

# Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 27.

WINNIPEG, SATURDAY, APRIL 15, 1905

\$4.00 per year  
\$1.50 if paid in advance  
Single Copies 5 cents

## CURRENT COMMENT

The Toronto "News," edited and owned by Mr. J. S. Willison, for many years editor of the Toronto "Globe," is becoming so frenetic on the school question that one of its subscribers stops it because it is now merely "a dumping ground for the vilest kind of bigotry." As the editor, secure in his bigoted constituency, prints that letter in his issue of April 5, we reproduce it here.

To the Editor of the News—Please stop sending the News to me any longer. I think it is paid up until the 16th of November next. When I subscribed for the News I thought I was getting an independent journal. But now it has got to be the dumping ground for the vilest kind of bigotry. Therefore I do not want it any longer.

M. C. Leatham.

Hillsburg, April 3, 1905.

The same issue of the same paper publishes the following rather suggestive letter. The date seems to imply that the editor held it over for some time before making up his mind to let the public see it.

To the Editor of the News—The abundance of protests coming from the people and from the press just now allows no doubt upon one point, viz., that Canada has become an exclusively Protestant country, and that non-Protestants must not "open their mouth." We hear so much of "Church and State" at the present time that one wonders what is the Protestant Church whose head the King is. If it is not a State Church it is not far from it.

Habitant.

Ottawa March 15, 1905.

Judging from the quiet sarcasm of "Habitant's" letter, he is doubtless aware that these people always project upon others their own pet sins. They want the State to give its exclusive support to their proselytizing schemes.

And yet Mr. Willison, despite his noisy campaign, is far from hopeful of any immediate success. At a meeting of the Citizens' Committee on Provincial Rights held on March 29 in the parlors of the Y.M.C.A., Toronto, he said: "The work of protests and petitions will be useless, for the bills will go through the House of Commons with a majority of from 80 to 90. It will be useless to petition the Governor General or approach the Government. What has to be done is to remember the supporters of the bills at the next election. Many, no doubt, will forget. I will not forget."

He then went on to give his reasons for this announcement, so disheartening to his hearers, and to outline his plan of a future campaign "No agitation," said he, "will prevent the autonomy bill from passing. The Liberals in caucus have decided to support it, and in all my experience I have never known a party to go back on its caucus agreement. The Liberals, with one exception will support the bill. They have a majority of 65. There will be also a number of Conservatives who will vote with the Government. What I would suggest is the issuing to the press of a statement against the school clauses: then organize, as has frequently been done in Britain, a great party to oppose those who vote for the bill. I do not believe in a third party, but we should flood the country with literature on the subject, hold meetings in every place where a by-election may be necessary, and at the general election pledge candidates to vote against the Government which carried the bills. Then, should Mr. Haultain fail to appeal to the Courts for a decision on the constitutional issue, the committee could do so. Any party, or any newspaper could easily raise funds enough to test the constitutional issue in the Courts."

Another speaker, the Rev. Dr. Chown, threw another bucket of ice water on that perfervid meeting by showing indirectly that only a small part of Ontario was convulsed over the school clauses, while the West, which is most

interested, took the matter very coolly. He said "he was in Regina when the news of the details of the autonomy bills arrived. Every detail of these bills was talked about except the school clauses, and the same was the case in other parts of the West."

The "Catholic Record," commenting on other phases of this meeting, which it aptly styles "lugubrious," says:

It is well known that the opposition to the bill is engineered from Toronto chiefly, but it is a matter of surprise that one of the speakers, Mr. H. C. Hocken, virtually admitted this to be the case. He said: "There is a feeling abroad that Toronto is the only place taking an active interest in the opposition to the bills."

Mr. Caldecott evidently understood this to be a declaration that the Orange lodges are pulling the wires which move the puppets, and he interposed the remark that he does not wish to be ruled either by the Church or the Orange Order.

This brought Mr. Hocken to his feet again with the declaration that "the Orange Order stands for civil and religious liberty, while Rome stands for tyranny."

