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SCHOOL ISSUE IS DISCUSSED

(Continued from Page 1.)

"In Howe Island, the three separate schools received in the last two years, enough to pay the salaries of their teachers, and leave them a surplus of over \$1,251. Meanwhile the four or five Protestant families on that island, have no school to which they can send their children."

"In Howe Island the Protestants have been placed in this position, although they helped build the schools. They must either send their children to separate schools, where they must hear the Roman Catholic doctrine taught, in which they do not agree, or bring tutors into their families, or send them off the island to friends on the mainland, or they do as thousands of English-speaking Protestants have been forced to do; they may sell their farms and move to other parts of the country."

The speaker then quoted figures showing a total of 404 in attendance at these schools with average of 314 in 1919, the grant averaging \$2.50 per pupil that year. In 1920 it averaged \$4.10, and one year later was increased to \$4.47.

"Compare that to the separate schools," said the doctor. "Compare it to the \$61 per pupil at Howe Island, where there are no educational facilities for Protestant families. These figures indeed manifest an injustice. I judge that his lordship the bishop of London has no complaints whatever to make."

How Separate Schools Came.
"In 1841, the population of the two provinces of Canada were equally divided along religious lines. In view of this fact one province was overwhelmingly Roman Catholic and the other province was just as overwhelmingly Protestant. In view of this fact the statesmen looked with apprehension on union."

"They came together in an agreement that no government measure would be put through the united parliament without the approval of a majority from the province to which it applied. It was referred to in the records of that time as the 'double majority.' Now that agreement insofar as Lower Canada was concerned was religiously lived up to, but I want to show that insofar as Ontario was concerned it was not."

"Following the Baltimore conference in 1853 there were about 100 separate schools in this province. In 1860 the Senator Scott resolution was defeated, and again in 1861, and 1862 it met the same fate. Again in 1863 he presented his separate school bill which he called the finality act, because it was supposed to be final, as far as separate schools were concerned. It carried in 1863, but I want to point out that three-fifths of the Ontario representation recorded a vote against it."

Ignored People's Will.
All Quebec and some Ontario members voted for it. Separate schools were forced upon the province against the will of the people, as expressed by the majority of their representation in parliament. Dr. Ryerson obtained the assurance for Senator Scott that the Roman Catholic church would accept this as the final settlement, and Vicar-General Cazeau of Quebec and Vicar-General Angus McDonald of Ontario accredited representatives of the Roman Catholic church also gave this assurance, with authority to speak at that time.

"They are representatives of the church agreed to the act of 1863 as final settlement as far as Ontario is concerned. The bill was put through by the government, thereby giving the sanction of the government at the time as a final settlement."

Dr. Edwards quoted Hon. George Brown as stating at that time that the settlement was to be final. He also quoted Thomas D'Arcy Magee, noted Statesman and a Roman Catholic at that time as saying, "I think they ought to be satisfied. I will be no party to re-opening the question."

Act as Accepted.
"The act of 1863 on which Bishop Fallon bases many of his claims was not only by Senator Scott and Mag-

sea, but by representatives of the church as final settlement of the vexed question of separate schools in Ontario."

"Notwithstanding that distinct agreement and understanding there have been since 1867 some forty amendments to the separate school act in the province of Ontario extending further privileges to separate schools of the province and apparently the end is not yet."

"Bishop Fallon says the Roman Catholics want only what was given by the separate school act of 1863 and the constitutional guarantees of 1867, 'nothing more and nothing less.' Is he prepared for the sake of peace to submit this act of 1863 to the best legal experts of the land and to the privy council if necessary and accept their decision and wipe every amendment passed since 1867 off the statute books?" (Applause).

Urges Court Ruling.
"I will venture the assertion here that he will not agree. Taking his lordship's own words that he is not a lawyer qualified to speak and neither am I. He thinks one thing and I another. It seems to me that the logical course to have taken would be to have submitted it to the courts and let them determine if he is right in thinking he has a grievance. If they say he is right then the legislature can remedy his grievance. It seems to me he is going at it backwards."

"Bishop Fallon says the Roman Catholics want only what was given by the separate school act of 1863, and the constitutional guarantees of 1867, 'nothing more and nothing less.'"

"Let us then take his lordship at his word, and proceed to determine the alleged rights. Where must we begin and end our search for the truth in this controversy? Manifestly the alleged rights must be found within the four corners of the act of 1863, and in the constitutional guarantees of the act of 1867. Well, that is 55 years ago, and the alleged grievances have reposed all that time. Bishop Fallon cannot quote any section or clause of the acts of 1863 or 1867, nor can he refer to practice or usage to justify his claim."

Lands National Plan.
"I ask you, regardless of creed, right now in reason, can you expect boys and girls brought up like that to work shoulder to shoulder for the benefit of this great country as Canada should be? I would like to see a national system of schools, where Roman Catholic children and Protestants could play in the same yard and learn arithmetic together."

"Let them get education side by side," he urged, "and leave it to the Protestant clergy and Roman Catholic priests and parents to give the religious education. We would have more united feeling in this country if we did. What is it that Bishop Fallon asks? That we shall not only have separate public schools, but normal schools and I suppose technical schools."

