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"But nothing would be more ignoble than to thus trade upon the race loyalty and the generous feeling of worthy but misinformed men; and nothing is more unlikely than that the English people of Quebec will ever be seduced into such a national crime. If we had a genuine grievance, we would fight for our rights in a manly fashion; and all the world would know exactly where we stood. But our good friends in Ontario may take it for granted that any whisperings with regard to our position are to be safely and sanely disregarded."

This leaven of common sense comes from a Conservative journal and a Conservative member of parliament, resident in the much abused province of Quebec.

These Protestant leaders of thought are daily witnesses of the toleration shown to them and their people by the Catholic province of Quebec. These men are the best friends of the Conservative party in Canada. They realize the fact that it is not only a crime against their party but also a national crime to make racial and religious appeals. The toleration shown by the leaders of the governments of Manitoba and Ontario (both Conservative) is a standing rebuke to those factionists.

When the multi-leaders of the many factions that now constitute the federal opposition and a certain section of the press of Canada take these lessons deeply to heart and act upon them, that party may hope to become a power in the land. By its present policy it is driving out of its ranks every self-respecting Catholic. One would think that the political history of this ostracism of Catholics would steady these men in their mad career and make them reflect. The political battlefields of Canada for the last sixty years are strewn with the dismal failures of men pursuing such a miserable policy. Under such provocation I can well pass over your correspondent's sneer about "the loaves and fishes."

This charge has been made against me before, and by men who should be ashamed to make it. When the Liberals came into power the chief inspectorship of inland revenue was vacant. They did not give it to me, although I am the senior inspector, and in every way qualified for the position. I am not complaining. They were not then, nor are they now, under any obligation to me, beyond that of giving them a faithful and intelligent public service. I sincerely mention the fact as an answer to the insulting "loaves and fishes" charge.

"Equal Righter" says: "I suppose he would tell us that Sir Wilfrid Laurier is an honorable man and a pure statesman?" Anything I could say of Sir Wilfrid Laurier would be of little interest to the people of Canada. A vast majority of them have, on three different occasions, emphatically proclaimed their faith in his honor and public integrity. That should satisfy "Equal Righter." However, I have no objection to answer his question. I believe Sir Wilfrid Laurier to be not only all he has included in his question, but I also believe that he is a truly patriotic statesman. When the history of his life comes to be written by the impartial historian, he will be described as a statesman who honestly and strenuously labored to make this Canada of ours a united and tolerant and happy people. When the miserable factions who are trying to rend asunder the people of Canada and turn back the hands of progress by their diabolical appeals to racial and religious passions, are things of the past, and happy Canada has forgotten their very names—or if remembering will only hold them in pitying contempt—the honored name of Sir Wilfrid Laurier shall stand out as a bright beacon to guide future generations of Canadians on the only true road to success in building up a united, prosperous and happy nation.

I will close with this remark. I have been a member of the civil service of Canada for near thirty-three years. Every promotion I received was on the ground of merit. In all that time I have never interfered in politics, although I may frankly admit, what all my friends know, that my sympathies were almost continuously with the Conservative party. If that allegiance be

ever withdrawn the reason may be sought for and found in the insane policy and actions of "Equal Righter," and those who follow him in trying to build up in this tolerant Canada of ours a political party's prestige on the narrow and disintegrating lines of racial and religious animosities.

It may have been my misfortune, in defending my rights as a citizen of Canada, to have run counter to some politicians. I do not do this on account of party politics, but on account of the pernicious principles brought into politics by some of its leaders. These principles are not only subversive of the best interests of the country as a whole, but are specially aimed at the rights and liberties which I, in common with 40 per cent. of the law abiding citizens of Canada hold dear. I shall always exercise my rights as a free born British subject to repel with all the power I possess the attempts of "Equal Rights," or any other misnamed party to interfere with my rights and liberties.

J. K. BARRETT.

Winnipeg, Jan. 31, 1906.

