadian Catholics of French origin and language, and there are those, who, though not all of one race, make use of the English tongue, and this constitutes for them a ground of contention and of strife.

French-Canadians assert that all proceeds satisfactorily in their Province of Quebec; but they complain that in Ontario and in other parts of the Dominion, where there are a considerable number of inhabitants of their race, and where English is the language of the Province, there is not sufficient regard for the French tongue, either in the sacred ministrations or in the Catholic Separate schools. They wish therefore that priests should be appointed to the churches in due proportion to the number of Catholics of both languages, in such wise that in places where the French-Canadians form a majority, a priest of their language and race should be selected, and that in parishes where they are in a certain number, French should be used in preaching and in the exercise of other sacred offices in the same way as English, and finally they desire that in the Separate schools the children should be more fully and suitably taught the French language after their own manner.

On the other hand it is put forward that in Ontario, and in the other English-speaking Provinces, Catholics are in a minority compared to non-Catholics; though in some places French-Canadians are more numerous than Catholics of the other speech, that in the appointment of priests those who may and should eventually be converted to the true faith must be taken into account; that due consideration should be given to the language which is proper to the Province and to other circumstances of place and of persons, and that the question cannot be settled on the sole basis of a majority of Catholics of one or other race. It is added that too often French-Canadian priests are deficient in the knowledge of English, or speak it imperfectly, or neglect it out of preference for their own tongue, and thus their ministry is of little efficacy or unequal to local exigencies. Then as regards Separate schools, it is pointed out that if French were taught in the manner claimed by the French-Canadians, it would be greatly detrimental to the proper teaching of English, which is the language of the Province, and prejudicial to the parents, who would be obliged either to provide at their own expense that which is want-

ing in order that their children should be thoroughly and completely instructed in the English language, or else to abandon Catholic schools and send their sons to the Public or neutral schools, which would be totally wrong. Finally, it is contended that this system of education may provoke the ill-will of the State authorities against the Separate schools on the ground that they prove inadequate to the needs of the public welfare, and thus endanger the benefit of the law, authorizing Catholics to have their own Separate schools, which it is in the greatest interest of religion to safeguard and to maintain. And would that all these points were the subject of calm and peaceful debates! In fact, as if the nation or religion itself were at stake, these matters are so bitterly discussed in the daily and weekly press, in books and pamphlets, in private conversations and at public meetings, that men's minds get more and more passionately inflamed, and the conflict between the two contending parties daily becomes more hopelessly irremediable.

It is with a view to furnishing a fitting remedy to so grievous an evil that We desire to open Our mind to you Venerable Brethren, whom We know to be ever in close union with Us. Rest assured then, that there is nothing you could do more pleasing to Us than that you should make every utmost effort, in peace and charity, to restore agreement and concord amongst the faithful committed to your pastoral care. To use the words of St. Paul the Apostle: "I beseech you, brethren, by the name of Our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you; but that you be perfect in the same mind and in the same judgment . . . supporting one another in charity to keep the unity of the spirit in the bond of peace." For we are the children of the same Father, we sit at the same table, we share the same sacraments, and are called to the same happiness; baptized into one body . . . and in one spirit we have all been made to drink." "As many of you as have been baptized in Christ, have put on Christ:" ". . . where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all and in all."

If by reason of family or of race there is a disagreement amongst the faithful and "the vessels of the flesh are straitened," then in accordance with the exhortation of St. Augustine, "the bounds of charity should be enlarged." When all cannot be amicably settled, nor solely by the law of charity, there are judges in the Church, placed there by the Holy Ghost, to whose decisions the faithful must submit if they

want to belong to Christ and not to be considered "as heathens and publicans." Hence, in the contentions that divide Canadian Catholics regarding the rights and usage of the two languages in their churches and in their Catholic schools, judgment rests with the Bishops, and especially with the Bishops of the dioceses where dissensions are particularly acute.

We, therefore exhort them to meet together, to carefully weigh and consider a matter of such importance, and, with a sole view to the cause of Christ and to the salvation of souls, let them lay down and decide that which they hold to be just and expedient. If for any reason the question cannot be settled and finished by their ruling, let them bring it before the Holy See, where the issue will be finally decided in accordance with the laws of justice and charity, in order that the faithful may in future preserve peace and mutual good-will, as is befitting to the saints.

Meanwhile it is necessary that the daily and weekly papers which claim the honor of being called Catholic, should not fan the flames of discord amongst the faithful, nor forestall the judgment of the Church; and if those who write in them remain patiently and reservedly silent, or even further strive to calm excited feelings, they will surely accomplish a task well worthy of their profession. The faithful, too, should avoid discussing this matter in public gatherings, in public speeches or in Catholic meetings properly so called, for it is all but impossible that speakers should not be carried away by party spirit or abstain from adding fuel to the fire already ablaze.

Now these injunctions which We give in Our fatherly affection to all, are laid down in the first place for the clergy. As priests should be "the pattern of the flock from the heart," it is indeed quite unseemly that they should allow themselves to be wrought up by this storm of rivalry and enmity. We therefore lovingly urge them to set an example to others of moderation and gentleness, of reverence towards the Bishops, of obedience finally, especially in matters of justice and of ecclesiastical discipline, and regarding which it is the Church's own right to decide. No doubt it would be greatly conducive to the spiritual welfare and concord of Catholics of both tongues, if all their priests were to know both languages well. Hence, We have heard, with notable pleasure, that the teaching of French and English to clerics has been introduced in some seminaries, and We would suggest this as an example to others. In the meantime We urge all priests engaged in the sacred ministry to become thoroughly conversant in the knowledge and use of the two languages, and, discarding all

motives of rivalry, to adopt one or other according to the requirements of the faithful.