Religious Teaching.
In conclusion I wish to state has no right and should not attempt to teach religion nor has it any right to subsidize the teaching of religion. The machinery of government should not be employed to build and support denominational schools and denominational school teachers any more than to build and support denominational places of worship and denominational preachers or priests. Why should the liberty of teaching, any more than the liberty of preaching by any religious persuasion be understood to mean the right to compel people to provide places for sectarian teaching any more than places for religious teaching. Separate School laws are fundamentally wrong because they are a violation of that equality of civil rights which is the basis of free government. This has always been recognized in the United States and the sooner it is recognized here the better for all concerned. I stand for a national public school system in all Canada and will devote all the energy I possess to attain that end."

A Vote of Thanks.
In moving a vote of thanks, Rev. W. Taylor Dale said that Dr. Edwards' address was the most clear-

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ly reasoned he had heard. "Freedom of conscience and institution," said he, "are the rights of every citizen whether Catholic or Protestant. He pointed out the danger of trying to enforce a law that called upon the people to contribute to the support of dogmatic teaching they did not believe in. The people of this province would resist the collection of taxes. If we cannot get together and agree upon a broad line of duty then let us as churches mind our own business and the state attend to its own affairs and the different religious denominations their own affairs."

Rev. R. H. Bell seconded the vote of thanks. He said he favored wiping out the forty amendments to the separate school act unless sectarian agitation against public schools ceased entirely.

Rev. J. D. Boyd put the motion endorsing Dr. Edwards and it was carried unanimously.

BUILT A RAILWAY TRACK OVER TWO CITY STREETS

Without Getting Permission—Ald. Angrove Tells on Ald. Cohen.

When Ald. Cohen suggested in city council meeting on Monday evening that road scrapings taken from Ontario street should be used to fill in the marsh on Rideau street he became the target of Aids. Graham and Angrove.

"Ald. Cohen is always asking for things," said Ald. Graham. "It is always for Cohen too."

"Well," replied Ald. Cohen, "is that not the way Ald. Graham gets things for himself, by asking?"

"Yes," responded Ald. Graham, "but Graham always pays for what he asks."

"I can tell something about Ald. Cohen," said Ald. Angrove, holding up his hand.

"Well go ahead and tell us what you know," said Mayor Corbett.

"All right," said Ald. Angrove. "It is this: Ald. Cohen doesn't pay for what he gets from the city. He has built a railway across two city streets which have not been opened, and he never got permission to do so."

"I built the railway on earth that I filled in," retorted Ald. Cohen. "The streets are underneath the railway."

"I think we should charge Ald. Cohen four or five hundred dollars for the use of these streets for his railway," remarked Ald. Graham.

"Well I would charge the chairman of the Board of Works with incompetence in permitting Ald. Cohen to build that railway across city streets without permission and not know it until now," was the remark of Ald. Angrove, who concluded with the remark that as Ald. Cohen had built a railway he should give some orders to the locomotive works.

As the discussion was all out of order, Mayor Corbett called a halt to it. This little debate was all in good part and created much amusement.

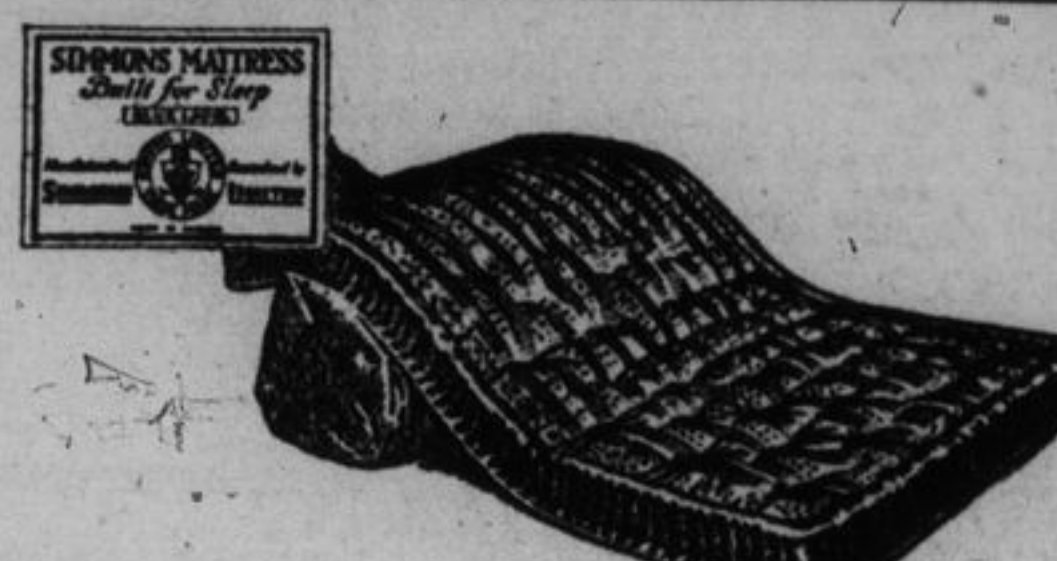
Cochrane-McGahay Wedding.
The Brooklyn, N.Y., Daily Eagle says: Miss Eva R. McGahay and Leo W. Cochrane, of the Royal Military College, Kingston, Ont., were married at the Church of the Nativity by the Rev. F. Corcoran. Mr. and Mrs. Cochrane left after the ceremony for an extended trip after which they will reside in Kingston, Ont. Mr. Cochrane is a son of Mr. and Mrs. Edward J. Cochrane, 40 Clergy street, this city.

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