

## SNARE? DELUSION? COERCION?

Editor, Northwest Review, Winnipeg.  
Dear Editor:

Quoting your highly spirited and "spiritual"—with all the meanings of that adjective—remarks of 17th inst.: "Soon the school clauses in the Autonomy Bill (would it not be better to say 'Automobil' owing to the various mishaps of said clauses) will assume their definite shape. . . . What that shape will be it is not easy to forecast. Meanwhile many thoroughly single-minded Catholics stand perplexed. Are those right who say that the clauses as now amended are merely a delusion and a snare for Catholics? Are those wrong who say that the amended clauses are, albeit little enough (little is perhaps there in place of mean?) yet all we can hope for now? It would require a Daniel to judge between the two. . . ."

I dare say I am not, and I do not pretend in any way to be, that Daniel. But being only an old Belgian Catholic journalist of more than 30 years standing, I may say that I have been, with all the Catholic Belgians during nearly ten years in the masonic den of the "neutral school question." And, it perhaps would be useful or helpful for my Catholic Canadian brethren to hear an old faithful try to solve, clearly, publicly, the puzzle of said school clause "as amended." Would you allow me some place in your free and impartial English Catholic paper, in order that I might do it coolly, without any bitter recriminations—unlike some of our "unwise brethren" of both political parties.

Being a simple or at least a "single-minded Catholic," a farmer, a father and grandfather of sixty years, being also Doctor at Laws, from the masonic University of Brussels, Belgium, and a seven years old J.P. in Manitoba, I think I may be a little bit accustomed to legal texts, also that I may be specially familiar with the old and new masonic tricks, subtleties, straddles and quibbles.

Now I beg to state that, after studying during nearly 15 years the whole "school question in Canada, I am most decidedly convinced without any doubt that the said school clauses of the Autonomy Bill, as amended by W. B. Clifton-Sifton (or Clifford Sifton) & Co.,—the proper and proud author of the Greenway law of 1890—that said clauses do show all the constitutive elements, not only of a snare and a delusion for the Catholic people of the Northwest—but also that said clauses are the realization, the actual revelation of the true, secret masonic orangist plan, re Public Schools, intended to be imposed throughout all Canada in the future.

## The Half Hour Trick

When making a "preliminary investigation" of the matter I had to look accurately into the Masonic Ordinances of the Northwest Territories (1885-1902) confirmed in said clauses No. 2, that is to say into specially Chap. 29 and 30 of said consolidated Ordinances (auctore N.W.: B. B. Goggin, Haultain, a well adapted surname, indeed!)

As to the part of the sections of said Chap. 29, concerning what W. B. Haultain is calling "separate schools"—separate from the Church, but not from the Lodge!—"separate by name only" (see W.W. B.B. Hutchings and Emerson, mayor and chairman of the school board of Calgary, (weekly Telegram of Winnipeg, Feb. 27, 1905) See also B. Goggin, ex superintendent of the N.W. schools, speech of Toronto, March 20th, 1905: "We took these separate schools and we worked till these schools (in 1902) were put on the same level and under the same rule as the public schools." I would like to point out a few things about the famous half an hour of catechism, granted by permission of that dear BB. Haultain and Goggin, before the end of school time—after purely "secular" education.

(1) Why only half an hour, if you, W. B. Haultain are declaring yourself not apt or able to control what you call "religious teachings." If religion, Catholic dogmas, denominational teaching, are absolutely by law outside of your legal school standard, said school being 'in toto' (separate or common) full fledged "secular" or "neutral"—how can you, W. B. Haultain, Manager of the Public Education Department, be competent to deal in any way with any "religious teaching" at all, and to regulate it?

(2) What kind of direct or indirect authority have you, W. B. Haultain, to say to our children, to their parents, to our teachers, "You will not get nor give more than half an hour of "catechism recitation."

(3) According to what ecclesiastical, moral, or religious standard, do you know, you, W. B. Haultain, that half

an hour is just what is wanted, no less, no more?

(4) How can you, W. B. Grand Master, past and present but not future, I hope, of the "Public Schools," stipulate legally, that the teacher being a strictly "neutral" unsectarian machine from 9 a.m. to 3.30 p.m. will instantly become a very proper religious and "sectarian" teacher, from 3.30 till 4 p.m.?

(5) How will the Catholic children understand that "partition," that mechanical and automatic patented, double acting transmutation of a "non-sectarian" teacher, into a quick-firing gatling "sectarian" teacher. Will they see that such a masonic masquerade, such stage performance is a desultory humbug about religion, and a practical joke showing them, in the name of the state, that Religion is only a matter of sham—if not of shame—especially Catholic Religion? What respect can these poor children feel for that kind of religious teaching and for that kind of religion? How will they consider that partition of their neutral teacher, that partition of their conscience, of their education? Is not such a system intended to inculcate in their simple minds contempt or at least indifference in religious matters, specially when inculcated by a teacher vested with "public official" authority?

