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severest test and to try Laurier in the fires of racial and religious hate. He emerged from them unscathed and the Prime Minister of his country.

When, in 1895, after several years of battles in the courts, the Dominion government issued its famous "remedial Order" requiring Manitoba to restore separate schools, it became apparent that a vast battle was preparing. Manitoba refused the order and the cabinet of Sir Mackenzie Bowell decided to pass a remedial bill. Laurier was at first uncertain as to what line to take. The pressure from Quebec was enormous. Not only the hierarchy and the clergy but most of his own supporters urged him to take a stand for justice to his own people. Quebec regarded Manitoba's action as direct persecution of a race and a religion, as to some considerable extent it was. How then could the French Catholic Laurier refuse to interfere with what that province had done?

His tactics were to refuse to reveal his position. In a famous speech, he proclaimed that he was like Wellington behind the lines of Torres Vedras, beleaguered but refusing to be drawn. With the denunciation of the church beating about his ears against those who did not support the remedial bill, with episcopal statements that those who refused to support it were committing mortal sin, with almost every pulpit in his province goading the faithful to support the government and the remedial bill, he held his fire.

Finally he spoke, and the manner of his speaking constituted a broad-side echoing loud throughout Quebec and from coast to coast of Canada. On March 3, 1896, the Remedial bill was brought down. Laurier announced his policy, in words which could well be learned by heart by every Canadian child, as Lincoln's Gettysburg speech is learned by every American: "Not many weeks ago I was told from high quarters in the church to which I belong, that unless I supported the school bill....I would incur the hostility of a great and powerful body...I have only this to say, even though I have threats held over me, coming, as I am told, from high dignitaries in the Church to which I belong; - no word of bitterness shall ever pass my lips against that Church. I respect it and love it; but I am not of that school which has long been dominant in France... which refuses ecclesiastics the privilege of having a voice in public affairs. No, I am Liberal of the English school. I believe in that school, which has all along claimed that it is the privilege of all subjects...to participate in...public affairs, but which has always denied even to the highest, the right to dictate even to the lowest. I am here representing not Roman Catholics alone, but Protestants as well, and I must give an account of my stewardship to all classes. Here am I, a Roman Catholic of French extraction, the acknowledged leader of a great party composed of Roman Catholics and Protestants, in which Protestants must be in the majority, as in every party. Am I to be told...that I am to be dictated to as to the course which I am to take in this house by reasons that can appeal to the consciences of my fellow-Catholic members but which do not appeal to the consciences of my Protestant colleagues? No! So long as I have a seat in this House...whenever it shall become my duty to take a stand upon any question whatever, that stand I will take, not from the point of view of Roman Catholicism, not from the point of view of Protestantism, but from a point of view which can appeal to the consciences of all men, irrespective of their particular faith, upon grounds which can be occupied by all men who love justice, freedom and toleration".

He then moved the six months' hoist and took up the position that he would not interfere with the internal affairs of a province; he would, if in power, instead, try the route of conciliation. This he afterwards did, with success.

But immediately the storm struck. The most relentless of his foes was Bishop Lafleche of Trois Rivieres. In a sermon once famous, the bishop, repeating the words of the passage quoted, said:-

"There is the most categorical affirmation of that liberalism condemned by the church which has even come to my knowledge. The man who