The Rev. Dr. Chambers also here added his testimony that the "Orangemen are staunch, true and loyal."

Of course, the Orangemen were staunch, true and loyal, when they were plotting in 1836 to set aside Queen Victoria from the throne; when under their Grand Master's leadership they publicly insulted Governor General, Lord Elgin, by hoisting a pirate's flag on Brockville wharf when his Excellency intended to land at that town, and when they insulted King Edward VII, then (in 1860) Prince of Wales, at Kingston, Belleville, Peterborough, Omeme, and Toronto. They were the maintainers of civil and religious liberty when they poured into Toronto by thousands, and established a military camp on the streets about forty-nine years ago, with the avowed object of preventing the Catholic school children from marching from their schools to the church.

We may add that a few years later, some forty years ago, on a certain twelfth of July, the Orange herd marched in a body to the foot of the hill on top of which stand the Catholic church and school of Guelph, with the loudly proclaimed purpose of burning them down, but suddenly halted and then turned back in dismay, leaving the town early in the afternoon, instead of painting it red all night, as was their annual custom, solely because the Catholics, forewarned and unable to secure municipal or provincial protection, had fowling pieces, muskets and rifles pointing down from every window of church and school. That was the Orangeman's last effort at oppression in Guelph. Of late years they have had to confine themselves, as the Record puts it, to "secret meetings of Grand Sovereigns and grand other things, decorated with purple and scarlet, who indulge in" vocal "bigotry every July 12th," but "no longer rule the Dominion."

Our London (Ont.) contemporary hits off the sum total of that meeting in the Y.M.C.A. parlors of Toronto, in this telling conclusion.

The intensity of shame felt by the Citizens' Committee on the discovery that they cannot rule the Dominion of Canada is made manifest by the fact that one of the Committee expressed a wish that the newspapers should not publish Mr. Willison's remarks; but this did not prevent their publication.

The "Catholic Record" also replies pithily and with point to Mr. Goldwin Smith's assertion that Sir Wilfrid Laurier is acting under pressure of his sacerdotal supporters.

And pray, who are they who are opposing the educational clauses of the bill? The Orange Lodges, in the first place, well known to be inveterate persecutors: and beyond these nearly all who have taken up the matter are ministers of the various Protestant sects, while the Catholic

priests have been comparatively quiet, relying on the justice of their cause. The ministerial opponents of the measure rely upon the amount of noise they can make. They include the Bishops of the Anglican Province of Rupert's Land, Baptist clerical assemblages and Presbyterian ministers. Here surely are ecclesiastical bills enough, though we admit that Mr. Smith's term "sacerdotal" is not applicable to them—but that is because they could not even by stealth obtain the Christian priesthood, to which the term "sacerdotal" applies almost exclusively in this country at all events.

Father Northgraves agrees with us that the real though unavowed object of the opposition to separate schools is the Protestantizing of Catholics, or rather the undermining of our children's Catholic belief, for our opponents would rather see them infidels, as the public schools tend to make them, than Catholics. "We have no objection," he writes, "that Protestants shall have their separate schools, if they want them. But they have told us over and over again, or at least some sects of them have declared, that they do not want them—that in fact what they want is 'unification of all the population of the Dominion.'"

We have no objection that they should unify themselves, if they can do it: but as the Catholic Church of Canada is in itself perfectly unified, we are satisfied to let the sects work out their own unification as they can. We are not prepared, however, to adopt their plans of unification in regard to Catholics, as we prefer to keep the faith which has been handed down through the ages from the date when the Divine Founder of Christianity built His Church upon a rock against which the gates of hell shall not prevail.

We wish for equal rights for all; but as Protestants are permitted under the law to have schools conducted according to their own religious views—that is to say, without any religious teaching at all, we Catholics wish to have the right to establish schools, to be supported by our own money, and in which religion shall be taught. This is the true reading of equal rights: each religion to have schools which accord with its conscientious convictions, and no discrimination to be made between schools on account of their religious or non-religious character: no penalties to be imposed on the schools in which there is religious teaching, and no premium to be given for godless education. To make such discrimination would be to encourage Atheism at the expense of Christianity."