But as the bitterest controversy is that concerning Catholic schools in Ontario, it seems fitting that We should mention some special points in that connection.

Nobody can deny that the civil Government of Ontario has the right to exact that children should learn English in the schools; and likewise that the Catholics of Ontario legitimately require that it should be perfectly taught, in order that their sons should be placed on the same level in this respect with non-Catholic children who frequent the neutral schools, and that they should not be eventually less fitted for the higher schools or be disqualified for civil employments. Nor on the other hand is there any reason to contest the right of French-Canadians, living in the Province, to claim, in a suitable way, however, that French should be taught in schools attended by a certain number of their children; nor are they indeed to be blamed for upholding what is so dear to them.

Nevertheless, let the Catholics of the Dominion remember that the one thing of supreme importance above all others is to have Catholic schools and not to imperil their existence; in order that their children, whilst receiving a literary education, should be taught to preserve the Catholic faith, to openly profess the doctrine of Christ and to live in the exact observance of the Christian law. Love for our children, the good of religion and the very cause of Christ demand as much.

How these two requirements are to be met, namely, a thorough knowledge of English and an equitable teaching of French for French-Canadian children, it is obvious that in the case of schools subject to the public administration, the matter cannot be dealt with independently of the Government. But this does not prevent the Bishops in their earnest care for the salvation of souls, from exerting their utmost activity to make counsels of moderation prevail, and with a view to obtaining that what is fair and just should be granted on both sides.

In conclusion, Venerable Brethren, We rely so confidently upon your faith and zeal, and We know so well how mindful you are of your duty and of the account to be rendered before the judgment seat of God, that We hold beyond doubt that you will leave nothing undone to put an end to the existing evils and to bring about the return of peace. Let all your thoughts and care be centred therefore on the aim that "all may be one and that they may be made perfect in one," as our Divine Master taught and prayed immediately before going forth to die upon the Cross. Let the words of St. Paul the

Apostle re-echo in the hearts of the faithful under your charge: "One body and one spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, and through all, and in us all." In their mutual amity let the faithful be "kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ."

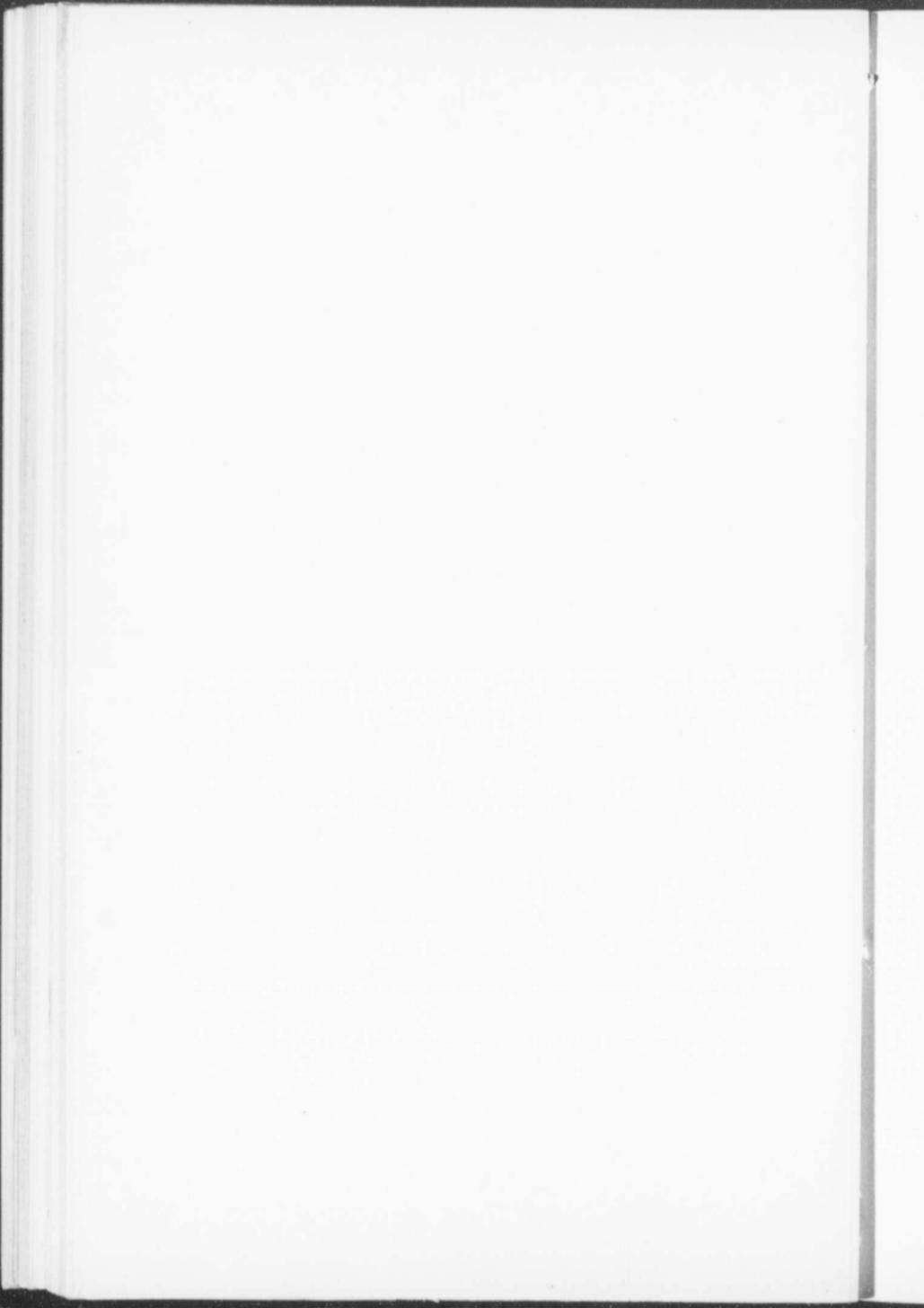
Meanwhile, as a pledge of heavenly graces and of Our paternal love, We cordially bestow upon you, Our Beloved Son, upon you, Venerable Brethren, and upon the clergy and people of your respective flocks, the apostolic blessing.

