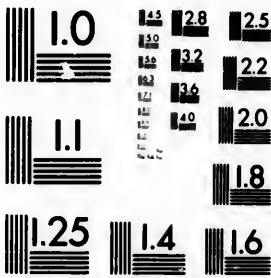
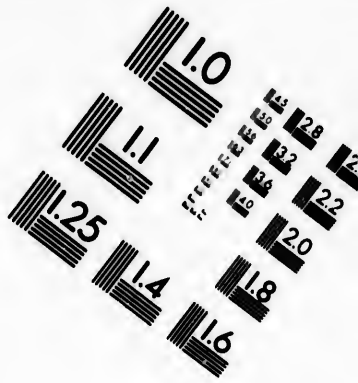


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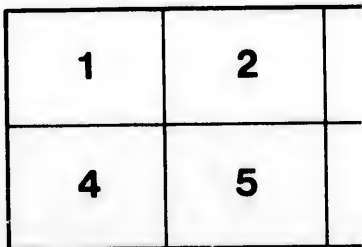
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A SHORT CONTROVERSY IN REGARD TO THE AD- RELIGION INTO POLITICS, AND INCIDENTAL

Dr. Ryerson, M.P.P., of Toronto having in recent speeches, and in the Separate Schools as by the Imperial law established in this Province (Province of Quebec), and having seen fit to indulge in language grossly and alleging that they, (the Catholic Hierarchy), had been bought by special by other considerations, and, with the Catholic laity of the Province, stood government, and were the means whereby that government was kept in the Toronto Empire by Mr. J. A. Macdonell, (Greenfield), President of of Glengarry:—

to the Editor of the *Empire*

SIR,—I read in your columns a short time since a letter from my young friend, Dr. Ryerson, which was a very trenchant arraignment of the local Government, and contained much with which I and many who think with me can cordially sympathize, but which had in some respects, I venture to suggest, better have remained unwritten.

I take particular exception to Dr. Ryerson's remarks with regard to what he is pleased to term "the solid Catholic vote," which he alleges is at the beck and bidding of Sir Oliver Mowat and constitutes the backbone of his party. I challenge the truth of the statement, and as a Conservative I impugn the wisdom of its utterance and too frequent iteration.

The Government of this province is carried on for the benefit of all Her Majesty's subjects resident therein, whatever their faith and lineage. Dr. Ryerson is, I believe, of English descent and a Methodist. I, for instance, happen to be of Scotch descent and a Catholic. We agree, so far as I understand, in considering that the present government, owing to its having been so long administered by one set of individuals, has virtually become a bureaucracy, which is repugnant to our conception of what constitutes a proper system of administration; the manipulation of the license for the sale of liquor and its diversion from its legitimate ends into a source of political buckstering is entirely indefensible; it has become a positive abuse, and should be abated; the timber resources of the country we consider are being unwisely drawn upon, and being part of the provincial capital and the heritage of those who are to come after us, the Government as trustees for the time being must be held strictly to account for any improvident management of a trust so important to future generations; the frequent appointment to office of gentlemen who hold seats in the Legislature has become almost a scandal, and if continued will lead the electorate to believe that the furtherance of their own ends and the feathering of their own nests is the object which our public men have chiefly in view and that the Government encourages the practice and holds out these inducements to men to gain their political support to the detriment, if not the subversion, of political independence.

These are all matters of a public nature, fit subjects for discussion, upon which men can properly agree or disagree to disagree. It is perfectly legitimate for Dr. Ryerson and myself for instance, or for any other individuals possessed of the franchise, to criticize the course of the Government in respect of them, and the Methodists and Catholics of the

province and all others can and do do in their opinions in regard to them.

But there are certain other points upon which discussion is inadvisable, not unwise, inellectual, and eaten to lead to no good results.

Confederation was, owing to a variety of circumstances, a compromise, and in its nature a compact, solemn and earnestly hoped and believed, under the charter, as agreed upon by the provinces ratified by the states of all parties in Britain, and promulgated by the British North America Act, certain rights were guaranteed to the Protestant minority of Lower Canada and the Catholic minority of this province in regard to their respective schools. It was reasonable and fair that, should all be the case, and without the Confederation would have been, at all possibility, and without these safeguards it cannot successfully be carried on.