(6) And how can you, W. B. Haultain, be competent to dictate to the teacher, supposing he would be from 3.30 to 4 p.m. a straightforward Catholic one, the proper manner to teach catechism, by mere verbal recitation, "ad usum" parrots, and how can you forbid the said teacher—like it is forbidden in Manitoba, even under the Sifton-Greenway-Laurier arrangement of 1897—to explain the letter of the Catechism to the poor kids, and to show them the spirit of that marvellous, sublime and simple "Compendium" of Catholic faith? W. B. Haultain knows that the letter alone is killing and that it is the spirit is the life of the Faith!

These considerations of a paterfamilias, being himself a child educator, of a simple minded "man of the farm"—not of the street—are I think sufficient to show plainly that the "religious trick of the 'half an hour' post scholar teaching, is really a snare and a delusion.

In practice the "separate" public schools" (where the Catholics are majority) are both masonically, id est, Pharisaeically not only neutral, but are intended to be "acatholic" (with a private "a" like atheistic means privation of God, and asphyxy means privation of atmosphere) and afterwards are intended to become openly anti-Catholic as now in France, under masonic neutral rule.

## An Old Humbug

Would you, dear Editor permit me to add that, in Belgium, when, in 1878, the masonic Lodges with their W. G. M. P. Van Humbeek—our Belgian Greenway—made their political attempt to put the popular schools under the rough shod dominion of their ugly "Hierarchy"—they tried identically the same trick "delusion and snare" (see Van Humbeek law 1878, Sec. 4) they tried to humbug the good Belgian people a little people full to the brim with common, good and moral sense—by putting that same "snare" at the entrance of their "neutralized" public school. But, dear Editor, they could not succeed in fooling our Bishops, united as one man on the "school question." They could not succeed in fooling our Catholic people. Notwithstanding his W. skill and his W. astuteness, said W. Van Humbeek, his precious law and his precious W.W. B.B. got in 1884, such a political kick, that the "pitdigger" of the Catholic Faith, fell with the Lodges, in the self-same pit he had acknowledged, secretly (in a masonic convention held at Antwerp) to be busy digging for Catholicism, by way of the "neutrification" (or masonification) of the popular public schools.

You are advising kindly our Catholic Canadian brethren to pray the Holy Ghost in the present crisis. I have the honor to agree totally with such good spiritual advice. I pray the Lord that our good single-minded Catholic people of Canada may get, in 1905, some profit from the example and lesson given to them by their Belgian brethren from 1878 to 1905.

Canadians, my brethren in Christ, don't be fools! Don't be fooled by that foul play of the masonic order of Orange Re-"public Schools!" May the Lord bless you in your present struggle and give your minds a clear understanding of their "snares and delusions." Don't fall in their pit! May your Bishops and clergy, so thoroughly Catholic, publicly united with you, my lay brethren,

stand together united till the end! That is to say Victory!

Remember that the only good plan of Catholic defence in the actual crisis, the defence of our natural and civic constitutional rights, is the anti-masonic offensive! Don't be any more perplexed about that.

The neutral Compulsory Masonic School

Now we will go, Dear Editor, a little further to the bottom of that puzzle of the "amended clause." I would point out to you another peculiar feature of the masonic ordinances. Look into the Sections 144 and 148 of Chaps. 29, there you will find explicitly stated that the attendance of children of any confession, creed, race or language, is compulsory to the said public common neutral or separate schools, when legally organized—under penalty for the parents wilfully to disobeying that law, of one dollar per day and per child. I guess such fine would be recoverable on the municipal taxes of the "culpits." And, if not paid, municipal taxes are, in the N.W. like in Manitoba, recoverable by public sale of the taxed lands. This is spoliation. In case said fines should not be recoverable by way of municipal taxes, then there are warrants of distress, sale of personal property, of crops, etc., or conviction to jail, in case of no warrant. This means not only spoliation but persecution. . . . this means open tyranny. I beg to point out now that said penalty of one dollar, is a provisory one, it can be raised higher and higher at any time according to circumstances, say to \$5.00, \$10.00 or \$50.00. It depends upon Legislation. The amended clauses (No. 2) do give explicitly faculty to the Legislature, present and future, in the N.W. new provinces to amend, correct or aggravate by all means their actual school laws and ordinances.

W. B. Clifford, with the precious help of, I suppose, W. B. Fielding, the minister of federal finances, took care when concocting the "amended" clause, to state that said clause was dealing with chap. 29 and 30 of the ordinance, or with "any act passed in amendment thereof or in substitution thereof."

So the Catholics of N.W. feet and hands bound and manacled, with a good rope to the neck, are legally left to the absolute arbitrating of the "Coercion" of that famous "Autonomy antinomy"—a most sacred political dogma, far above the several constitutions of Canada and of the Northwest Territories (1867, 1875-1885).

It is then very clear—even to a simple minded man, that the W.W. Masters, if they will do it,—and they would do it at their earliest opportunity (if the "amended clause" No. 2 is swallowed by Federal Parliament)—it is clear, I say, that they will in case of any appearance of resistance from the Catholic ratepayers, double, triple, quadruple, deuple the said fine, in order to assure the "compelle intrare" of the children into the schools of the "Yellow Hierarchy."—Look at a spider working a fly in the cobweb and understand!