Given in Rome, near St. Peter's, on the 8th day of the month of September, 1916, the third of our Pontificate.

BENEDICTUS PP. XV.



HIS HOLINESS POPE BENEDICT XV



PASTORAL LETTER FROM THE BISHOPS OF  
ONTARIO.

The following Pastoral Letter was issued by the Bishops of Ontario after a conference at Ottawa:—

*To the Clergy, Secular and Regular, the Religious Communities, and the Catholic Laity, of the Province of Ontario:*

Dearly Beloved in the Lord:—The undersigned Archbishops and Bishops, exercising ecclesiastical jurisdiction in Ontario, at a meeting held in Ottawa on the 24th of January, 1917, after careful study, mature deliberation, and fervent prayer, arrived unanimously at the following conclusions:

That we view with sorrow and alarm the divisions and dissensions existing in this Province because of the bilingual controversy, and being earnestly desirous of promoting civil and religious peace and harmony, we solemnly exhort and enjoin the laity of our respective dioceses to obey all the just laws and regulations enacted from time to time by the civil authorities; and we respectfully ask the majority in this Province to consider sympathetically the aspirations and requests of their French-Canadian fellow-citizens in the matter of the establishment and operation of English-French schools, facilitating an equitable teaching of the French language together with a thorough acquisition of English.

That we are confident there is no desire or intention on the part of the Government or the majority of the people of Ontario to proscribe the French language. This is set forth in the official statement of the policy of the Government of Ontario issued on the 14th day of March, 1916, as expressed in the following words:

“Regulation 17 applies only to the list of schools annually designated by the Minister as English-French. In the case of schools not on the list, but containing French-speaking pupils, or in the case of new schools organized since the adoption of Regulation 17, in 1913, the use and study of the French language are provided for by Section 84 (b) of the Public Schools Act, and by Section 12 (2) of the Regulations for Public and Separate Schools. These enactments, which have for many years defined the place of the French language in Ontario schools, have not been amended or rescinded.”

That we are also confident there is no ill-will on the part of the French-Canadian people towards the Government or the majority of the people of Ontario, and are of the opinion that much of the agitation against the educational measures of the Government has been caused by the misunderstanding of Regulation 17. Nor is this surprising, since the Judicial Committee of the Privy Council in delivering its formal judgment on this Regulation, expresses itself as follows:

"Unfortunately it (the Regulation) is couched in obscure language, and it is not easy to ascertain its true effect."

Meanwhile we exhort our priests and people to pray for harmony and to do nothing that could tend to disturb it.

This letter shall be read without comment on the first Sunday after its receipt at all the Masses in each church and chapel of the Province, and on the first convenient opportunity in the chapels of the religious communities. And we humbly beseech Almighty God to bestow His most abundant graces and blessings upon you all: C. H. Gauthier, Archbishop of Ottawa; N. McNeil, Archbishop of Toronto; M. J. Spratt, Archbishop of Kingston; Arthur Beliveau, Archbishop of St. Boniface; D. J. Scollard, Bishop of Sault Ste. Marie; W. A. Macdonell, Bishop of Alexandria; M. F. Fallon, Bishop of London; M. J. O'Brien, Bishop of Peterborough; E. A. Lattulip, Bishop of Haileybury; Patrick Ryan, Bishop of Pembroke; Ovide Charlebois, Vicar Apostolic of Keewatin.

## INDEX

	Pages
Addington, Hon. H. ....	4, 10, 11, 14, 61
Acadia . . . . .	6
Amiens, (Peace of) . . . . .	10
Appendix . . . . .	19
Addresses (Bishop Macdonell) . . . . .	20, 24, 25, 38
Arthur, Sir George . . . . .	34
Asturias . . . . .	40
Archangel . . . . .	40
Anselm . . . . .	47
Alcuin . . . . .	47
Armagh . . . . .	57
Alexandria . . . . .	60
Allen, Geo. W. . . . .	65
Administration (Cartier-Macdonald) . . . . .	65
Apology (Dr. Horan's) . . . . .	77
Badenoch . . . . .	28
Bathurst, Lord . . . . .	28, 61
Beauharnois . . . . .	17
Burrows . . . . .	21
Beckwith . . . . .	22
Beresford . . . . .	29
Brown . . . . .	29, 30
Buenos Ayres . . . . .	32
Basque Provinces . . . . .	40
Biscay . . . . .	40
Brittany . . . . .	40
Black Sea . . . . .	40
Barker, Dr. . . . .	40
British Dominions . . . . .	41
Bede (Ven.) . . . . .	47
Baldwin . . . . .	61, 65
Brown, George . . . . .	62, 63, 65, 70
Bowes, John C. . . . .	64
Burwell, Mr. . . . .	67
Benedict XV. . . . .	71, 79
B.N.A. Act . . . . .	72
Brock, Sir Isaac . . . . .	73
Bourget, Bishop . . . . .	76
Begin, Cardinal . . . . .	77
Castle dubh . . . . .	3
Cleary, Dr. (Archbishop) . . . . .	4
Catholic Regiment . . . . .	9, 20
Connemara . . . . .	9, 20

