

THE TRUE WITNESS

AND CATHOLIC CHRONICLE

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WEDNESDAY.....APRIL 10, 1889

CALENDAR FOR THE WEEK.

WEDNESDAY, April 10th, St. Patrons. THURSDAY, April 11th, St. Leo the Great. FRIDAY, April 12th, The Seven Dolours of the Blessed Virgin Mary. SATURDAY, April 13th, St. Hermenegild. SUNDAY, April 14th, PALM SUNDAY. MONDAY, April 15th, The Penitent Thief. TUESDAY, April 16th, Sol. Prof. St. Francis.

Effects of Restriction in Nova Scotia.

Proofs are accumulating that the restrictionist policy of the Ottawa government is slowly but surely ruining the trade of the country except in a few favored localities and for a few pampered manufacturers. The exodus from Ontario and Quebec has been greater during the past year than ever before. But nowhere are the evils of bad government and a false policy more marked than in the maritime provinces. The Eastern Echo, of Antigonish, Nova Scotia, draws a gloomy picture of the change that has taken place in the far east. No man of middle age, it says, who has spent his days in eastern Nova Scotia, can have any doubt concerning the advantages which free trade with the United States would confer on that part of the province. Such a man has had an opportunity to observe at first hand the state of trade and business during the reciprocity treaty and he probably knows by hard experience that a tremendous change for the worse has succeeded at the present day. The trade which under the reciprocity treaty built up fortunes has disappeared; the merchants of that day are gone and none have succeeded them; the men they employed on land and sea are scattered because the country no longer affords means of livelihood. Take for instance the Strait of Canso. Twenty-five years ago that strait was lined with flourishing settlements which were bustling scenes of business activity. The shores were studded with important and prosperous firms which bought and sold, imported and exported, and gave employment both directly and indirectly to hundreds of fishermen, sailors, and laborers of the neighborhood. Fish and supplies were the chief articles of trade, but in those days the fishing business was in a flourishing condition; the fish were bought for cash at a good price and the consumers paid cash for their supplies and both the fishermen and the merchant made money.

Such was the happy state of affairs till the blight of Confederation, Tory government and finally restrictionism, by successive steps destroyed the trade till, as the Echo says, the general prosperity has departed. Few of the old firms survive. Their stores are in many cases tenanted and crumbling in ruin; the wharves which a quarter of a century ago resounded to the song of the sailor and the hurrying feet of those who loaded or discharged cargo are silent and deserted by all but a few solitary fishermen. The inhabitants, who were once employed at home in large numbers to the United States every spring. From the little settlement of Harbor au Bouche alone, it is estimated that 280 men yearly seek employment in a foreign land. Very many have removed permanently to the adjoining republic.

This melancholy change our contemporary attributes to the policy of restriction. The Tory government promised marvellous prosperity as the result of their tariff contrivances and sought to fulfill its promises by barring and damping up the trade of the country. The result is that the natural trade of eastern Nova Scotia has been crippled and almost destroyed. The cause of the decline of prosperity being thus clearly understood, the way to restore prosperity is plain: Reverse the policy of restriction. The Echo puts the right policy clearly before its readers. By opening up the channels and by securing intercourse with the United States unfettered by tariff and unobstructed by custom houses that trade will revive. It is to such a step the Liberal party is pledged. That is the meaning of unrestricted reciprocity. Those who desire the return of the prosperity of years ago will not fail to have this in mind when next they cast their votes for a Dominion representative.

The Agitators' Catholic Allies.

The fact that the Ontario papers, which have shown the most bitter spirit towards Catholicity and the most furious opposition to the Jesuits, parade, under big heads, the article that appeared in Le Canadien of Quebec on the 1st of this month, is proof sufficient of the mischief the Bleu organs are doing in the present controversy. The Toronto World, which, as our readers will remember, threatened to "clear out Quebec in two weeks" civil war, has a translation of Le Canadien's article under the heading:—"The Cardinal and the Jesuits." "The organ of His Eminence charges them with Conspiracy, and Papal Diplomacy with Weakness." "The Beginning of a Bitter Struggle between the Hierarchy and the Orders," and a lot more equally offensive

sensationalism. The imputation on Cardinal Taschereau contained in these headlines is gratuitous. The World had no warrant, no justification whatever, for the assumption that a newspaper article reflecting on the conduct of the Pope was inspired by His Eminence. In order that our readers may fully understand the attitude assumed by the new ally of the World and Mail, we give Le Canadien's article in full as follows:—

The agitation continues in the matter of the dealings with the Jesuit Estates. In the press it has acquired new violence since The Globe has thrown itself into it. The Protestant associations and the ministers of the different churches, of the Presbyterian church above all, are making an inflammatory campaign in which the history of the Jesuits is recited after the manner of those who know not whereof they speak. Catholicism, the French element, are denounced as a danger to the country. A big meeting in Ottawa, after the vote in Parliament, broke up in swearing to unite against all those who supported the Governor-General in Council in his attitude on the act of 1885.