The Irish editor of the Philadelphia "Catholic Standard and Times" is responsible for the following.

"The latest Orange grievance in Ireland is not only amusing, but instructive as to the change for the better that has taken place in some districts of the country. A few days ago there was held a meeting of Orange bigwigs for the purpose of crying down Sir Antony MacDonnell and denouncing any plan of self-government for Ireland, whether under the name of Devolution or Home Rule. Resolutions to that effect were solemnly passed, and then a Mr. William Archdale proceeded to illustrate the frightful results of "clerical domination" by relating a little anecdote. It was to this effect: 'In Donegal some years ago he went into a cottage to have a boiled egg for his luncheon, and a poor old fellow came out and said he was extremely sorry he could not give him a drop of poteen, because the Bishop of the diocese would not let them make it, and compelled them to throw the still into the lake.' 'Potteen' is, some may have to be informed, the vernacular for whiskey that no gauger's shadow has fallen upon in the process of distillation. Now, what is Ireland coming to when ecclesiastical tyranny interferes with the liberty of the subject in such a manner as this? No wonder the Orange heart throbs madly when it cannot get a drop of poteen. The Boyne water is not good drinking by itself."

Archbishop Farley, of New York, on April 2, administered confirmation in his cathedral to 100 adults, of whom 38 were converts after a three week's mission just closed at the Cathedral by the Jesuit Fathers under the direction of Father Stanton, S.J. This large number of converts, sufficiently well prepared to be confirmed, shows that the time-honored Catholic mission exercises are, after all, one of the best instruments of conversion to the faith. In fact, non-Catholic missions did not begin to make any converts at all till they began to include in their series of sermons discourses on Prayer, Sorrow for Sin, Death, Judgment, Hell and Heaven. Orestes A. Brownson, who had himself passed through so many phases of misbelief, used to say that the most effective way to convert Protestants is to preach to them as one would to careless Catholics.

"Easter duty time is on, and going to confession becomes the paramount issue," says the Catholic Transcript. "The loyal Catholic does not hesitate to fulfil the obligation at his earliest convenience. Only the laggard waits until Trinity Sunday. Where so much is involved it is unbecoming to defer the performance until the eleventh hour. Go to confession as soon as possible and square your accounts with heaven. That's a Lenten penance from which there is no dispensation."

Holy Week suggests pious family readings, such as the "Imitation of Christ," especially the last chapter of the second book, Faber's "Foot of the Cross" or "The Precious Blood," or "All for Jesus," St. Francis de Sales' "Introduction to the Devout Life," the Passion of Our Lord in the four gospels, and a careful perusal of the Office of Holy Week, in particular the explanations therein of the ceremonies of Holy Week.

"The Casket," which we quote at considerable length in our editorial page, says that the Privy Council, in its first decision on the Manitoba School Act of 1890, misconstrued the Act of Parliament that made Manitoba a province. This was our view also, openly expressed in these columns at the time. So unexpected was this judgment even by our enemies that the more honest among them could hardly believe their eyes when they read it in the papers; it seemed to them to be too good to be true. We merely voiced the general persuasion when, writing shortly after that calamitous judgment, we pointed out that the strong case for the minority had been carelessly conducted by the English Attorney General of the day, and that political bias at Ottawa had prevented the handing over of our interests to the Hon. Edward Blake, in whose hands no such disaster could have occurred. The second judgment of the Privy Council was considered by the Catholics of this province as a tardy reparation for the miscarriage of justice in the first case. But the effects of that miscarriage were unfortunately irreparable. The Manitoba School Act should have been declared "ultra vires" or unconstitutional.