	Pages
Carlow . . . . .	10
Campbell, Sir Archibald . . . . .	12
Company, East India . . . . .	12
Cornwall, Duchy of . . . . .	12
Cape Breton . . . . .	16
Carolinias . . . . .	17
Crown Lands . . . . .	19
Catholic Schools . . . . .	23
Chrysler's Farm . . . . .	27, 33
Colborne, Sir J. . . . .	27, 58
Carmichael, Col. . . . .	27
Colonial Office . . . . .	28
Clergy Reserves . . . . .	29, 34, 35, 37
Clare . . . . .	29
Carhampton . . . . .	29
Cornwallis . . . . .	29
Canadian Rebellion . . . . .	31
Columbia . . . . .	32
Chili . . . . .	32
Capitulation . . . . .	35, 37
Corps of Glengarry . . . . .	36
Cornwall . . . . .	36, 60
Coteau du Lac . . . . .	36
Celtic Society . . . . .	38
Celts . . . . .	40
Chisholm, Dr. . . . .	45, 46
Cayley, The Hon. W. . . . .	63
Cazeau, Rev. Father . . . . .	64, 67
Casgrain, Hon. Mr. . . . .	71
Confederation . . . . .	72
Corbet, Very Rev. G. . . . .	75
Cook, Bishop . . . . .	76
Dundas, The Hon. Henry . . . . .	4, 9
Dundee . . . . .	26
Doctors . . . . .	30
Davies, Sir John . . . . .	32
Death of Bishop . . . . .	57
Dumfries . . . . .	57
Day, Hon. C. D. . . . .	61, 62
Draper . . . . .	61
DeCharbonel, Bishop . . . . .	64, 66, 76, 77
Drummond, Hon. H. . . . .	64
Double Shuffle . . . . .	67
Dawson, Father McDonald . . . . .	57

	Pages
Emancipation . . . . .	4
Emigration Act . . . . .	7, 8, 12
Edinburgh . . . . .	57
Elgin, Lord . . . . .	62
French Revolution . . . . .	3, 8, 39
Fletcher, John . . . . .	9
Fencible Corps . . . . .	9, 14, 21
Fullerton, Col. . . . .	11
French Mills . . . . .	14
Franchise . . . . .	22
Fitzgerald, Lord Ed. . . . .	29
French Canadians . . . . .	30, 77, 80
First Grant to Separate Schools . . . . .	61
Foley . . . . .	69
Freeman (Canadian) . . . . .	71
Fraser, Simon . . . . .	74
Fraser, Hon. Christopher Finlay . . . . .	71
Glasgow . . . . .	8, 9
Gordon, Lord G. . . . .	8, 21
Guernsey (Isle of) . . . . .	8, 21
Glennelg . . . . .	14
Germany . . . . .	17
Gaelic . . . . .	20
Greagnamanah . . . . .	21
Glengarry Regiment . . . . .	21
Glengarry . . . . .	23
George IV . . . . .	26
Grogans . . . . .	27
Gaulin, Bishop . . . . .	38, 47
Guipuscoa . . . . .	40
Graham, Dr. . . . .	44
Gosford, Earl of . . . . .	57, 58
Grievance Committee . . . . .	61
Grammar Schools . . . . .	62
Globe . . . . .	68, 69, 71
Guigues, Bishop . . . . .	76, 77
Government Inspector . . . . .	76
Hobart, Lord . . . . .	12, 19
Hunter, Lt-General . . . . .	12, 19
Holland . . . . .	17
Hacklestown . . . . .	21
Highlanders . . . . .	26, 39
Horton, Mr. W. . . . .	28
Harveys . . . . .	29

	Pages
Habitants . . . . .	30
Harvey, Sir J. . . . .	33
Hercules . . . . .	40
Horan, Bishop . . . . .	57, 66, 77
Hammond . . . . .	60
Hincks, Francis . . . . .	61, 62, 65
Hartman, Joseph . . . . .	63
Head, Sir Edmund . . . . .	64
Hodgins, George . . . . .	68, 70
Howland . . . . .	69
Harty, Hon. W. . . . .	71
Irish Rebellion . . . . .	4, 9, 21, 29
Irish Catholics . . . . .	26, 27
Ireland . . . . .	40
Jamot, Bishop . . . . .	4
Johnston, Sir John . . . . .	6, 7
Jesuit Estates . . . . .	37
Jesuits . . . . .	57
Jarvis, G. S. . . . .	63
Kingston . . . . .	57, 60
Kennedy, Mr. . . . .	60
Kenmare, Lord . . . . .	4
Laird . . . . .	3, 4, 7, 12
Lynch Law . . . . .	22
Lundy's Lane . . . . .	27, 33
Lower Canada . . . . .	27, 31, 36
Lawyers . . . . .	30
Letters . . . . .	50, 51, 56
Legislative Assembly . . . . .	61
Lafontaine . . . . .	61
Langton, John . . . . .	63
Lynch, Bishop . . . . .	66, 71
Leader (Newspaper) . . . . .	66
Letter (Encyclical) . . . . .	79
Letter (Bishops of Ontario) . . . . .	85
Moira, Earl of . . . . .	12
Montrose . . . . .	26
Militia Regiments . . . . .	27
Mexico . . . . .	32
Mexican Government . . . . .	33
Memorial . . . . .	34
Mediterranean . . . . .	40
Manahan, Mr. . . . .	41
More . . . . .	47