It is evident to anyone accustomed to observe the course of opinion that these hastily-formed judgments have attained a great force against the Province of Ontario, where not a journal defends us. The vote of Parliament will exercise a certain influence on the crowd, but this action of the House only bears on the questions between the central power and the legislatures.

The law, the cause of all this trouble, remains with its preamble bristling with correspondences immediately displayed, and the choir against the Jesuits, against the French-Canadian, against the Catholic hierarchy, is in loose. Nothing is more to be deplored. Nothing would have been more easily avoided. To express our idea briefly, pontifical diplomacy as well as that of the Order of the Jesuits has proved us in a ruinous and false and painful.

The See of Rome had charged the premier dignitary of the church in Canada, His Eminence Cardinal Taschereau, to confer with the Government of Quebec on the subject of the Jesuit Estates.

Without any notice to this prelate, we have been assured, the Papal Court withdrew the authority from him and in his place substituted the Father of the Company of Jesus, Compare the dates.

Mr. Mercier wrote, from Rome, on Feb. 17th, 1888, to Cardinal Simeoni asking permission to sell, on certain conditions, the site of the old Jesuit College.

On March 1st the First Minister received an answer.

The correspondent continued and on April 27 Rev. P. Faber Turgeon, procurator of the Jesuits at Montreal, transmitted to Mr. Mercier "copy of an official letter dated from Rome March 27th, 1888, by which the Sacred Congregation authorized the Jesuit Fathers to treat with the government on the question of the Jesuit Estates."

Evidently a court intrigue had occurred; the Order of the Jesuits influential at Rome, had, with the aid of Mr. Mercier, convinced the Vatican that the Jesuits were in a better position to treat with the civil power than Cardinal Taschereau, or the entire Canadian Episcopate. There was a slap in the face of the whole country in the person of the prelate and his order, in the hierarchy, in order to lessen their prestige in the eyes of Catholics. The particular circumstances attendant on this incident only aggravated their position. A section of the clergy was in open resistance to the Episcopate. Rome, without knowing it, without even questioning it, gave countenance to this faction, which had supported Mr. Mercier in the election of his chief.

What has been the result of this regrettable course of conduct? We have the Jesuits assailed on every side, Catholics, French Canadians checked in their purpose; in brief behold us in full discord. And what profit have the Jesuits drawn from it? Out of \$400,000 they receive \$150,000. This compensation is light, the result is right in the terms of the law, the complications employed, of the complications that may succeed.

The recent circular addressed by Archbishop Fabre to his clergy—a circular clothed, we believe, with approbation of high quarters, shows that the Episcopate have their eyes open to the breakers to be avoided. The school of minor-ty which the person who the eminent and influential prelate condemns without mercy, is at the bottom of the cause of the present difficulties. It is to please this section that Mr. Mercier, ignoring the principles of authority and of order, has induced the Court of Rome to treat with the Jesuits instead of the head of the Bishops. The Jesuits are a religious community, international, and the Bishops represent the Church universal, the Church in Canada, the titles of which are not and cannot be contested. The realities and the ecclesiastical orders only render real services to religion in all countries where they are careful to march in union with the heads of the national clergy. Other wise they are centres of dissension and any success which they seem to attain against the Episcopate, results, sooner or later, in disaster to themselves.