The Governments of the provinces representing the Crown were charged with the carrying out of the provisions of the Imperial Act appertaining to schools, and when they fail to do so in the manner contemplated by the Act is open to the Protestants of Quebec the Catholics of Ontario to complain. But it is a matter of no concern to Catholics of Quebec or the Protestants of Ontario how or in what manner schools of the other denomination maintained or conducted, further than that all fair minded men of the majority in either province will to it that no injustice is done to minority, or, if done, that they should rectify it.

I cannot call to mind an instance of complaint upon the part of the Protestant minority in Quebec in respect to non-fulfillment or improper administration of the law as regards their schools, and it is not just to the Catholic majority to state that neither political nor among that majority has ever sought to make this provision of the Imperial enactment in respect to the Protestant schools or its just and liberal fulfilment a ground of attack upon the other.

Are the Protestants of Ontario tolerant and less just than the Catholics of Quebec? Have they less respect for the solemn terms of a treaty, and we go to another province and to the men of another race than ourselves for lessons as to how to carry out a binding upon us in honour, obligation which the Sovereign and Parliament (Great Britain have entrusted to fulfil)?

Or is there behind it all a bias against and an intolerance of the Catholic faith; and does Dr. Ryerson, a Conservative Catholic, such as not to join in a crusade against the Government because it has done

REGARD TO THE ADVISABILITY OF INTRODUCING S, AND INCIDENTALLY, UPON BARE LEGS.

In recent speeches, and in letters addressed to the public press, attacked established in this Province, (as are the Protestant Separate Schools in the indulgent language grossly abusive of the Bishops of the Catholic Church, had been bought by special favours extended to the Separate Schools, and the laity of the Province, stood as a solid phalanx at the back of the present that government was kept in power, the following letters were addressed to (Greenfield), President of the Conservative Association of the County

and all others can and do divide their opinions in regard to them.

But there are certain other subjects in which discussion is inadvisable, if not wise, ineffectual, and calculated to do no good results.

Federation was, owing to a variety of circumstances, a compromise, and its nature unimpaired, solemn and, we earnestly hope and believe, enduring. It is a charter, as agreed upon by all provinces ratified by the statements of all parties in Britain, and promulgated by the British North America Act, in which rights were guaranteed to the distant minority of Lower Canada the Catholic minority of this province in regard to their respective schools. It was reasonable and fair that such should be the case, and without them federation would have been an impossibility, and without these safeguards cannot successfully be carried on.

The Governments of the provinces as represented by the Crown were charged with the carrying out of the provisions of the Imperial Act appertaining to their parts, and when they fail to do so in the manner contemplated by the Act, it is open to the Protestants of Quebec or Catholics of Ontario to complain.

It is a matter of no concern to the policy of Quebec or the Protestants of Ontario how or in what manner the rights of the other denomination are maintained or enhanced, further than that all fair minded men among the majority in either province will see that no injustice is done to the minority, or, if done, that they should remedy it.

I cannot call to mind an instance of complaint upon the part of the Protestant minority in Quebec in respect to the fulfillment or improper administration of the law as regards their schools, it is but just to the Catholic majority to state that neither political party among that majority has ever sought to repeal this provision of the Imperial Act in respect to the Protestant schools or its just and liberal fulfillment, and of attack upon the other.

Are the Protestants of Ontario less content and less just than the Catholics of Quebec? Have they less respect for solemn terms of a treaty, and must go to another province and look to the men of another race than our own for lessons as to how to carry out what binding upon us in honour, obligations of the Sovereign and Parliament of Great Britain have entrusted to us to

perform? Is there behind it all a bigotry and an intolerance of the Catholic faith; and does Dr. Ryerson invite conservative Catholics, such as myself, to join in a crusade against the Government because it has done us

ordinary, common justice, such as British subjects we are entitled to, and less than which they could not have accorded to us without giving us the right to appeal to the Parliament of Great Britain for redress against the infraction of its enactment? Can it be that Dr. Ryerson, fresh from a contest in Lambton, which in the old "No Popery" days could always be relied upon to send to the legislature a leader in the way of religious animosity, and which has given a recent evidence of a return to its old love for its fetish of old or days, is unwise enough to be misled for the moment by the thought that those evil days have returned, and are permanently upon us; that in this free province of Ontario the Catholic religion is to be placed under a ban, and that it is wise for the Conservative party to join forces with the Protestant Protective Association in its fight against a phantasmagoria which exists but in the narrow minds of those intolerant political parties who constitute the worst excrecence upon the body politic? I am an older Conservative than the Doctor, who is yet in his physical adolescence, and he must excuse my saying that his intemperate will blind the Conservative party to no such programme as that nor lead us into any such alliance while I have voice to protest in the name of the South Catholic Conservatives of this Province.