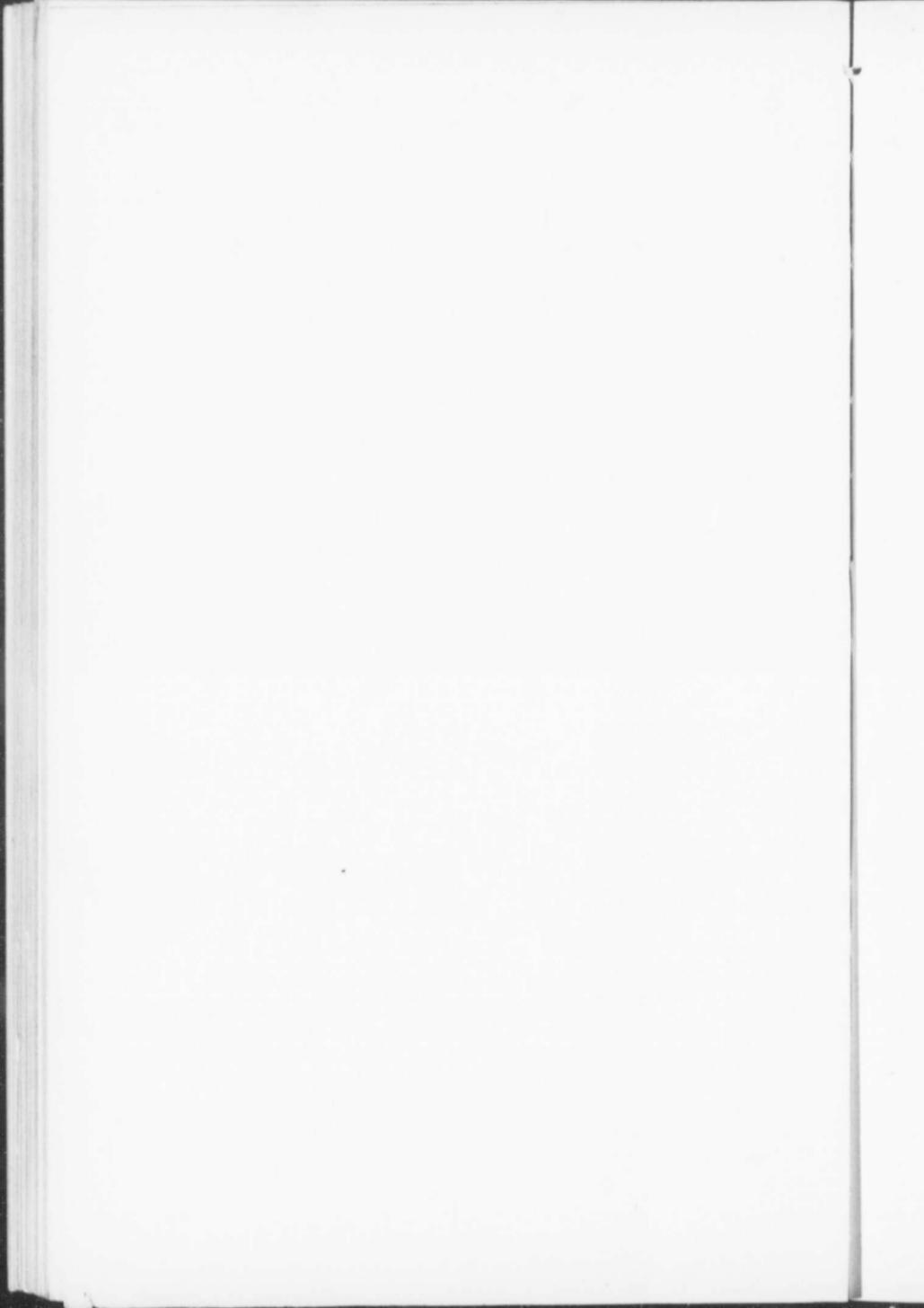
	Pages
Morgan's Biographies . . . . .	59
Martintown . . . . .	61
Maister Alastair Mhor . . . . .	61
Morin, The Hon. Augustine . . . . .	62, 64
Metropolitan . . . . .	64
Metcalfe . . . . .	73
Murray, Rev. C. B. . . . .	73
McDonald, Lord . . . . .	6
Macdonell, Young, of Glengarry . . . . .	9
McPherson, Sir J. . . . .	12
McDonald, Sir Archibald . . . . .	12
McKenzie, Wm. Lyon . . . . .	15, 61, 62, 64
Macdonell, Angus, V.G. . . . .	35, 47, 65, 67, 76
Macdonald, W. P. (Rev.) . . . . .	36, 47
McDonell, Col. D. . . . .	38, 41
McNabb, Sir Allan . . . . .	45, 62
McPherson, Mr. . . . .	60
McDonald, Murdock . . . . .	60
Macdonald, Sir John A. . . . .	62, 63, 64, 65, 67
McMartin, Alexander . . . . .	63
McGee, D'Arcy . . . . .	64, 65, 71
Macdonald, Sandfield . . . . .	65, 66, 67, 68, 70, 73
McDougall . . . . .	69
McGarry, Hon. T. W. . . . .	71
Morin, Hon. A. Terrebonne . . . . .	62
Nova Scotia . . . . .	16
New Brunswick . . . . .	16
Napper, Tandy . . . . .	29
Nelsons . . . . .	29
Notaries . . . . .	29
Navare . . . . .	40
Northgroves, Rev. G. . . . .	71
Nocturnal Meetings . . . . .	78
O'Brien, Bishop . . . . .	4, 76
Ogdensburg . . . . .	14, 27
Orangemen . . . . .	20, 70
O'Grady . . . . .	23
Orrs . . . . .	27
O'Callaghan . . . . .	30
Otway, Capt. . . . .	45
O'Brien, Father . . . . .	76
Penal Laws . . . . .	8
Pitt . . . . .	10
Pulteney, Sir Wm. . . . .	12

