



"AD MAJOREM DEI GLORIAM."

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GENTLEMEN, I AM WITH YOU ALL.



Mr. Laurier's Position on the School Question.

## REV. JOS. HOGG'S SERMON.

Letters No. 1 and 2 From Mr. J. S. Ewart.

To the Editor of the Free Press.

SIR,—Desiring to profit by my experience in controversy on the school question, I shall, at present, limit my criticism of the Rev. Mr. Joseph Hogg's sermon to a single point. Taking several objections together, has the result, as I have found, of getting no clear answer to any of them. Mr. Hogg objects to the appropriation of any public money to sectarian purposes. Why, then, does he not preach against the handing over to the Presbyterian church of many thousands of dollars every year for their schools in Manitoba, and the Northwest, and against the exemption of Manitoba College from taxation? Mr. Hogg is deplorably wrong in his account of the school system of Quebec; but let that pass for the present.

JOHN S. EWART.

Winnipeg May 18.

To the Editor of the Free Press.

SIR,—The Rev. Joseph Hogg, in his sermon of last Sunday, insisted "that no grants out of public funds be made to sectarian institutions." Last Tuesday the Free Press published my letter asking why, if that were so, Mr. Hogg did "not preach against the handing over to the Presbyterian church of many thousands of dollars every year for their schools in Manitoba and the Northwest Territories." Mr. Hogg has made no reply, from which probably we may infer that he favors "grants out of Public funds" to the Presbyterian church, but condemns similar grants to the schools of the Catholic Church. The former is "voting for Jesus," no doubt; and the latter a case of the Catholic Church paying "the piper," when she "wants to dance."

Having settled that point, allow me to take up the next, and deal with Mr. Hogg's statement as to the Quebec school system. (1) He said that "the public schools in Quebec are essentially Roman Catholic schools." That is not true, for some of them are Catholic, and some of them are Protestant. (2) He said that "bishops are members ex-officio of the council of public instruction. In that council no other denomination is recognized." That is not true. Exclusive of the ex-officio members (the bishops, etc.) there are exactly the same number of Protestants as Catholics. (3) He said that "in the separate schools of Quebec, Episcopalians or Methodists or Presbyterians are not allowed to teach their catechism." That is not true. In the first place there are no separate schools in Quebec. There are dissentient schools; but these are sometimes Protestant and sometimes Catholic, depending upon local majorities and minorities. In the next place Protestants are allowed to teach in their schools any

sort of Catechism that they like, or all their catechisms, if they please. It may be, I do not know, that they cannot agree about it; but they have ample power and that in their own hands, to do as they wish. (4) Mr. Hogg further said: "Let the Roman Catholic minority be treated in Manitoba as the Protestant minority is treated in Quebec, and even every true Orangeman in the Province would espouse their cause." Now, sir, in the name of the Roman Catholic minority in this province, and as their counsel, I say that the minority will accept that offer—they will accept very much less than that—and I am going to ask Mr. Hogg either to withdraw the political part of his sermon, or to keep to his word and "espouse their cause."

Under the Quebec system the Protestants have the following rights (the numbers refer to the code):

1. Equal representation (exclusive of the ex-officio members) on the council of public instruction. (1893).
2. The Protestant members of that council form the Protestant committee and it is provided that "Everything within the scope of the functions of the council of public instruction which specially concerns the schools, and public instruction generally of Protestants shall be within the exclusive jurisdiction of the Protestant committee." (1911, 2).
3. In districts in which Protestants are in a majority, their schools are the public schools, and the schools—if any—of the Catholics are the dissentient. (1974, 2026, 3).
4. The Protestant committee "makes regulations for the government, management, division or sub-division, of boards of examiners of the religious faith of such committee." (1913, 1915.)
5. The Protestant committee selects text books for the Protestant schools, (1927), and may prescribe as many catechisms as it pleases.
6. Where, in any district, the public schools are Catholic, the Protestants have a right to set up dissentient schools and vice versa. (1905)
7. The lieutenant-governor appoints inspectors, but only on the recommendation of the Protestant committee. (1942).
8. The lieutenant-governor appoints examiners for teaching certificates, but only on the recommendation of the Protestant committee. (1974).
9. Where there are Protestant schools Protestants cannot be taxed for any schools but their own. (2082).

Mr. Hogg need not take my word for this statement of the Quebec law. The provincial librarian will be happy to show him the code and he may read it for himself. The numbers I have given him will facilitate his work. I shall, early on Saturday, send to Mr. Hogg a copy of this letter. I call upon him to "vote for Jesus yourself," to state from the pulpit that he (unwittingly, no doubt, but quite carelessly) utterly misled his congregation; and to repeat once

more (if he still is of that opinion). "Let the Roman Catholic minority be treated in Manitoba as the Protestant minority is treated in Quebec, and even every true Orangeman in the province would espouse their cause." Be a man, Mr. Hogg. Do not be ashamed to "vote for Jesus." You have a good opportunity to illustrate your behest. Winnipeg is watching you. Will you act the Christian?