Dr. Ryerson is, I know, of distinguished United Empire Loyalist stock. His name carries with it much that appeals to the gratitude and respect of the people of this province who cherish British institutions, for services rendered in times which tried the temper and loyalty of the first settlers in what is now constituted the upper country of Canada as well as for more recent services in the development of the institutions of our province. It was for that reason that I was glad to see him enter public life, and had I been a resident of Toronto he would have had my vote and cordial support. The doctor, however is gone too old to learn and as an auditor to the lesson he appears to have received in Lambton I would ask to be permitted to inform him under what circumstances the Catholic religion was first introduced into the province and under what authority. It may surprise him to learn that it was by the United Empire Loyalists and by the authority of the King. It is well to have no misconception upon a matter of historical interest and of some importance, and I therefore quote in full the despatch of Lord Sydney, then Secretary for American and Colonial Affairs, to the Administrator of the Government in Canada. Should he wish to verify it it will be found in the Archives Series Q. 224, page 276.

"LORD SYDNEY TO LIEUTENANT-GOVERNOR HAMILTON."
"Whitehall, 24 June, 1785.

"SIR,—Having laid before the King a memorial of Mr. Roderick Macdonell stating that at the solicitation of a considerable number of Scots Highlanders and other British Subjects of the Roman Catholic persuasion, who, prior to the last War were inhabitants of the back settlements of the Province of New York, and to whom, in consideration of their loyalty and services, lands have been lately assigned in the higher parts of Canada he is desirous of joining them in order to serve them in the capacity of a clergyman, in the humble hope that on his arrival at their settlement, he shall be allowed by Government an annual subsistence for the discharge of that duty, I enclose to you the said memorial and am to signify to you the King's commands that you do permit Mr. Macdonell to join the above mentioned settlers and officiate as their clergyman; and with respect to the allowance to be made to him, I shall take an early opportunity of communicating to you His Majesty's pleasure I am, etc.,

"SYDNEY."

It was thus that it was introduced, and it is here to remain with the descendants of the men who thus stipulated it at the same time that for the first time they raised on the shores of the upper part of the River St. Lawrence the tattered emblem of the sovereignty of Great Britain, the outward and visible to all of their stern and unflinching political creed.

In conclusion, I would advise Dr. Ryerson the next time he evolves from his inner consciousness a pronouncement which is to regulate the Conservative party, to promulgate one upon which all its members can unite, and I would beg of him to bear in mind that no considerable portion of that party is composed of men who, professing the Catholic religion, decline to take instruction either in their obligation and loyalty to the Crown or their duty to the state from gentlemen of the Protestant Protective Association, self-constituted exponents of the doctrines of equal rights, such as Col. O'Brien, The Mail newspaper, Prof. Goldwin Smith, or even a yet from himself, whose conception of politics has not apparently advanced beyond the nebulous stage of its immature existence.

Yours, etc.,
J. A. MACDONELL

Glenagarry, Dec. 12.

To the arguments adduced contained in the above letter, Dr. Ryerson vouchsafed the following conclusive answer, and it will be observed with regret and much concern, that it appears, that not only is Mr. Macdonell's religious faith objectionable in the eyes of Dr. Ryerson, but that Dr. Ryerson also takes exception to Mr. Macdonell's Highland descent, and declined a contest with him on the ground that his successors were "bare-legged."

To the Editor of the *Empire*.

SIR,—I observe in this morning's issue a letter from Mr. J. A. Macdonell, of Glenagarry. This letter is a purely personal attack. For many years Mr. Macdonell has not condescended to recognize me. He knows best the reason. Perhaps it

may be that, being only a descendant of a United Empire Loyalist, my origin does not permit one coming so long a line of bare-legged ancestors know me when he sees me. I do discuss the question with Mr. Macdonell.
Yours, etc.,
G. STERLING RYERSON

Toronto, Dec. 15

To this Mr. Macdonell replied. To the Editor of the *Empire*.