The Jesuits know very well that if Catholics are united against the intervention of the federal power for the disallowance of the law of 1888 they are divided on the policy followed by a certain number of the members of their Order for the disallowance of the law. The Order recently wrote: it would be unjust to hold the Order entirely responsible for the error of some of its members, but that which has occurred ought to serve as a lesson to the Jesuits and to all other communities, whether of a man or of a woman. There have come to us at times foreign orders who have brought with them and continued to exhibit a spirit of intolerance sufficient to produce the most deplorable results. The division which has been introduced in the secular clergy has been caused by this spirit, which, if it takes root among the people, will place us in the situation of Ireland and will array against us the majority of the citizens of the empire. We have need here of peace, of concord, of harmony. If this affair of the Jesuit Estates had been conducted with prudence, if the Court of Rome had, in the circumstances, exhibited that tact and ability which ordinarily distinguishes it, the present tempest would have been avoided. And furthermore, in face of what result do the Jesuits desire? The Toronto Globe commended by demanding \$900,000 "the half of the real value of only one of the properties which the Jesuits had bought with their own funds," and be finished by accepting \$400,000. The Holy See ratified the arrangement, the struggle was transferred anew to Rome for the division of the money and the Order received \$100,000. Why expone the Jesuits, to the detriment of the prestige of the Bishops, to treat with the Government if they could get nothing better than this miserable amount? In trusting this mission to the Jesuits did we not recognize their right to the estates which they formerly possessed before the suppression of their Order?

Papal diplomacy has been vacillating, illogical and incoherent throughout the negotiations. These vacillations, these contradictions have produced a bad impression in the country and we pray God that the spectacle will not be seen again for many a day.

stances they are doubly criminal because they furnish arms to the fanatics who ask nothing better than to use them."

There was a time in this province when the Tory party and its organs were ceaseless in denunciations of the Liberals as Ronges, Athelata and Revolutionists. They were described as identical in principles and purposes with the Communards of France. The persecution they suffered was of the bitterest kind and it had the effect of keeping them long in the cold shades of opposition. But the Riel affair opened the eyes of the people to the true character of the Tory party with which the Blues were allied. The national movement swept them from place and power. Exposure was followed by condemnation and punishment. The conduct and policy of the Mercier government soon dissipated the slanders industriously circulated against the "Ronges." So long as the Blues could pose as the champions of the church and thereby enjoy the sweets of office, they were the most devoted and obedient Catholics. But out of office they do not hesitate even to assail the Pope himself, accuse the authorities at Rome of all sorts of blundering and intrigue after the manner of Le Canadien. Nothing more is needed to permanently fix in popular condemnation the men who for years successfully traded on religion for party purposes but who now stand confessed in their true colors.

Irishmen Honored.

The appointment of two prominent Irish Americans to important missions as United States ministers abroad is a recognition by President Harrison of Irish worth and influence which has given universal satisfaction in the United States. Hon. Thomas Ryan, of Kansas, appointed U. S. Minister to Mexico, is a native of New York, where he was born in 1837. He served as a volunteer during the war. Since that time he has held various legal offices in Kansas and has been a representative in Congress in six successive Congresses.

The Irish World says of him:— He has been an active worker in the Land League cause and acted with ability and zeal as President of one of the branches. The State he leaves is sorry to lose his services in Congress but is glad that he has been honored. As Secretary of State he showed himself worthy of the confidence of the people and their pleasure at his appointment is sincere.

The Atherton Champion speaks of him thus:—

He is undoubtedly well qualified for the position, and he is, moreover, a Republican who has done something to maintain the integrity and promote the success of the party. Beyond the fact, therefore, that the action was official duty in Congress there can be no objection to his selection. He was a soldier during the war and served his country gallantly. He has been a member of Congress for six consecutive terms and was elected for a seventh. In that body he maintained a high reputation for integrity and ability, and was universally respected by his colleagues. We have no doubt that he will represent the country well and faithfully in its diplomatic service.

The Emporia Republican says: He has been a most faithful and useful member, not only to the interests of his district but to the interests of the State and of the country. That his services have been appreciated was amply shown in his repeated elections, each time by increasing majorities. It is probable that, had he so preferred, he could have continued to represent this district indefinitely. As Minister to Mexico he will uphold the dignity and honor of the nation and discharge his official duty with credit to himself, to the administration that sends him and to the State from which he is chosen.

