

THE CATHOLIC RECORD

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Catholic Record.

London, Sat., Feb. 23rd, 1889.

THE PRESS AND THE JESUITS.

The agitation, just now in full blast in this Province, about the Compensation Bill, passed in the Quebec Legislature in favor of the Jesuits, is participated in by all the penny-a-liners engaged in writing up sensational articles for the wire pullers of every shade of politics. The Tory press excuses Sir John for not disallowing the bill, because the terms of the British North America Act place it out of his power to meddle with the people of Quebec in the distribution of their own monies. The Reform journals maintain that Sir John should have ridden over all acts and constitutional guarantees before allowing any Canadian legislature to bestow so large a sum on the hateful, intriguing Jesuits.

The Toronto Globe of Tuesday declares that it is now evident "Quebec is becoming every day more thoroughly Catholic," and that if the Protestants of Ontario cannot stomach the allowance to the Jesuits they may as well face the truth like honest men, and acknowledge that they really do not think the Confederation worth preserving. In other words, and in a similar strain, the Globe's editorial claims that rather than stomach the fact that Quebec, a Catholic Province, should vote any sum of money for Catholic purposes, Ontario should secede from the Canadian confederation at once quietly, and not wait for a disruption attended with riot and bloodshed.

The London Free Press throws all the blame on the Grits—says they have been the parents of it (the Compensation Bill), and, no doubt, they have their reward in gaining the support of those intriguing who have no second in that business. With this slap imparted on the Jesuit face does the Free Press atone to His Orange readers for the support it gives Sir John in allowing the bill to pass. Has the Free Press gone over to the fanatical party of the Toronto Mail? Why go out of its way to insult the Jesuit Fathers, while excusing Sir John for allowing them to take up the sum of money allowed them by the Provincial Legislature of Quebec? What proof can our neighbor adduce to show that the Jesuits are intriguing? What does he know about the Jesuits anyway? They came to this country about the year 1620 and spread the knowledge of the gospel of Christ among the savage tribes that roamed between lakes Huron and Ontario. Several of them laid down their lives martyrs to the holy faith—among them Fathers Lallemand and Breton—two who were the martyr-pioneers of civilization and Christianity in the land now occupied by fanatics who hate the name of Jesuit, because in their sordid ignorance they know not who the Jesuits are? Nor are the editors of such papers as the London Free Press, or the ministers of Protestant worship, who must know their history, willing to tell the story of the Jesuits to the dupes who give bread and butter to both.

All historians, both Protestant and Catholic, tell us the reasons for their expulsion from France. King Louis XV, rejected his own pious, amiable queen, Marie Leszczynska, for a bedizened Jewess, called Madame Pompadour. The king resigned over a nation of Catholics. He was obliged by the rules of the Church and the force of public opinion to approach the sacraments once a year at least, as is the rule and obligation to this day in every Catholic community. The Jesuit Fathers were the most eminent ecclesiastics at that time in France, and they are yet the most eminent churchmen in the world. Some of the members of their order were chaplains at the court of King Louis. His Majesty tried to pass counter with the rest of the court, and approached the holy table. We are told that Ambrose, at the church door in Milan, stopped the Emperor Theodosius because of his public sin. "Them," said the bishop, "as thou hast imitated David in sin go now and imitate him in doing penance." So the Jesuit Father refused the sacraments

to King Louis until he would do penance, and prove his sincerity by dismissing Madame Pompadour, with her lascivious train of female attendants, from the French Court. Then commenced the intriguing of the Duke de Choiseul, who made use of Pompadour to advance his own interests and to enrich his family. He advised the king to suppress the Jesuit order and seize upon all their papers, as plots and conspiracies of the most atrocious character were being hatched against His Majesty's crown and the safety of the kingdom. Envoys were despatched to the Pope with messages to the same effect, concocted by De Choiseul and his ladyship Pompadour. A cry of terror and alarm for the king's safety was easily gotten up and echoed all over France. The Jesuits were banished from France, and the order suppressed by Pope Clement XIV. In a moment of alarm, but never did mortal man regret a rash act so deeply as the Pope grieved for having been deceived and enjoined into signing the act of suppression. It should be mentioned that not a word was found in the papers seized to criminate the Jesuits or discredit their loyalty.