It is fortunate for the Catholics of the two future provinces that, whatever happens, they will no longer be under the polished, but relentless heel of Premier Haultain. "The open letter addressed to Sir Wilfrid Laurier by the Premier of the Northwest Territories," says the Casket, "is a remarkable document in one respect at least. To read it, one would never suspect that there was special provision made in the British North America Act for the continuance of those separate schools, which by 'law or practice' exist in a Territory previous to its becoming a Province. Mr. Haultain admits that such schools do exist in the North-West by law, the law of 1875. Yet he coolly,—we are tempted to say impudently,—demands that the Federal Government should now abrogate this law, and let the new provinces start with a clean sheet in educational matters, as though he were totally ignorant of the fact that the B.N.A. Act does not permit the Federal Government to do any such

thing. Ignorance and prejudice sufficiently explain the attitude of so many pulpit agitators in this matter; if equal ignorance and prejudice are to be found in a man holding the responsible position which the Hon. F. W. Haultain now holds, there is an evil prospect before the Catholics of Alberta and Saskatchewan, unless the Dominion Parliament protects them in their constitutional rights."

The most brilliant and effective of all the speeches delivered as yet during this session at Ottawa on the school question is, without doubt, Mr. Bourrassa's. He coined a phrase destined to be immortal when he called Orangeism "the yellow hierarchy." He exposed the hypocrisy of the men who prate loudly about "provincial rights" when such declaration suits their purpose, and who ignore and despise those same provincial rights whenever this contrary attitude is likely to fill their pockets. When Mr. Leighton McCarthy interrupted him, Mr. Bourrassa expressed his pleasure at the interruption, because it showed that the opposition was always carried on under false pretences. It augurs well for the future enlightenment of the deluded Protestant masses that a man who is at once so finished a speaker, so clear a thinker, so transparently sincere, and so imperturbable and ready a debater, should have been eagerly listened to by large Protestant gatherings in Ontario.

His example has lately been followed by Mr. Paul Martineau, who spoke as follows to the Canadian Club of Toronto: "Some people ask why the public treasury should be drawn upon to support schools established with the avowed purpose of teaching therein sectarian dogmas. Public moneys are not drawn upon because separate schools teach religious dogmas, but because the secular teaching therein given is imposed by law and is up to the standard required by law, because it is given by teachers qualified by law, because on secular grounds these dissentient schools are exactly like those of the majority and should therefore be absolutely on an equal footing." He also asked them what difference it made to them what religious dogmas his child learned at school, so long as he learned what was necessary to make him a good Canadian citizen, and challenged them to show that those who had been trained in separate schools were any less patriotic and law-abiding than their fellow-countrymen, educated in the public schools.

## Clerical News.

Last Saturday, April 8, at 7 a.m., in the chapel of the Grey Nun Mother House, His Grace the Archbishop of St. Boniface conferred Holy Orders on the largest number of candidates ever assembled at any ordination in this western country. The order of priesthood was conferred on Rev. Raoul Giroire, a Frenchman who came hither from France two months ago; Rev. Ovide Pelouquin, O.M.I., Rev. Guillaume Giusolpe Leonard, O.M.I., and Rev. Dom Comte, C.R.I.C. Rev. Dom Simon Nivon, C.R.I.C. received the order of deaconship. Subdeaconship was conferred on Rev. J. M. T. Pare, ex-M.P.P., Rev. Marie Antoine, Trappist (Vicome d'Aubigny d'Assy), and Rev. Dom Dumas, C.R.I.C. Mgr. Langevin was assisted by the Very Rev. P. Magnan, O.M.I., Rev. Dr. Bellevue and Rev. Dr. Trudel. Were present in the sanctuary: Very Rev. F. A. Dugas, V.G., Verv Rev. Dom Benoit, Rev. Fathers Comper and Planet, O.M.I., and Rev. Father Gaire.

His Lordship the Bishop of New Westminster arrived here on April 6, after nine months' absence. The following day Mgr. Dontenville went with Mgr. Langevin to St. Norbert, where they visited the new Trappist monastery and church. On Sunday morning at High Mass, Mgr. Dontenville preached in English in St. Mary's Church, and at the French service in the afternoon His Lordship preached in French. That same evening he took the train for New Westminster.