Patrick Egan, appointed U. S. Minister to Chile, was born in Ireland in 1841. He took part in the revolutionary movement which culminated in the attempted insurrection of 1869, and was one of the organizers and a member of the Council of the Home Rule League formed in 1871. When Davitt, in 1879 started his Land League movement, Mr. Egan, Joseph Biggar, and William H. O'Sullivan, members of Parliament, became trustees of the League, and Mr. Egan was appointed its acting treasurer. The work of the League in propagating its principles and aiding evicted tenants in 1880 led to a prosecution of Messrs. Parnell, Dillon, Sexton and others. The prosecution failing to secure a conviction, the English Government suspended the habeas corpus act and also devised a scheme to seize the funds of the League. At the request of the leaders of the movement, Mr. Egan went to France to protect the money, and also to act as an intermediary between the branches of the League in America and Australia and the National Leaguers in Ireland and England. In 1882 he returned to his native country, but fearful of oppression and unfair treatment on the part of the Government, he in 1882 came to America and went to Nebraska, where he has since lived. He has been engaged in the grain trade while in this country, and has also taken an active part in politics as a member of the Republican party. From 1884 to 1886 he was President of the American branch of the Irish League, of which Parnell is the chief. He was a delegate at large from Nebraska to the Chicago convention.

THE TRUE WITNESS, in keeping with its character, and to avoid the possibility of any one charging it with misquotation or garbling, gives in this issue the full text of two remarkable articles on the Jesuit question. One is from Le Canadien, the Quebec organ of the French-Canadian Bleu Tories, the other from the Orange Sentinel, official organ of Ontario Orange Tories. These strangely assorted allies are working each in its own way for an identical object, namely, the preservation of Sir John Macdonald's government. Le Canadien cares as much for Catholicity as the Sentinel does about Protestantism, and both seek to influence their co-religionists to prevent harm to the government and the party to which they owe first allegiance. No one, however, can read both articles without giving the Orangemen credit for superiority of temper and plausibility over his brother ship on the Catholic side of the fence. But, were the conditions reversed, a Liberal administration at Ottawa, and Tories on top at

Quebec, we can imagine how vigorously these strange bed-fellows would kick out and howl as if they had both gone to bed with spurs on. It therefore appears pretty plain that so far as these organs are concerned the main question is politics, not religion. Neither of them would care what became of their particular friends, so long as each organist managed to snuff the Ottawa pap-bottle. "Out of the abundance of the heart the mouth speaketh." They sink their differences and cry for peace, because they fear the loss of that by which they are fed from Ottawa.

It would delight the heart of Colonel Bob Ingersoll to hear that a proposition has been made to revise the Presbyterian Confession of Faith. The object is to make Presbyterianism admit of all Protestants subscribing to it, but the old hard-shell object because they say such a revision would be nothing less than the wiping out of Presbyterianism; that if all the sects were to surrender all their peculiar and distinctive tenets, the result would be an incoherent theological hash without character or spirit of cohesion. That such an idea should be seriously entertained is a pretty good indication of the invertebrate condition of modern Protestantism. Were the sects to surrender their "stanjards," and modify their "essentials," so that all could unite on some general plan we can imagine a vast increase of latitudinarianism if not a considerable advance towards Agnosticism. But a better plan may be suggested. Let them all march back to where they came from, acknowledge their errors and seek admission into the one true fold. In this way, and in this way only, can Christian unity be obtained.

An "Old Farmer" writes to a rural exchange giving his opinion of the reason why Canadians who work hard have not much money to spend. He finds that the estimated expenditures of the Dominion Government, including interest on the public debt, amount to over \$40,000,000, while the total exports of Canada for the year just closed are: For agricultural products.....\$15,436,360 For animals and their products..... 24,719,297 \$40,155,657

In other words it has taken all the horses, cattle, sheep, lambs, butter, cheese, pork, wheat, barley, peas, oats and all other farm produce exported from Canada to meet the demands of the Ottawa Government, who are now prating about the prosperity of the country and loyalty in order to lead the public mind from our serious financial position. They speak in the interests of monopolies and combines, but never in the interests of farmers. Do they give a passing thought how we are to raise interest on our mortgages or to place us in a position to secure better prices for stock, grain, wool, etc.?

A correspondent of the Toronto Telegram, who was sent into the counties of Prescott and Russell to investigate the extent to which French is taught in the public schools, has evidently been "privately instructed" to manufacture charges against the Ontario government if they can be had in no other way. That he is carrying out these instructions there is no room to doubt. The Globe's Ottawa correspondent thus explodes one of his charges: The Telegram's correspondent stated, among other remarkable things, that in the Township of Cumberland, Russell county, there are six or more schools that are wholly French. As a matter of fact there are not more than half a dozen schools in the entire township and not one of them is French. They are all exclusively English, and it could not be otherwise, seeing that the population of Cumberland consists of 2,544 English to 990 French. From this it will be seen that but little reliance can be placed upon any of the statements made by the Telegram.