Now let the impartial readers of history say who were the intriguers. The Jesuits were certainly the victims, but they, being followers of the maligned and suffering Jesus, easily consoled themselves, remembering His words: "When they persecute you in one city shake off the dust of your feet against that city and go to another." The French people were easily imposed on, at that time, into believing that the Jesuits were the intriguers. But since then history has vindicated the honorable and noble part played in the drama by the fearless and God-fearing Jesuits, and a very black spot attaches to the base intriguers De Choiseul and Pompadour. France paid dearly for its expulsion of the Jesuits and its retention of Pompadour. A terrible revolution broke out in the following reign. Louis XVI was beheaded, the guillotine erected, and erring France was deluged with blood.

But history, common sense, or common justice are not heeded by the political mugwumps of our day. When blame must attach somewhere—when Sir John cannot be reached or the Grits proved guilty—why, pitch into the Jesuits, call them intriguers, and Orange hate will be satisfied, and fanatics of every shade will stop howling. The action of the Free Press reminds us of the fable of the ass and the animals sick of the plague. When pestilence broke out once in the animal kingdom, a great meeting was held to discover which among them had committed sin, and thus provoked the anger of the gods. The lion presided, and called upon the animals to confess their sins, one by one. The fox admitted having taken some fowl, but it was too feed his young whelps. The wolf confessed to having committed worse depredations, but had his excuse ready. King lion acknowledged that he had taken and fed on some sheep, and occasionally even dined off the shepherd. The ass appeared and said: "I confess that once passing by a glebe field belonging to the monastery, the grass was very luxuriant, and, tempted by hunger, and I suppose the devil also urging me, had the misfortune to bite up a mouthful of grass." "O horror, O sacrilege," exclaimed all the animals at once, "down on him! Let him be slaughtered to please the gods!" The poor, harmless ass died. The villains escaped punishment.

It was a wise and just decision of the Dominion Government not to disallow the Act of the Legislature of Quebec, making partial restitution to the Jesuits for the confiscation of their extensive estates in that province. It is not denied that the Jesuit order were justly possessed of their demesne, that the original grant from the French Crown was a valid one, and that the order fulfilled the purpose for which the grant was given, which was for the education of Canadian youth. The original property was improved and rendered valuable by the buildings erected on them by the Jesuits, and its confiscation by the Crown was not only a gross injustice to a learned and zealous body of men, but it was a direct injury to the youth of Canada, for whose improvement the property was used.

It was long an eyesore to the people of the city of Quebec to see a beautiful pile of buildings standing in their midst with the story of their dedication to religion and education built into the very walls, used as a barrack for troops, and for purposes still less worthy. And while this was the case, while property so valuable was diverted by Government from the purpose for which it was intended, the supremely censorious class who are now raising such an outcry against the restitution of part of the property to its original purpose, were the very persons who were loudest in proclaiming the backwardness of the Province of Quebec in educational matters. The devotedness of the Jesuits to the cause of education is exhibited by the numerous colleges and institutions of learning which have sprung up under their auspices all

over the continent of America, and even in Canada, notwithstanding the fact that their large property had been unjustly taken from them.

The Government of Canada has been frequently reminded in the past of this injustice, but until, by the Confederation Act, the Province of Quebec was granted self government, no effort was made by any Canadian Government to do justice to the Jesuits. The late act of the Quebec Legislature, it is acknowledged, does not make full restitution, but is a compromise. There is certainly no reason why the compromise should be rejected on such ground as some journals state, that if the claim of the Jesuits be good, the Government, the present holder of the estates, should pay the debt in full. It is true, the debt should be paid in full. Still, as it appears to be impossible to obtain full payment, the Jesuits, or their lawful representatives, are not to be blamed if they yield part of their right for the sake of obtaining a settlement. Such settlements are frequently made between debtor and creditor, and no one imagines that the creditor should forfeit his whole claim, merely because the debtor is unable or unwilling to make the liquidation complete. It is only because the enemies of the Jesuits are in a straight to find valid arguments for refusing payment that they have recourse to so flimsy a plea.