JOHN S. EWART.

Winnipeg, May 22.

## A PROFESSIONAL AGITATOR.

Tupper we know, and Laurier we know; but who is McCarthy? This is a question that ought to be of particular interest to the electors of Manitoba, and one to which they might profitably devote an occasional spare hour of reflection during the next four or five weeks. Sir Charles Tupper visited Winnipeg a few days ago to open the campaign in behalf of a party of which he is leader, and of a government of which he is the head. He was accorded an enthusiastic welcome by his friends and supporters. If Mr. Laurier should come as leader of the great party opposed to him, he too would be accorded a warm welcome. These two leaders represent all that is legitimate in Canadian politics. The public affairs of the country have been in the hands of one party or the other since Confederation, and either the Conservatives or the Liberals will govern in the next parliament and for many parliaments. Between them they embrace every line of political thought and cover every range of political policy that the country can legitimately entertain, or that would be to the credit or advantage of the people to consider with any approach to seriousness.

A religious question has been imported into our politics through no fault of either of these leaders. A degree of excitement over it, however lamentable it may be thought, was unavoidable; a question of that nature could hardly be settled without exciting a good deal of feeling. That is a characteristic that religious questions have when it comes to the turn of the politicians to deal with them. From the record which Sir Charles Tupper has made for himself, we are entitled to believe that if he had been in power he would have employed his undoubted skill to have the question settled with the least possible display of feeling. Mr. Laurier has said that he deeply regrets the question should have arisen, and that it has never been his desire to make political capital out of it; and Mr. Laurier is an honorable man. All good citizens would rejoice to see it quietly disposed of, as it will be if left alone. What then, are the electors of Manitoba to think, when told that Mr. McCarthy is coming to the province to revive and intensify the agitation over the School case? Why should he do this? What good is to be accomplished by it? We are afraid the truth is that Mr. McCarthy has no desire to do good, but is bent on doing evil. He is a disappointed and a bitter man, and his great ambition now is to set race against race and creed against creed, in the hope that in the confusion some distinction will attach to himself.

Mr. McCarthy has been waging a religious and racial war against our fellow subjects of Quebec for some years. Bigotry and intolerance are ingrained in him. He has also a deep hatred of the Conservative party. On the death of Sir John Abbott, there was a government re-construction under a new premier without consultation with Mr. McCarthy. He has told the country repeatedly in public speeches that he had to leave the Conservative party because he was ignored in the formation of a new cabinet. His vanity was wounded, and filled with hate he has since endeavored to destroy the Conservative party. His method of doing this is to play on the religious prejudices of those whom he can influence, and it is in pursuance of this one purpose that he is now visiting Manitoba. With his quarrel with his old party many of us will not think it necessary to concern ourselves; but there is very strong objection to his coming to this province to renew an agitation that is evil in itself, and that can only have the effect of withdrawing the minds of the people from the material issue of the campaign.

It is announced from Brandon that the Liberal candidate has retired, and the convention which accepted his resignation resolved to support Mr. McCarthy. This will be regarded as most extraordinary for two reasons. It is extraordinary in that it implies a political alliance between Mr. McCarthy, the persecutor of the French-Canadian race, and Mr. Laurier who is the distinctive representative of that race. Such an alliance is the severest possible reflection on the sincerity of our public men, and proclaims in large characters that politics is a game in which the electors are regarded as mere puppets. It is extraordinary also as indicating that any desirable number of a party that was once led by Edward Blake and Alexander Mackenzie are now prepared to support Mr. McCarthy. The whole proceeding at Brandon is a significant one. It signifies that in the estimation of the leaders there, and we suppose elsewhere the end justifies the means. We should hope that there are many self-respecting electors in this constituency who will resent this open attempt to trade them off as if they were a commodity of merchandise. We should hope even more than this that there are many who will protest against the invasion of their constituency by an interloper whose mission is to stir up religious strife among the people. There are material interests involved in this campaign on which the prosperity of the Northwest will largely depend, and men's minds will be more profitably employed in considering them than in hiring a professional agitator to becloud the issue. In the legitimate politics of the country to-day there is no place for a man of Mr. McCarthy's principles.—Free Press, May 19th.