The northern boundary of Ontario was finally settled at Ottawa last Friday, when Hon. Oliver Mowat met the Privy Council, and an agreement was reached on behalf of both Governments. Legislation will be introduced into the present Parliament ratifying the final settlement of the long-standing dispute. The Albany River is agreed upon as the northern boundary of Ontario.

ARCHBISHOP RYAN'S lecture on Christianity and Civilization, which we present in full in this issue, is a splendid answer to those who try to make out that civilization owes nothing to Christianity. The lecture throughout breathes a lofty spirit and the diction is in keeping with the grandeur of the theme. Everyone should read it and lay to heart the noble lesson it inculcates.

PROHIBITION has received a tremendous set back on the 4th inst. Twelve counties and two cities in Ontario and one county in Nova Scotia voted on the petitions to repeal the act, and in not a single instance was the act sustained. The majorities in all cases were large enough to leave no doubt as to the feelings of the people on the act.

ANOTHER charge of murder preferred against national Leaguers has been exploded. The ballist, reported shot while in charge of an evicted farm, turns out to have killed himself in a fit of delirium tremens. Sic semper.

FRANCE is well rid of Boulanger the disturber, and if he will only keep himself out of the country all will be well. Oh him it may be said with more than ordinary preciseness that he left his country for his country's good.

An Ottawa correspondent announces that Sir John Macdonald will go to England during the ensuing summer, and that Lady Macdonald will accompany him.

THE JESUITS ESTATES ACT.

Official Organ of the Orangemen on the Motion for Disallowance.

(From the Orange Sentinel, April 4)

On Friday morning last the Dominion Parliament witnessed the closing scene of one of the most important and far-reaching debates that has ever taken place in the Canadian House of Commons—important in that it has once more raised the whole political question of church and State, and also the social standing and relationship of the Protestant and Roman Catholic people of this country, and of the French and Anglo-Saxon population as well. That all the subject matters raised in the debate have been settled by the tremendous majority against Mr. O'Brien's motion we cannot believe. It is true that the particular question of the Jesuit Estates Bill may have received its quietus so far as our Canadian Parliaments are concerned, but even that question cannot reach finally until a decision of the English Privy Council has been given. The graver, broader questions, a thorough discussion and settlement of which must result from the debate, however, still remain, and must and can only be settled by the popular voice and sentiment of the people of Canada; and it is the duty of the whole people of the country, Roman Catholic and Protestant alike, to bring their best intelligence to a settlement of this grave subject. It must not be approached in a spirit of partisanship or in a spirit of religious animosity, much less of bigotry. The people of Canada must take the whole matter into their consideration calmly and quietly, with only the good of our common country in view, and with a fixed and unalterable determination that no injustice shall be done to the humblest citizen of this Dominion; that the vested constitutional rights of no class shall be disturbed and that neither the feelings nor matters held sacred by any religious sect in this great community shall be offended or outraged. At the same time we must stand up boldly for equality before the law, and equality only, for every class and creed; but above all, we must not allow ourselves to be misled or our judgment clouded by canting or political cries, no matter from which quarter they emanate. If the Canadian people approach the subject now forced upon their consideration in the spirit we have indicated the vexed problem can be solved, and the Jesuits will, at least once in their history, have done a lasting service to a country they have invaded. But if both sides to this great conflict of opinion approach its settlement with bitter words in their mouths, or with illiberal, unfair or unpatriotic sentiments in their minds, that settlement may indefinitely be delayed. Nay, it may be the means of a civil war, and of the final disruption of this Dominion.