The Quebec Legislature, with most remarkable unanimity, passed the Bill for the settlement of this question. One journal says that it was "too unanimous." It is certainly hard to please some people. If it had not been passed with unanimity, if the Protestant members of the Legislature had opposed it strenuously, their opposition would have been made a reason why the people of Ontario should stand by their co-religionists of the Province of Quebec; but as the Protestants of Quebec, equally with the Catholics, have agreed to the settlement of this long vexed question, we are abundantly told that the settlement is too unanimous. The fact is many people in Ontario are altogether too middlemose. The whole anti-Catholic element of Ontario are opposed to the Bill, not because it is unjust, but because they consider spoliation of Jesuits to be a meritorious act. These are the people who pretend that Jesuits maintain that no faith is to be kept with heretics, that evil may be done when the object is the aggrandizement of the Church or the Jesuit order, an accusation which has no foundation in fact. They themselves are ever ready to perpetrate any injustice, however gross, if Catholics be the object of it. This is the secret of the opposition of the Mail, the Presbyterian Review, the Christian Guardian, the Witness, etc., to the settlement of this question.

The Mail publishes day after day letters from the most intolerant quarters, the whole purport of which is that the Jesuits are a society dangerous to the peace of the country; that Catholic nations found it necessary to expel them, owing to their dangerous political machinations, and that, as one writer in that journal states, "the legislation that confers \$400,000 of public money upon the Jesuit Society to aid them in their operations in Lower Canada cannot fail to exercise a most disastrous influence upon the interests of that unprogressive section of the Dominion, and indirectly an influence of a similar character upon the interests of any other Province in the Confederation."

There is some truth in the statement that what is done in one Province of the Dominion has an indirect influence on the other Provinces, for the connection between the Provinces is undoubtedly very close; but if this is to be a reason why one Province is to be constantly intermeddling with the affairs of its neighbor, adieu to the Confederation of Canada. The Act of Confederation was not especially sought by the people of Quebec; but they were quite able to take care of themselves when Confederation was agreed upon rather to accommodate Ontario than Quebec. It was the Ontario majority that complained that under Legislative Union Ontario, on account of its own internal dissensions, was practically ruled by Lower Canada. The establishment of separate legislatures, giving to each Province a perfect autonomy in local matters, was proposed and adopted as an effectual remedy for the evils of which Ontario complained. It is evident that Quebec had no desire to intermeddle with Ontario's local concerns, and so Confederation was agreed upon for the express purpose of letting Ontario manage her own affairs—provided Quebec were also left to manage hers. And now we have Ontario complaining—rather a large section in Ontario complaining that Quebec is "too unanimous." The deg in the Ontario manager will not, or cannot, nibble its own bone of perfect unanimity, so he is not content to let the deg in Quebec nibble his bone in peace and quietness. But the people of Quebec are not so spiritless as these Ontario demagogues would wish them to be. Ontarians, not at all choice in the way of expressing their contempt for the people of Quebec, call them an unprogressive, ignorant, priest-ridden

population. But in spite of these hard words they are able to hold their own. And now the Mail, finding itself unable to stir up even the Protestants of Quebec to join the fanatics of Ontario in the crusade against the Lower Canadian Catholics, does not even exempt its own co-religionists from a share in the abuse which it is lavishing upon the former. The following is from an editorial in the Mail last week: "The Act, we are told, passed the Legislature without a division, not a single Protestant member being found to vote against it. What does this prove? It proves that the politicians of both parties and in all the Legislatures. . . are deterred from doing their duty as representatives of the people. . . The Protestant minority is hopelessly weak, politically down trodden, and filled with a presentiment of its impending doom. Those who should naturally be its leaders, the commercial magnates of Montreal, are before all things commercial. . . But a few years, in all probability, will pass before we see Quebec, and very likely the eastern part of Ontario with it, thoroughly organized as an exclusively French community under the auspices of the Jesuit."