	Pages
Patent Deeds . . . . .	13, 22
Philadelphia . . . . .	17
Prevost, Sir George . . . . .	22, 31
Perth . . . . .	28
Papineau . . . . .	30, 31
Peru . . . . .	32
Port Patrick . . . . .	57
Pope, Joseph . . . . .	69
Press of Ontario . . . . .	71
Phelan, Bishop . . . . .	76, 77
Privy Council . . . . .	86
Queenston Heights . . . . .	27
Quebec . . . . .	35, 37
Quebec, Archbishop of . . . . .	64
Reformation . . . . .	4, 79
Revolutionary War . . . . .	6, 10
Royal Emigrants . . . . .	6, 27
Radicals . . . . .	22, 23, 27, 36
Revolution . . . . .	32
Regiopolis . . . . .	36
Rolph, Dr. . . . .	38, 42, 47
Reid, Father . . . . .	57
Richards, Attorney-General B. . . . .	62
Ryerson . . . . .	62, 63, 64, 66
Rowan, Hamilton . . . . .	29
Scots College . . . . .	3
Spratt, His Grace Archbishop . . . . .	4, 65, 75
Seaforth, Lord . . . . .	6
Sheep Walks . . . . .	8
Steward, Col. . . . .	12
Sign Manual . . . . .	12, 13
Sidmouth, Viscount . . . . .	14, 21
Shepherds (South Country) . . . . .	20
St. Raphaels . . . . .	23, 57, 60, 63, 72
St. Andrews . . . . .	57, 58, 65, 66
Scots Highlanders . . . . .	26
St. Lawrence . . . . .	27
Sheares . . . . .	29
South America . . . . .	32
Stony Creek . . . . .	33
Society of St. Patrick . . . . .	33, 42
Select Committee . . . . .	36
St. George . . . . .	42
Setna Park . . . . .	47

	Pages
St. Margaret's . . . . .	57
Separate Schools . . . . .	60, 62, 81
School Enactments (First) . . . . .	61
Separate School Bill . . . . .	63, 68, 69, 70, 71
Scott, Sir R. W. . . . .	64, 65, 67
Sicotte, Hon. . . . .	67
School Settlement (R.C.) . . . . .	71
Stafford, Rev. . . . .	76
Separate School Act . . . . .	77
St. Regis . . . . .	14, 36
Trinidad . . . . .	11, 21
Thirwhit, Sir Thomas . . . . .	12
Tone . . . . .	29
Trench . . . . .	29
Tithes . . . . .	35, 37
Trabracca . . . . .	36
Townsend, Capt. . . . .	40
Taché Bill . . . . .	63, 64
Upper Canada . . . . .	32
Urquhart, Dr. . . . .	63, 73
Voltigeurs . . . . .	31
Vankoughnet . . . . .	66
Wexford . . . . .	9, 10
Wicklow . . . . .	9, 10, 21
Wales, Prince of . . . . .	12
Wales . . . . .	40
Wyckham . . . . .	47
Williamstown . . . . .	57, 61
Whig, of Kingston . . . . .	58
Walshe . . . . .	60
Wood, Guy C. . . . .	63
Wilson . . . . .	69
Yeomanry Corps . . . . .	10, 21
Yankee . . . . .	22
Yarker, Mr. . . . .	41

---

The Standard Printing House, Cornwall, Ontario



## INDEX

	Pages
Addington, Hon. H. ....	4, 10, 11, 14, 61
Acadia . . . . .	6
Amiens, (Peace of) . . . . .	10
Appendix . . . . .	19
Addresses (Bishop Macdonell) . . . . .	20, 24, 25, 38
Arthur, Sir George . . . . .	34
Asturias . . . . .	40
Archangel . . . . .	40
Anselm . . . . .	47
Alcuin . . . . .	47
Armagh . . . . .	57
Alexandria . . . . .	60
Allen, Geo. W. . . . .	65
Administration (Cartier-Macdonald) . . . . .	65
Apology (Dr. Horan's) . . . . .	77
Badenoch . . . . .	28
Bathurst, Lord . . . . .	28, 61
Beauharnois . . . . .	17
Burrows . . . . .	21
Beckwith . . . . .	22
Beresford . . . . .	29
Brown . . . . .	29, 30
Buenos Ayres . . . . .	32
Basque Provinces . . . . .	40
Biscay . . . . .	40
Brittany . . . . .	40
Black Sea . . . . .	40
Barker, Dr. . . . .	40
British Dominions . . . . .	41
Bede (Ven.) . . . . .	47
Baldwin . . . . .	61, 65
Brown, George . . . . .	62, 63, 65, 70
Bowes, John C. . . . .	64
Burwell, Mr. . . . .	67
Benedict XV. . . . .	71, 79
B.N.A. Act . . . . .	72
Brock, Sir Isaac . . . . .	73
Bourget, Bishop . . . . .	76
Begin, Cardinal . . . . .	77
Castle dubh . . . . .	3
Cleary, Dr. (Archbishop) . . . . .	4
Catholic Regiment . . . . .	9, 20
Cannemara . . . . .	9, 20