We deem it our duty fairly and squarely to point out to our readers the possibilities and the issues involved in the crisis now agitating the minds of the people of Canada. The Orangemen of this Dominion have taken and must now continue to take a prominent part in this great controversy, although, as we have said, we should have preferred had they deemed it advisable to take part in it as disinterested Protestant citizens and not as members of the Orange association. In any event they should bear in mind that having once placed their views upon record, the prestige of the whole association is at stake, and that prestige cannot and will not be maintained if the members of our great Protestant brotherhood listen to wild vapourings or frenzied nonsense, or approach the present grave controversy in anything but the most tolerant and forbearing spirit. Now is the time for the true fundamental principles of our great organization to assert themselves. Now is the moment to give the lie to our detractors. Now is the time for Orangemen to be mindful of the obligations which have cemented and for centuries held together our great Christian confraternity. The true Orangeman must be a Christian, a loyal subject, a tolerant man, and as well a defender of civil and religious liberty; and when he stands upon those fundamental principles and upon them alone, he will fulfill the highest duties of patriotic citizenship, of Christian manhood and of tolerant Protestantism. But if he allows himself to be misled, if he permits his prejudices to be excited or his passions inflamed by ranting demagogues, he will not only defeat the object he has sincerely at heart, but he will be false to his duty and obligations, will bring obloquy upon the society he loves, and will put a false construction upon the principles he should unflinchingly uphold. We caution our brethren to be on their guard, and we do so fearlessly and with a single eye to the welfare of our noble order. There is no party political question involved in this controversy, as was evidenced by the vote given; and if the Protestant Anglo-Saxons of this country—assuming the decision of the English Privy Council to be in favor of Mr. Mercer's Bill—force the crisis to a conclusion in accordance with views now loudly expressed in certain quarters, the result will be an appeal to religious passions and prejudices, if not a war of races and religions in this Dominion. We have been told, and the Protestants of Canada are being told, that sooner than this Jesuit Bill shall become law, it would be better to smash this Confederation into atoms. Nay, even that it would be better that the English and Protestant provinces should haul down the Union Jack and seek shelter under the Stars and Stripes. We earnestly pray that such a catastrophe may not be precipitated, and the Sentinel raises its voice in solemn protest against such mad advice—one more appeal to the members of our association as loyalists and as tolerant Protestants, to bear and forbear in the interest of this Confederation and for the sake of the greater Imperial Federation which we hope soon to see cemented, but which will be rendered impossible if a race and religious war is now precipitated in Canada. Let us rather depend for reform upon the rapid advance of education and enlightenment than upon force or intolerance. We have abiding faith that the day is not far distant when, as regards matters of civil government at least, the Roman Catholic people of this Dominion will see eye to eye with their Protestant fellow-subjects, and when our French-Canadian citizens will of themselves forego their special privileges and exclusive laws; and when that time comes it will bring with it a great and united Canadian nationality, a greater Britain upon this side of the Atlantic, one and indivisible in its loyalty and patriotism to the flag under which every man is free, and in its maintenance of genuine, civil and religious liberty. But if we attempt to coerce our Roman Catholic and French-Canadian fellow-citizens we shall render such a national unity impossible, and will destroy the future of our young and growing Dominion.

There could be no better ground for hope in the future than the moderate spirit which pervaded the debate upon the Jesuit Bill, and if that spirit of moderation and toleration is only emulated by the people of this country and by their leaders, in the pulpits, in the press and upon the platform, the debate just concluded is only the beginning of an amicable, an honorable and lasting settlement of many of the points in dispute which now divide the Roman Catholic and Protestant people of this Dominion, and which every

now and then set the Anglo Saxons and French-Canadians of this country by the ears. The money grant to the Jesuits is only a small matter when compared with the graver troubles and dangers that a race and religious war would bring upon us. The proper course is to bring the whole matter before the Judicial Committee of the English Privy Council, and if the Act is declared unconstitutional that will end the controversy; as we have not the slightest doubt but that French-Canadians would uphold without a murmur. But if the Act is upheld we are powerless, unless we demand a revision of the Canadian constitution, a course of action which we firmly believe would result in the destruction of British power upon this continent; in the disruption of our great confederation, and in the annexation of the Western provinces to the United States. Are the people of Canada prepared for such a denouement? If so, and if the decision of the Privy Council is adverse to our views, by all means let us go ahead; but let us be prepared for and informed of the worst. We must not permit ourselves to be misled by gingerbread political intrigues or by well-meanting political doctrines, whether lay or clerical. We must face the issue fairly and squarely, and that issue, we hold, can only be solved by toleration, moderation and forbearance on the part of the Protestants of this Dominion, or by the proscription of a race and religious war that will smash this Confederation into atoms. In this grave national crisis the Sentinel will not descend to mislead the members of the Orange order, no matter what the consequences may prove. We do not conceive it to be the duty of the Orange order to countenance offensive intolerance of any kind; and while the Sentinel is the organ of our great association, it cannot be made the medium for the propagation of false cries or misleading issues.