This is a little too much for our gravity. We all know very well that neither the English-speaking nor the French-speaking population of Canada is likely to absorb the other. If the country is to progress in peace this will not be attained by the exciting of sectional feuds, or feuds of race and creed. The people of Canada should show mutual toleration for those differences which must continue to exist, and should labor with one accord for the material and social welfare of the Dominion.

The boah of which we hear so much, that the Jesuits have been plotters against the peace of various countries in Europe, which were compelled in self-defence to expel them, has been refuted in our columns before now. It is not long since we proved by unexceptionable evidence that in every State of Europe where they had a foothold, they labored successfully for the progress of the community. In this country they are laboring as parish priests or teachers in our colleges, and the good work they have done is known to the people wherever a Jesuit establishment exists. They are known to be zealous priests. They have at heart, undoubtedly, the interests of the Catholic Church; but what body of clergymen have not the interests of their Church at heart? If Catholics and Protestants are to live together in Canada, at peace with each other, Protestants should be satisfied not to persist in hounding down and persecuting a body of the clergy whom Catholics reverence and love. The enemies of the Jesuits in Canada take great pleasure in exaggerating the number of Jesuits in the country. We would be glad to see them much more numerous than they really are, and the country would be benefited if this were the case.

THE REV. MR. HILL IN TROUBLE.

Protestants are forever finding fault with their Catholic neighbors for being too submissive to the Church. They reproach them with being priest-ridden, with bowing down before the Papal shrine, etc. But is it not far preferable that the people should listen to the Church than that the Church should be dictated to by the people? It was not only the advice but the command of our Blessed Lord: "hear ye the Church." "Hear ye the Church," says the Rev. Mr. Hill, "and you hear Me." "Going forth, teach all nations and preach to every creature, etc." Unfortunately for themselves, Protestants are in the habit of dictating to the Church. Instead of hearing and allowing themselves to be taught, they allow themselves more enlightened than the apostles, who are sent to teach them all things. At least all this unchristian confusion and disordered state of affairs seem to prevail in the Church of St. John the Evangelist, London. Rev. Mr. Hill, the incumbent, has been lately assailed by some of his congregation and accused of too much ritualism. The poor gentleman had the temerity to preach in the name of the Father and of the Son of the Holy Ghost. He had also the misfortune to recite a silent prayer before going up to preach in his pulpit. This silent prayer is named the collect, and smacks too much of High Churchism to suit the taste of Mr. Isaiah Danks and a few other persons who are in a disturbed state of mind, and threaten mutiny if Mr. Hill does not come down from his High Church stilt and walk on the level plane of Evangelical Low Churchism. Just before his sermon on last Sunday he made a short address on his grievances, and said he could not see how any Christian could object to his preaching in the name of the Father and of the Son and of the Holy Ghost. "He would discontinue the collect, however, to please those who objected. Nor would he any longer insist on their singing during the presentation of alms, to which some few objected, but out of respect to their Maker, he must ask them to rise." He was determined, however, to listen to no further complaints. "If they had any to make they should take the first to translate the bible into the

Huron." We extend our heartfelt sympathy to Rev. Mr. Hill, but we venture to ask him in all seriousness if the Catholic Church is not more orderly, and more in accordance with the spirit of God's law, and the clearly-expressed wishes and prescription of the Divine Author of Christianity? He defies the chief and duty of the Church, when He says, "Teach all nations, preach to every one," and when He says to the people, "He that will not hear the Church let him be unto thee as a heathen and a publican." Such easy-going and too yielding preachers are to be pitied when the pews are occupied by such obstinate people as Mr. Isaiah Danks, and there is apparently no remedy for it. The Protestant ministers would hold their own much better and preach as "men having authority," just as courageously as Catholic priests, but the authority is lacking. Having no valid ordination they have no jurisdiction, and, therefore, experience a want of authority and settled purpose, which would enable them to enforce the laws of their Church, and thus shut up the mouths of the cranks and the Danks.