## MAGAZINES.

Donahoe's for May opens with a clear business-like paper on bimetalism as an issue in the presidential campaign of 1896. John Talbot Smith chats pleasantly, but in a rather shallow vein, of Archbishop Ryan's gifts and virtues. "The Spirit of Leighton" by Bernard Morgan sets forth the special characteristics of the late President of the Royal Academy and gives some beautiful specimens of his quiet art. The Hon. John C. Linehan in "Lights and Shades of Life Insurance" applies himself especially to describing certain shady endowment schemes. "Mexican Rambles" by Arthur Inkersley is a good bit of descriptive writing well illustrated. Mary F. Nixon dilates upon different kinds of violets under the heading "A Flower-Nun," which ought to be "A Nun-Flower" on the principle that a noun in apposition expressing a quality should precede not follow the principal noun. We should never think of calling the "hog-fish" a "fish-hog" because it is a fish that resembles a hog. So the violet being a flower that resembles a nun, should be called "A Nun-Flower." Father John Conway relates with remarkable skill a conversation between himself and Ignatius Donnelly, who, it appears, is still working on his absurd cryptogram and is going yet to astonish the world with further proof that Shakespeare's plays were written by Bacon. The really valuable part of this article is Father Conway's motives for believing that the immortal Will was a Catholic. The article on the "Revival of the Olympic Games" is very unsatisfactory, as it gives no clear account of who won what, and mars the Attic memories of the past by a group of five American athletes whose faces and forms bear not the slightest suggestion of Greek beauty. This is a case where an ugly picture is best omitted. There are several bright short stories the most touching and heroic of which is by Sara Trainer Smith. A truly suggestive paper is Father Joseph V. O'Connor's thoughts on the Public Speaker; according to him the gist of the whole matter is that delivery depends on vivid inward portrayal; if you see your subject vividly, your delivery will be life-like and natural. How hard it is for Boston to get rid of pedantry, how hard it is for any United States writer to get down off his stilts, is exemplified in an amusing archaism, almost a malapropism, into which the editor slips while girding at unnamed critics. "Conscious of rectitude in aim and principle, it [Danahoe's] can easily SEQUESTRATE

[sic] genuine counsel from exaggerated or invidious carping, etc." Unfortunately for the editor of Danahoe's, one of these critics is the editor of the Casket, who now roasts him in fine style about that word "sequesterate."

The Catholic World has for its frontispiece a portrait of His Eminence the Archbishop of Lemberg, the new Ruthenian Cardinal, who, though one of the two non-Latin members of the Sacred College (the other being Cardinal Hassoun), looks like a typical Roman dignitary. The Ruthenian rite is the youngest distinctive national rite, and yet it embraces the largest number of followers both in communion with the Roman See and in schism. In Russian Poland the Catholic Uniate have suffered terrible persecution for the last sixty years, not less than 930 priests and monks having died in prison or in banishment. When Leo XIII. heard of the sufferings of these confessors of the faith he first sent one Jesuit to help them, and when he was imprisoned for twenty-two months and released only by the intervention of the Emperor of Austria, his Holiness asked the Provincial of the Jesuits to renew his efforts, saying, "If they arrest one of your fathers, send two." Those Jesuits who have succeeded in penetrating to their villages find among the Ruthenians wonderful examples of heroic fortitude worthy of the first martyrs. Rev. B. J. Reilly, under the heading, "The Wall-ed City of the North," writes entertainingly of old Quebec, but quite fails to touch upon one of the venerable town's chief glories, its literary life. There is more discriminating criticism—in French of course—within the walls of Quebec than in all the vaunted university centres of Ontario, but with the modesty of true merit, it does not thrust itself upon the travelling Philistine. By far the most powerful article in this May number is Father Slattery's manly defence of the Negro in answer to Mr. Didier's abusive article in the Globe Review. Extracts from this article, together with the editor's comments, contrasted with Baptist pronouncements in favor of the colored race, have been distributed by tens of thousands among the Negroes of the South, with a view to make the obnoxious statements of two irresponsible writers appear as the teaching of the Catholic Church. This leaflet, compiled by Rev. General T. J. Morgan, an arch-bishop and anti-Catholic champion, is entitled "Man or Baboon?" and appeals to the worst passions of the Negro. Father Slattery concludes, "Two and a half centuries have come and gone since the first slave landed at Jamestown, Va. The sects gave them their language, their Bible, their Sabbath, their inaccessibility of grace, their religion, creed and discipline, with this result that white co-religionists of the Negro in the South have hardly a good word to say of him. The missionary effort of Protestantism there has been a monumental failure. The Negroes in the South will be one of the chief evidences of the barrenness of the Reformation."

## St. Albert Catholic Public School.

By an oversight on the part of the council of public instruction at Regina, the announcements of the promotions of the pupils resulting from the examinations of last June, reached the Reverend Sister Dillon, the principal of the school, only by a recent mail. The promotions are as follows: Entrance, Leo Brown, Lillie Monte. Promotions: Christina Caillon, Constance de Cazes, Alice Lake, Jennie Josephine Maloney, Aloysia O'Neil, Alida Robillard, Narcisse St. John. It is most gratifying to the rate-payers of this district and to the public generally of the village and settlement of St. Albert, to hear of such excellent progress of the pupils, and the success of the good and devoted teachers. The more so when the linguistic difficulties of the school are taken into consideration. In the future, as in the past, this most efficient school may be relied upon to give the best of satisfaction to all concerned. By the present methods of the Reverend Sister Dillon and her able assistants, the progress of the pupils is most satisfactory, and we congratulate them on their success and extend our best wishes for the future.—Edmonton Bulletin.