	Pages
Carlow . . . . .	10
Campbell, Sir Archibald . . . . .	12
Company, East India . . . . .	12
Cornwall, Duchy of . . . . .	12
Cape Breton . . . . .	16
Carolinas . . . . .	17
Crown Lands . . . . .	19
Catholic Schools . . . . .	23
Chrysler's Farm . . . . .	27, 33
Colborne, Sir J. . . . .	27, 58
Carmichael, Col. . . . .	27
Colonial Office . . . . .	28
Clergy Reserves . . . . .	29, 34, 35, 37
Clare . . . . .	29
Carhampton . . . . .	29
Cornwallis . . . . .	29
Canadian Rebellion . . . . .	31
Columbia . . . . .	32
Chili . . . . .	32
Capitulation . . . . .	35, 37
Corps of Glengarry . . . . .	36
Cornwall . . . . .	36, 60
Coteau du Lac . . . . .	36
Celtic Society . . . . .	38
Celts . . . . .	40
Chisholm, Dr. . . . .	45, 46
Cayley, The Hon. W. . . . .	63
Cazeau, Rev. Father . . . . .	64, 67
Casgrain, Hon. Mr. . . . .	71
Confederation . . . . .	72
Corbet, Very Rev. G. . . . .	75
Cook, Bishop . . . . .	76
Dundas, The Hon. Henry . . . . .	4, 9
Dundee . . . . .	26
Doctors . . . . .	30
Davies, Sir John . . . . .	32
Death of Bishop . . . . .	57
Dumfries . . . . .	57
Day, Hon. C. D. . . . .	61, 62
Draper . . . . .	61
DeCharbonel, Bishop . . . . .	64, 66, 76, 77
Drummond, Hon. H. . . . .	64
Double Shuffle . . . . .	67
Dawson, Father McDonald . . . . .	57

	Pages
Emancipation . . . . .	4
Emigration Act . . . . .	7, 8, 12
Edinburgh . . . . .	57
Elgin, Lord . . . . .	62
French Revolution . . . . .	3, 8, 39
Fletcher, John . . . . .	9
Fencible Corps . . . . .	9, 14, 21
Fullerton, Col. . . . .	11
French Mills . . . . .	14
Franchise . . . . .	22
Fitzgerald, Lord Ed. . . . .	29
French Canadians . . . . .	30, 77, 80
First Grant to Separate Schools . . . . .	61
Foley . . . . .	69
Freeman (Canadian) . . . . .	71
Fraser, Simon . . . . .	74
Fraser, Hon. Christopher Finlay . . . . .	71
Glasgow . . . . .	8, 9
Gordon, Lord G. . . . .	8, 21
Guernsey (Isle of) . . . . .	8, 21
Glencg . . . . .	14
Germany . . . . .	17
Gaelic . . . . .	20
Greagnamanah . . . . .	21
Glengarry Regiment . . . . .	21
Glengarry . . . . .	23
George IV . . . . .	26
Grogans . . . . .	27
Gaulin, Bishop . . . . .	38, 47
Guipuscoa . . . . .	40
Graham, Dr. . . . .	44
Gosford, Earl of . . . . .	57, 58
Grievance Committee . . . . .	61
Grammar Schools . . . . .	62
Globe . . . . .	68, 69, 71
Guigues, Bishop . . . . .	76, 77
Government Inspector . . . . .	76
Hobart, Lord . . . . .	12, 19
Hunter, Lt.-General . . . . .	12, 19
Holland . . . . .	17
Hacklestown . . . . .	21
Highlanders . . . . .	26, 39
Horton, Mr. W. . . . .	28
Harveys . . . . .	29

	Pages
Habitants . . . . .	30
Harvey, Sir J. . . . .	33
Hercules . . . . .	40
Horan, Bishop . . . . .	57, 66, 77
Hammond . . . . .	60
Hincks, Francis . . . . .	61, 62, 65
Hartman, Joseph . . . . .	63
Head, Sir Edmund . . . . .	64
Hodgins, George . . . . .	68, 70
Howland . . . . .	69
Harty, Hon. W. . . . .	71
Irish Rebellion . . . . .	4, 9, 21, 29
Irish Catholics . . . . .	26, 27
Ireland . . . . .	40
Jamot, Bishop . . . . .	4
Johnston, Sir John . . . . .	6, 7
Jesuit Estates . . . . .	37
Jesuits . . . . .	57
Jarvis, G. S. . . . .	63
Kingston . . . . .	57, 60
Kennedy, Mr. . . . .	60
Kenmare, Lord . . . . .	4
Laird . . . . .	3, 4, 7, 12
Lynch Law . . . . .	22
Lundy's Lane . . . . .	27, 33
Lower Canada . . . . .	27, 31, 36
Lawyers . . . . .	30
Letters . . . . .	50, 51, 56
Legislative Assembly . . . . .	61
Lafontaine . . . . .	61
Langton, John . . . . .	63
Lynch, Bishop . . . . .	66, 71
Leader (Newspaper) . . . . .	66
Letter (Encyclical) . . . . .	79
Letter (Bishops of Ontario) . . . . .	85
Moir, Earl of . . . . .	12
Montrose . . . . .	26
Militia Regiments . . . . .	27
Mexico . . . . .	32
Mexican Government . . . . .	33
Memorial . . . . .	34
Mediterranean . . . . .	40
Manahan, Mr. . . . .	41
More . . . . .	47