WHO AND WHAT ARE THE JESUITS?

Some people have very incorrect, not to say very hezy, notions about the Jesuits. A few words as to their origin and works may not be out of place at this present juncture, when the Bill passed in Quebec granting them \$400,000 is so warmly and so widely discussed. St. Ignatius of Loyola was a captain in the Spanish army, when about the year 1520, he was wounded in battle at the siege of Pampeluna and conveyed to an hospital, where he was converted to a life of penance and holiness by long and deep meditation and by the reading of good books. In order to become a priest he came to Paris in France, and entered college as a pupil in the very lowest Latin class. Far from being ashamed to mingle with the small boys who studied with him, he considered himself fortunate in having an opportunity to humble himself, and by his sincere piety and through his great loving heart he won the affections of all the little fellows who looked upon him as a father. In 1568 he formed the design of establishing a religious order, and for this purpose associated himself with six fellow students of the university in Paris, whose names afterwards became famous in the annals of the Church. They were Peter Lesievre from Savoy, Francis Xavier, Diego Laynez, Alonso Salmeron, Nicolas Alonso de Bobadilla, all Spaniards, and Simon Rodriguez de Azavedo, a Portuguese. With these great and holy men he founded the order of Jesuits. At first their number was limited to sixty members, but this restriction was removed later on. The members are all priests who live in community, never less than five in one house. They bind themselves by solemn vow to perpetual chastity, poverty, obedience, and renunciation of all honors and dignities. During the bloody reign of Queen Elizabeth, when 250 priests were executed, after horrible tortures, for the crime of being popish priests, the Jesuits bound themselves by vow to go to England when ordered, and expose themselves to like torture and death, in order to say Mass privately and administer the sacraments to those of the English who had remained faithful in their allegiance to the Church. There are some laymen also attached to the order, but these are employed in the garden or in housekeeping, cooking, washing etc., etc. No female is ever allowed within the enclosure or beyond the threshold of any house belonging to the Jesuits. The actual parent house is in Rome, where the president or general lives, and from him orders are issued to the members who are engaged in missionary work in all parts of the world. St. Ignatius of Loyola was elected the first general. He sent, at the Pope's request, some of the first members to Ireland to help the poor victims of Henry the VIII and Elizabeth's fury and sustain their courage in the death struggle for national life and holy faith. St. Francis Xavier was ordered to Lisbon, Portugal, whence he should sail for the East Indies. The life and works of this great apostle of the Indies is most marvelous and reads like a romance. He converted to the Christian faith whole provinces in the empire of Japan and baptized with his own hands over two millions. After his death the Borzas or Pagan priests were so jealous and so infatuated with diabolic suggestion that they caused a bloody persecution to be proclaimed against all bearing the Christian name. Thousands of martyrs perished for the faith, and no priest was ever allowed to enter Japan until about the year 1860, when some Irish sailors belonging to the American navy erected a chapel with a cross above it, and to their amazement found twenty thousand native Christians in one city, Nangasaki, who, without priest or bishop, had inherited the faith of their martyred forefathers, and recognized each other by the sign of the cross. In 1611 the Jesuit Fathers established their first mission in Canada, and were the first to translate the bible into the

Huron dialect. Fathers Lallemand and Breton died martyrs to their zeal under the fagot and tomahawk of the fierce Iroquois, in the district of Penetanguishene, near the waters of Georgian Bay. In 1666 they landed in Florida, and Father Marquette navigated our great lakes, discovered Niagara Falls, preached the gospel to the Illinois, and, pushing on to the interior of the American continent, first discovered the Mississippi. He traced out the first maps of this great continent and was the father of Christianity and civilization in this Western world. All India, Cochin China, Tonquin and Siam, were next visited by the Jesuit Fathers and the converts were counted by hundreds of thousands. Paraguay, in South America, was Christianized, the converts among the Indians reaching the number of 200,000 souls.