It would be superfluous for us to say much of the debate in which so many of the leading statesmen of this Dominion took part. We honor the stand taken by the gallant thirteen who nobly fought for what they considered to be right, and who took their stand upon the sound constitutional axiom that all classes and religions in this country should be placed upon a footing of equality before the law, and that special privileges should be granted to none. They have earned the undying gratitude of the people of this country, and when their noble effort is properly understood and appreciated by both Protestants and Roman Catholics will have opened up a discussion that will end in a more comprehensive and liberal agitation for equal constitutional rights for all classes in Canada, and for a better understanding between opposing sections of the Canadian people. But, while we gladly accord our admiration to those who so ably championed disallowance, we must not permit our judgement to be clouded as to the motives of those who voted otherwise. In some quarters it is broadly hinted that those members who voted against Mr. O'Brien's motion were only actuated by political expediency or partisanship. The circumstances of their position and the arguments of the debate do not justify such a statement, more especially in the case of Ontario members. If the present popular Protestant outcry in this province may be relied upon, motives of political expediency would have prompted them to vote exactly opposite to the way in which they did, and as the vote was a purely non-political one, motives of partisanship cannot be said to have largely entered into it. At all events we search in vain for an explanation of these grounds of such votes as that given by the Hon. Alexander Mackenzie. Surely it will not be said that the aged Premier carried political favor of any kind! The largeness of the vote is what is to be attributed to various causes, and while, no doubt, there were some Conservatives who voted solely to sustain Sir John Macdonald's Administration, and while, perhaps, there were members upon both sides who desired to conciliate the Roman Catholic vote in majority were actuated by a belief in the constitutionality of the Act, and by an adherence to the Liberal political principle of Provincial rights.

We point with pride and pleasure to the able, moderate and eloquent deliverance of the Grand Master of British America, M.W. Bro. N. Clarke Wallace, who was nobly seconded by W. Bro. Col. Tyrwhit, John Barron, Alexander McNeil and Bell. There were, it is true, other members of the association who voted against disallowance, but we do not conceive it to our duty to add acrimony to this already over heated discussion by attributing motives for their course of action; because unless disloyalty or partiality to Romanism, to the detriment of Protestantism and civil and religious freedom can be established, we cannot reconcile with the true principles and just freedom of Orangemen a coarseness over the official opinions of the humblest member of the association; and we refuse to concede that Orangemen who voted against disallowance upon the grounds of the constitutionality of the act or upon the political principle of provincial rights, have outraged any fundamental dogma of our order or have exceeded their rights as Orangemen.

To those who desire to study the legal aspect of the case we recommend a careful perusal of the admirable addresses of Mr. Dalton McCarthy and of the Minister of Justice, Sir John Thompson. The points for and against are fully brought out, and their eloquent arguments cannot fail to have a powerful effect upon the minds of the thinking men of Canada in dealing with this vexed problem. We have endeavored to put our views upon this question fairly before our readers, but we must not be misunderstood as endorsing the Jesuit Bill or the action of Parliament in sanctioning its allowance. We hope the bill will fall upon the points of constitutionality and will finally be disallowed by the Privy Council of England, and we hope the day is not far distant when the voice and sentiment of both Catholics and Protestant opinion in this country will proclaim in thunder tones for the suppression of the Jesuits, for the complete separation of Church and State, and for equality before the law for all races and creeds in Canada, but we do not believe these ends can be achieved by the formation of a shillbilleth third party or by precipitating a struggle of races and religion in this mixed community; and we deem it the duty of the Sentinel, representing the Orange Association of this Dominion, to lead in the path of moderation and to show that Orangemen, while staunchly Protestant and thoroughly loyal and patriotic, is neither bigoted nor intolerant.

Death of Father Walsh of Trenton. TRENTON, Ont., April 8.—Rev. E. J. Walsh, P.P., died this morning, after ten days' illness. His death is a great shock to the community, as he was beloved by all. Several Rev. Bishop Cleary, Mgr. Barry and other priests were at his bedside, and the day is not far distant when the voice and sentiment of both Catholics and Protestant opinion in this country will proclaim in thunder tones for the suppression of the Jesuits, for the complete separation of Church and State, and for equality before the law for all races and creeds in Canada, but we do not believe these ends can be achieved by the formation of a shillbilleth third party or by precipitating a struggle of races and religion in this mixed community; and we deem it the duty of the Sentinel, representing the Orange Association of this Dominion, to lead in the path of moderation and to show that Orangemen, while staunchly Protestant and thoroughly loyal and patriotic, is neither bigoted nor intolerant.

The Grand Jury of Wexford has awarded Constable Cornelius O'Brien £500 compensation for injuries received at an eviction at Colroo last August.