	Pages
Morgan's Biographies . . . . .	59
Martintown . . . . .	61
Maister Alastair Mhor . . . . .	61
Morin, The Hon. Augustine . . . . .	62, 64
Metropolitan . . . . .	64
Metcalfe . . . . .	73
Murray, Rev. C. B. . . . .	73
McDonald, Lord . . . . .	6
Macdonell, Young, of Glengarry . . . . .	9
McPherson, Sir J. . . . .	12
McDonald, Sir Archibald . . . . .	12
McKenzie, Wm. Lyon . . . . .	15, 61, 62, 64
Macdonell, Angus, V.G. . . . .	35, 47, 65, 67, 76
Macdonald, W. P. (Rev.) . . . . .	36, 47
McDonell, Col. D. . . . .	38, 41
McNabb, Sir Allan . . . . .	45, 62
McPherson, Mr. . . . .	60
McDonald, Murdock . . . . .	60
Macdonald, Sir John A. . . . .	62, 63, 64, 65, 67
McMartin, Alexander . . . . .	63
McGee, D'Arcy . . . . .	64, 65, 71
Macdonald, Sandfield . . . . .	66, 67, 68, 70, 73
McDougall . . . . .	69
McGarry, Hon. T. W. . . . .	71
Morin, Hon. A. Terrebonne . . . . .	62
Nova Scotia . . . . .	16
New Brunswick . . . . .	16
Napper, Tandy . . . . .	29
Nelsons . . . . .	29
Notaries . . . . .	29
Navare . . . . .	40
Northgroves, Rev. G. . . . .	71
Nocturnal Meetings . . . . .	78
O'Brien, Bishop . . . . .	4, 76
Ogdensburg . . . . .	14, 27
Orangemen . . . . .	20, 70
O'Grady . . . . .	23
Orrs . . . . .	27
O'Callaghan . . . . .	30
Otway, Capf. . . . .	45
O'Brien, Father . . . . .	76
Penal Laws . . . . .	8
Pitt . . . . .	10
Pulteney, Sir Wm. . . . .	12

	Pages
Patent Deeds . . . . .	13, 22
Philadelphia . . . . .	17
Prevost, Sir George . . . . .	22, 31
Perth . . . . .	28
Papineau . . . . .	30, 31
Peru . . . . .	32
Port Patrick . . . . .	57
Pope, Joseph . . . . .	69
Press of Ontario . . . . .	71
Phelan, Bishop . . . . .	76, 77
Privy Council . . . . .	86
Queenston Heights . . . . .	27
Quebec . . . . .	35, 37
Quebec, Archbishop of . . . . .	64
Reformation . . . . .	4, 79
Revolutionary War . . . . .	6, 10
Royal Emigrants . . . . .	6, 27
Radicals . . . . .	22, 23, 27, 36
Revolution . . . . .	32
Regiopolis . . . . .	36
Rolph, Dr. . . . .	38, 42, 47
Reid, Father . . . . .	57
Richards, Attorney-General B. . . . .	62
Ryerson . . . . .	62, 63, 64, 66
Rowan, Hamilton . . . . .	29
Scots College . . . . .	3
Spratt, His Grace Archbishop . . . . .	4, 65, 75
Seaforth, Lord . . . . .	6
Sheep Walks . . . . .	8
Steward, Col. . . . .	12
Sign Manual . . . . .	12, 13
Sidmouth, Viscount . . . . .	14, 21
Shepherds (South Country) . . . . .	20
St. Raphaels . . . . .	23, 57, 60, 63, 72
St. Andrews . . . . .	57, 58, 65, 66
Scots Highlanders . . . . .	26
St. Lawrence . . . . .	27
Sheares . . . . .	29
South America . . . . .	32
Stony Creek . . . . .	33
Society of St. Patrick . . . . .	33, 42
Select Committee . . . . .	36
St. George . . . . .	42
Soma Park . . . . .	47

	Pages
St. Margaret's . . . . .	57
Separate Schools . . . . .	60, 62, 81
School Enactments (First) . . . . .	61
Separate School Bill . . . . .	63, 68, 69, 70, 71
Scott, Sir R. W. . . . .	64, 65, 67
Sicotte, Hon. . . . .	67
School Settlement (R.C.) . . . . .	71
Stafford, Rev. . . . .	76
Separate School Act . . . . .	77
St. Regis . . . . .	14, 36
Trinidad . . . . .	11, 21
Thirwhit, Sir Thomas . . . . .	12
Tone . . . . .	29
Trench . . . . .	29
Tithes . . . . .	35, 37
Trabracca . . . . .	36
Townsend, Capt. . . . .	40
Taché Bill . . . . .	63, 64
Upper Canada . . . . .	32
Urquhart, Dr. . . . .	63, 73
Voltigeurs . . . . .	31
Vankoughnet . . . . .	66
Wexford . . . . .	9, 10
Wicklow . . . . .	9, 10, 21
Wales, Prince of . . . . .	12
Wales . . . . .	40
Wyckham . . . . .	47
Williamstown . . . . .	57, 61
Whig, of Kingston . . . . .	58
Walshe . . . . .	60
Wood, Guy C. . . . .	63
Wilson . . . . .	69
Yeomanry Corps . . . . .	10, 21
Yankee . . . . .	22
Yarker, Mr. . . . .	41