The total number of Jesuits at the last census given amounts to 9,266. In England and Ireland they have charge of several flourishing colleges and parishes, their number being for England 383, and for Ireland 183. Their colleges in the United States are Boston College, South Boston; and College of the Holy Cross, Worcester, Mass.; New York, Fordham College; St. Joseph's, Philadelphia; Loyola, Baltimore; Gonzaga, Washington; Santa Clara, Cal., and several others too numerous to mention.

In the year 1764 they were suppressed in France, because their members, who were chaplains to King Louis XV., refused the sacraments to Madame Pompadour, who lived scandalously with the king, while his virtuous queen, Marie Leszczynska, was banished from the court. The Prime Minister of Portugal, named De Pombal, instigated a persecution against them also because they advocated the rights of the Portuguese Indians. These latter had been civilized by the Jesuit Fathers and lived contented and prosperous until their happy homes were invaded by the Portuguese. De Pombal swore eternal hatred to the Jesuits for daring to raise their voice against his usurpation and cruelties. He accused them of being privy to a plot to assassinate Joseph Emmanuel, king of Portugal. In one night all the Jesuits were seized in their different monasteries, and forcibly put on board Spanish vessels that landed them on the coast of Italy. All their books, papers and manuscripts were seized, but nothing in them was ever discovered to criminate the persecuted missionaries. The united influence of the courts of France, Spain, Portugal and Austria was brought to bear upon the new Pope just elected, named Clement XIV. He very reluctantly consented to their suppression on July 21st, 1773. Strange to say, Russia opened its arms to the good Fathers and the Zarina, Catherine II., patronized them, as did also the king of Prussia, Frederick II. The Emperor especially urged Pius VI. to recognize the order in her realms. The Pope consented and the order was finally restored by a Papal Bull in 1814.

The English government, which had just conquered Quebec in 1760, took advantage of their suppression in France and Portugal to seize on their property in Quebec, where the Jesuit Fathers owned a flourishing parish and college. This property, now occupying the centre of Quebec city, became escheated to the crown. Many loud were the complaints raised in Quebec against the confiscation of this fine Church property, and the expulsion of the Fathers from their Catholic supporters and beneficiaries. But it was not until Quebec became an independent Province, after confederation, that it became possible for the people of that Province to make some compensation to the Jesuit Fathers for their losses. The actual Prime Minister, Mr. Mercer, was determined this long-vexed question should be settled. The Quebec Legislature, by his direction, passed a bill of compensation granting the Jesuit Fathers, not indeed the millions which the property is now valued at—but 400,000 dollars as a finality. As the property had been originally bestowed for educational purposes, the Pope, being consulted in the matter, has decided that Laval University, which is a Catholic institution in Quebec city, should receive one-half and the Jesuit Fathers the other moiety. Last there should complaints arise, however, from the Protestant inhabitants of the province, the Quebec Legislature granted them a donation of 60,000 dollars for educational purposes. All in the province of Quebec, Protestants and Catholics, are perfectly satisfied with this arrangement; no one is heard to complain but the fanatics of Ontario, whom it does not concern in the least, and the sore heads and mugwumps who want to make political capital at the expense of Mr. Mercer and Sir John A. McDonald.

A Unionist meeting at Bristol, on the 14th inst., broke up with cheers for Mr. Gladstone.

A British Colonel, Henry J. Woodward, has received from the Holy Father the distinguished honor of the full insignia of a Knight of St. Gregory the Great. The Colonel served as a Pontifical Zouave, and was recommended to the Pope for the distinction by the Right Rev. Bishop Butt, of Southwark.

A BOO

The apostate priest has been delivered up to Lindsay, Fennell in the county of Warden, a rabid Orangeman with the reputation of the county who roams the mendacious led redemptorist. Sa "has been cured for Church of Rome. Itics were forbidden. The fact that the lying apostate churches of Lindsay, as we have seen generally know the degrade themselves going to hear the Chiniqui and Fuli Chiniqui's lectures but the fact that abuse and recom the most respecta of Lindsay, for Importer, lets the proves that the enough, and we other sources that

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