CURRENT COMMENT

(Continued from page 1.)

and taught during the times we want—always excepting the hours of secular instruction for which the authorities pay—and taught during those times by teachers, who believe what they teach. We are sure that our demands are just, and we have hopes that they will be conceded. We have no quarrel with Nonconformists. We do not proselytise their children. We ask simply to be allowed to educate our own. How can Liberals refuse to grant us what we ask? It remains, therefore, for every Catholic voter to use his power during the candidature of the politicians, and to ask the question which the Bishops have laid down for the guidance of electors during this contest. And for the convenience of our readers we state it in the exact form: "Will you, if returned to Parliament, resist any interference with the right of Catholic parents, as at present secured by law, to have their children educated in the elementary schools of the country in conformity with their conscientious convictions?" Let every Catholic voter copy out that question on a post card or letter paper, and append to it his name and address, and send it to the candidates who solicit his vote. Thus he will bring our educational claims under their notice, and help to deepen the conviction they already entertain that Catholics are in deadly earnest in their demands to have justice done them in the matter of their schools. There is not a moment to lose. The candidates for almost every constituency are now known, and the sooner they are approached by us the better. The issue is in our own hands. The Liberals see that they need our votes. Let them know at once what we expect from them. On the general lines of their policy the vast majority of Catholics are in agreement with their views. On the education question, they must come into agreement with us. And if we all make it a point of duty to approach the candidates and press our wishes upon them, they will promise to act rightly by us. Never since the act of 1902 was passed has our position seemed so favorable. The Nonconformists feel that we must be won over. The Liberals are anxious to win us over. Let every Catholic voter, then, make known at once the condition of his support, and the victory is gained. On our own acts now depends the treatment which is to be given to the schools we have built at our own cost, maintained with our own money, and kept open that our children may be taught therein the Faith for which their fathers suffered and died. At such a juncture in our fortunes, what Catholic will be slack?

Dimmed, alas! was the brilliancy of these hopeful signs by the astonishing triumph of the British Liberal party. The editor of the "Catholic Times," in his leading article of the following week, published on January 19, says:

"That the Liberals will have a majority over the Conservatives and the Nationalists combined is already a certainty. What, then, is to happen to our schools?"

Will the Liberals, having got the assistance of the Irish Catholics and by means of it made their triumph sure, turn on those who have befriended them and aim a deadly blow at their most vital interests by destroying the religious character of their schools? It is hard to believe that they would be capable of such base ingratitude. On the other hand we must bear in mind that no less than four members of the Ministry have publicly asserted that the first measure of the Liberal Government will be a Bill to amend the Education Act of 1902, and that it will abolish religious tests for teachers and give popular control in the management; in other words that the managers will be chosen by popular election. All we shall say for the present is that the Catholic body will to the last defend the rights of their schools, and, though superior forces should be against them, will not give way to counsels of despair."

And further on, in a leaderette on "The Cause of our Schools," he writes:

When Abbot Gasquet proclaimed at the annual dinner of the Catholic Association, on Monday night that Catholics were ready to go to jail for their schools, and when the Archbishop of Westminster spoke of the possibility of his being imprisoned as a Passive Resister, they sounded a note which every Catholic will sympathetically re-echo. If we have to fight for our schools, fight we will with dogged determination. Nonconformists have known how to do battle for the denominationalism of the School Board and Council School. We shall, if necessary, show that we know how to defend the denominationalism of the Catholic school, since we profess a creed for which many, through centuries of persecution, suffered with joy. We thank Abbot Gasquet for having openly taken up the unflinching attitude which is fully in accord with Catholic feeling and for having so clearly voiced the sentiment of the united Catholic body; and we are delighted to observe with what earnestness and fearlessness Archbishop Bourne approves of this policy and faces the prospect of the worst that can happen. The Catholic colors are nailed to the mast, and the watchword of the Catholic forces is "No surrender of Catholic management and Catholic teaching in our schools. No rates for education if the Government attempt to confiscate and Protestantise our schools." Catholics, whether clerical or lay, prelates or simple priests, men of social influence or working men, will be willing to endure imprisonment in such a good cause, if necessary.

Later on, the editor asks this question:

Will Imprisonment Be Forced on us? We think not. We publish to-day a strong letter from the Bishop of Limerick criticising severely the course adopted at the elections by Mr. T. P. O'Connor and the United Irish League of Great Britain, of which he is president. That course has been and is, general, unwavering, enthusiastic support of the Liberal and Labor candidates. The Bishop says "You have got nothing like a distinctive promise of Home Rule from the Liberals. Some of the leaders of the party are unwilling to grant it. What claim have they on your support? But though they do not appear to have any claim and what is a cause for most serious alarm—threaten to destroy the Catholic schools, you help them to secure an overwhelming majority! What can you do when they come to deal with Catholic schools?" His Lordship entertains a fear which fills many breasts with anxiety. But whatever may be said either for or against the policy that has been adopted by the United Irish League, we are happy to say that, so far as we can judge, the struggle is having such an issue that our schools are safe. We have several lines of defence. First, if gratitude count for anything in this world, and if the dread of sure retribution have any effect, the Lib-

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