SIR,—Will you spare me the space to remove a misapprehension from the mind of Dr. Ryerson, who considers that my letter, which appeared in your issue of the 15th, was in as a personal attack upon him. I could have been further from my thought or wish. I simply disapproved reference to "The solid Catholic and other allusions to my religious faith." Nor should he be to any chaff as to his age. He will remedy that, and will still, hope, discretion to be good ability he evidences, and this, by combining moderation in all things and respecting the rights and feelings of other keep well to the form the bear name which has devalued well country, especially if he will constantly in mind that the heritage good name carries with it great obligations to a society. *Noblesse oblige* apt way in which that inheritance should be made plain and expressed in languages. He will I trust permit me to mention, will he will believe, am totally unaware of any reason. I could have for declining to acknowledge him when we meet, and never intended to do so. In the of the practice of that branch of his profession, which he has made his own, he must know the many and disadvantages, the constant, non-convenience which persons of a slight labour under, and he will, attribute to that and not to any intention on my part that, I gather his letter of the 16th and which me much regret, he considers a national and continuous want of civility towards him.

I do not in the very least object reference he makes to the bare legged ancestors. If their legs were bare hearts were stout and true, and let them by God's grace to assist in using the honour of our common country. Could it be other than a source of to any man to reflect that he belongs to the race of men of Lord Chatham addressing the august assemblage of the world, and said: "I sought for merit wherever it be found. It is my boast that I was first Minister who looked for found it in the Mountains of the

"I called it forth, and drew in service a hardy and intrepid men; men who, left by your is became a prey to the artifices of enemies, and had gone high to overturned the State in the War last. These men in the last War brought to combat on your side, served with fidelity as they fought valour, and conquered for you the quarter of the world."

Why should the Doctor suggest could look down upon him because his U. E. Loyalist descent? Should he be the last man to do so. to the list prepared by Lord Dore

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uld be the last man to do so. I turn
the list prepared by Lord Dorchester,

who stated that his object was "to put a
Marke of Honour upon the families who
had adhered to the Unity of the Empire
* * * to the end that their posterity
might be discriminated from future set-
tlers * * * as proper objects, by their
persevering in the Fidelity and Conduct
so honourable to their ancestors for dis-
tinguished Benefits and Privileges," and
I find that that list contains two gentle-
men of his name and 84 bare legged in-
dividuals of mine, while among the
latter every Commissioned Officer, of
whom the list displays 16, who had
fought through that long War was a good
relation of my own.

If the Doctor will consider of these
matters he will recognize that there is
much in common between us—bar of
course bare legs and religion, in which
respects I confess to the primitive con-
dition and faith of my forefears.

Yours, etc., J. A. MACDONELL.
Glengarry, Dec. 18.

It is understood that it is now in con-
templation by the authorities at the
Hussar Guards to abolish the kilts in the
Highland Regiments, while the tartans
of the Clans will be seen and the music
of the pipes will be heard on their hills
or the battle-field no more—all on ac-
count of Dr. Ryerson's rooted antipathy.

Ergo Caledoniae nomen inane vult.

The deeds of our sires of our birds and of
renewed,
Let a gust or a blow be the mood of their
vers;
Be mute every string and by hand every
tune;
That shall bid us remember the fame that is
flown.

Blaesim, Kamifles, Orleanale, Mal-
plaquet, Louisburg, St. Lucia, Dettingen,
Bladenburg, Wandora, Lincolns, Minden,
Egmont-op Zee, St. Lucia, Quebec,
Tromperoga, Maida, Alexandria, Java,
Martinique, Antidoloupe, Maogalora,
Hindustan, Seringapatam, Assaye, Cape
of Good Hope, Roben, Vimiera, Corunna,
Bussac, Fuentes D'Don, Ciudad Rodrigo,
Badajoz, Almaraz, Salamanca, Vittoria,
St. Sebastian, Pyrenees, Nivelle, Nive,
Orthez, Toulouse, Nizazara, Waterloo,
Nagpore, Madraspore, Ava, South Africa,
Delhi, Lucknow, Central India, Peiwar
Kotal, Charasiah, Alma, Balaklava, In-
kerman, Sevastopol, Pekin, Kabul, Kan-
dahar, Afghanistan, Abyssinia, Egypt,
Ashantee, Tebe-Kabir, Nile.





