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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
the Editor of The Catholic Record the Editor of THE CATHOLIC RECORD.
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD.
and congratulate you upon the manner in
which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole,
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you and wishing you success.

ng you and wishing you success, ssing you and wishing the series of Larissa.

† D Falconio Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, APR. 1, 1905.

THE AUTONOMY BILL AND THE

SCHOOL QUESTION. It is now stated that the Liberal

party of the North-West have agreed with the Government on the passage of the Autonomy Bill of the two new provinces with some modification of the education clauses. It is understood that the modification which has been agreed upon leaves the principle of Separate schools intact, as it exists already in the North-West, but that the clause requiring the Legislatures to make no discrimination between Public and Separate schools is to be eliminated. The effect of this modification will be to leave it free to the respective Governments to apportion equitably or inequitably such Governmental and other public grants as may be made by the Provinces for educational purposes. It is said that in this form the Autonomy Bill will be accepted and passed.

We are by no means gratified at the proposed modification, but we say that whether due provision be made or not by the two new Legislatures, the Cath olics of the new Provinces will have their Separate schools. It is a matter of conviction that religious and moral training should be given to our children, and without such being given in the schools, this cannot be done efficiently.

But the parties who are hostile to Catholic education assert that any provision imposed upon the new provinces perpetuating Separate schools tends to promote strife, and is an obstacle to the "unification" of the Dominion. This is in effect the meaning of the resolutions passed by the executive committees of Manitoba and the Northwest Baptist Convention which pro fesses to speak for the whole North-West.

We find that other denominations have spoken in a similar strain, chiefly through the Presbyteries and the Min isterial Associations. Thus the Park dale Methodist congregation a few days ago passed a resolution that they desire "to see built up a strong and united nationality," and that laws be framed to this end, including " a nondenominational school system at the general expense" because "the dual sytem promotes strife and the perpetuation of differences," and for this reason they ask "that the new Provinces be left to decide upon their own school system as they are most directly affected."

Is this contention reasonable? We say, No! The Separate school system is in existence in Ontario, and it does not produce strife; except in the sense that certain Public School Boards and some ultra Protestant officials have from time to time endeavored to hamper the operations of the Catholic Separate schools, and endeavored to twist the school laws to the injury of Catholics. We could mention many instances of this kind, but we shall only mention a few, as it is not our desire to stir up strife. It is fresh in the memory of our readers that the Public school Board of Windsor recently endeavored to absorb all the school property, when Separate schools were established in that city, though there was one school site which had been specially bequeathed by a Catholic for a Catholic school. The case came to the courts of law, and under legislation which gave still provided that in the appropriation the Catholics what they were entitled to in equity, the new Separate schools | ment, there shall be no discrimination obtained an award of \$25,000. Who against schools of any class described were the stirrers up of strife in this in the act. The new law affecting

instance? We leave our readers to answer this question.

Who stirred up dissension at Sturgeon Falls, where the Public School Board refused to stand by their bargain that if Catholics would agree to assist in passing a bonus for the establishment of a pulp-mill, the school-taxes of the mill should be divided equally between the Public and Separate schools? And who were they who encouraged the Public School Trustees of that locality to persist in their breach contract? The same classes people who are now hypocritically denouncing strife and dissension, forsooth: the Orange lodges and some Public School Boards and parsons who are always on the alert to annoy Catholics wherever they can, and to these we may add certain news papers like the Toronto Mail and Empire and News. We could easily extend the list by adding the names of several uncopious papers of our province.

To these facts we may add that in one city we are aware of two law-suits which were put through the courts, where a Township Council and a Board of School Trustees endeavored to deprive Separate schools of the taxes which were evidently belonging to them in equity, and as the result proved, by law also, for in both instances the Separate schools won their case.

Catholics maintain that it is an injustice for their Protestant fellow-citizens to endeavor to force them to follow their opinions as to whether or not they may have religion taught in their own schools. The Catholic cause is the cause of freedom of Education, and they who would deprive Catholics of their freedom are the would-be oppres-

But is it not desirable that the people be unified? On a matter of religion or of the free teaching of religion, unification is impossible, and the attempt to enforce it is a tyranny.