It is also very clear to my single mind at least, that when they will find their opportunity at hand, said W.W. B.B. will according to "Clause No. 2," nullify after a few years of practical experiment the last bit of "separation," the last "appearance" of "religious teaching" and suppress their "religious trick" of the half an hour, being then definitely obsolete. They will do exactly what they did in Manitoba in 1890, Greenway "regnant." You know perfectly well, I suppose, that Manitoba, when totally under the rule of the "Yellow Hierarchy" will become "Free Manitoba" and will find no more use for the Greenway-Sifton-Laurier Arrangement of 1897. (See Weekly Telegram, 20th April). They will then impose upon us Manitoban Catholics the selfsame ready-made" system of compulsory neutral schools. It was openly stated or indirectly acknowledged, I may say officially, during the last electoral campaign of Mountain (April 1905). See on that point the official Black color pamphlet, "Consolidation of Schools and Transportation of Children," issued by Hon. Colin Campbell, for the Department of Education, Winnipeg, A.D. 1905, page 9: "The adoption of the principle or system of conveying the children to the schools (consolidated) will hasten the passing of a compulsory law regarding attendance and facilitate its enforcement."

Are you of the opinion, dear Editor, that we Catholic farmers, Catholic ratepayers, we patres familias, natural defenders of our children—vested with rights far above any political constitutions or laws, we should act, in such circumstances, like the ostrich concealing its head in the sand, or that we should stand up, open our eyes and look and act straight forward in order to meet strenuously such contingency.

To that question kindly addressed to you, I have in hand a very precious answer from one of our most clear minded Bishops—it might be an Archbishop—who said recently that "The Catholic Church is always victorious at the end when the Church is fighting." It is true, also I believe, when speaking of the lay Catholics. Such was the watchword of our Bishops of Belgium, strongly united together with the lay Belgian Catholics in 1878-1905. It is always the same watchword in Belgium. And it will be the same, I hope, in the future struggle of 1906.

—Remember please, Dear Editor, the words of Our Lord, the Christ, about the "lukewarm or tepid people."

Other Old Humbugs

No use, I think, to speak now about constitutional appeals to the governors general in council, or appeals to the "remedial" interference of the Federal Parliament! No use to invoke even the High Lords of the Privy Council of His Most Gracious Majesty the King "peace-maker"! No use to try any more the Lords, Justices or the Courts of His Majesty. See past history of Canada, in the matter of public education, laws passed everywhere in Canada, under pretence of "supreme" provincial autonomy, of "national unification"—national mystification" would perhaps be the proper word.—Humbugs! Humbugs!

Much money spent going to lawyers, much trouble, much noise for nothing! It is now sufficiently shown, I fear, that when compromising—"honorably" or not—with the Orange Masonic order, it is useless to further oppose to them any more constitutional texts or guarantees. Remember, please, the history of the whole school question in Manitoba and in the N.W. (1885 to 1905) under Liberal or Conservative Cabinet, Governors General or Parliament!

Remember that story of the Conservative Remedial Bill, so insufficiently remedial!—assaulted so fiercely by the Liberal Sir W. Laurier in 1896, with the backing of the Orange masonic order, with the same legal weapons used against the actual Liberal remedial clauses No. 1 and No. 2 of 1905 by the Conservative Mr. Borden, et al.—with the backing of same masonic order! I think that the same Mr. Borden, the leader of the actual Conservative party, was in 1896 a staunch defender of the said "Remedial Bill!"

You understand the game?

Would you allow me now, Dear Editor, after sifting it duly to compare that famous Sifton-Fielding amended school clause to a double barreled gun, loaded and pointed straight at the face of the Catholics?

If Federal Parliament is giving definitely that Siftonian weapon into the grip of any W. B. Haultain, be sure, it will be for him in due time only a question of shooting at sight and at very short range. And it would be Sir Wilfrid Laurier, a Catholic French Canadian, who would have loaded that gun with the ammunition furnished by his dear friends BB. Sifton and Fielding?

Abortion of Free Private Catholic Schools

But I have not yet finished that accurate investigation of the matter. "Andremo al fondo."

Look, please, Dear Editor, into Sections 142 and 143 of said masonic Ordinances (Chap. 29) and you will see that it is strictly impossible for the Catholic ratepayers of any school district to close any public (common or separate) school legally organized, even if said school had become empty; they can't do that without leave of the Masonic Orange order Master of the State. The Catholic ratepayers will have, then, to pay all the same, the running expenses of said school even if the "neutral teacher had no pupils at all!"

As the said Ordinance, Secs. 144 and 148 provides, it will be also impossible, legally, in case of absolute masonification of the schools, to the Catholic parents to withdraw their own children from said schools. Compulsory fines will stop that!

Finally look, please, into Chap. 30 of said W. Ordinance and you will see that it will be legally impossible to the Catholic ratepayers—yet punished by the extortion of their school taxes for the unique support of the Protestant

(Continued on page 3.)

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