We will conclude by quoting the reasonable remarks made by a defeated Liberal candidate at a recent banquet held at Port Rowan a few days ago, viz., Mr. H. B. Donly, who was defeated at the recent Dominion election in the county of Norfolk.

Mr. Donly said: " I am not a friend of Separate schools, but I will not try to force my ideas down the throats of my Roman Catholic friends at the point of the bayonet. I believe there are other hierarchies than in the Roman Catholic Church, and sometimes they put the screws on. The caricature of the big fist might be used to indicate the attitude of the Protestant hierarchies. No paper engaged in this crusade is a friend of the Liberal party. This question should be approached in a reasonable way."

We may add that those who are so desirous of unification might make the experiment by unifying themselves with the Catholic Church, instead of asking Catholics to allow themselves to be unified by absorption into the Baptist, Methodist, or Presbyterian denominations.

THE AUTONOMY BILL

The Autonomy Bills of the two new Provinces of the North-West are still occupying all the attention of the House of Commons. The original bill as presented by Sir Wilfrid Laurier provided for the establishment of Separate school, whether Protestant or Catholic, to be supported by the necessary assessments and collection of rates, as the said minorities might deem it advisable to make, and to impose upon themselves. It was provided that in any distribution of public moneys by the Government for the support of schools, there should be no discrimina tion between Public and Separate schools, and that such moneys shall be applied to the support of the Public and Separate schools in equitable shares or proportions.

The bill has been amended to such a form that the Western members of Parliament now find it acceptable, and there is every reason to believe that even those Liberal members from Ontario who, as it was understood, were opposed to its passage in the form in which it was first proposed, will support it in its present form, with the exception of perhaps one member. It will obtain also many Conservative votes from Ontario, and it is likely to pass by an overwhelming majority in its amended form. The amendments do not affect injuriously the principle of the bill, but they make it clear that the Separate schools shall be in every respect subject to the control of the Provincial Government in all matters which regard their efficiency, and the teachers shall be required to obtain such certificates of qualification as shall be required in the case of Public school teachers, or as the Legislature may enact. It is of public funds, made by the Govern-

schools will come into operation at the date when the act itself shall come into force.

When Sir Wilfred rose to move the second reading of the Autonomy Bill, he received an ovation such as has rarely been witnessed within the staid walls of the Parliament House. This indicates that the expectation we have expressed, that the Bill will pass as it stands, with its educational clauses intact, and we congratulate the Parliament that it has not elicited the ill feeling and bitter sectional strife which was witnessed in 1863 when the Separate school law of Ontario was before the House of United Canada.

Sir Wilfrid pointed out that Mr. Borden, the leader of the Opposition, had not announced as yet any policy on the North-West School Question when the matter was previously discussed in the House, but great efforts had certainly been made by certain parties to inflame the public mind upon an ever delicate subject. Many times Parliament has had to face and to solve questions which though simple in themselves, were complicated and rendered difficult by sudden outbursts of passion.

In reference to the present case the Premier explained that there is already in the Northwest Territories " a system of Separate schools, such as we have in Quebec and Ontaria, and I stand upon the rock of the Constitution of Canada, as I believe, when I say that this Parliament should, according to that Constitution, give to the minority of the new Provinces the same rights and privileges that are given to the minorities in the provinces of Quebec

He pointed out that the Constitution of the country we live in makes a provision of exception to Provincial rights wherever there exists in any Province a system of Separate schools. Those parties who are engaged in arousing bitter feeling at the present time ignore the fact that in such a case as this Pro incial rights are abbrevi- in the hearts of the generation growated by the Constitution itself. Sir Wilfred continued:

"I am a firm believer in the doctrine of Provincial rights, and I believe it would have been wiser for the framers of Confederation to have adopted the American principle of local independ But such is not, after principle which ence. the which has been The Territories are become Provinces. They come as Territories, but with their system of Separate schools. If they came as Provinces, Parliament would be obliged under the Constitution to give them Separate schools because they have a system of Separate schools now. But because they come as Territories, and for this, what difference does it make as far as law and order is concerned? Are not the rights of the people as sacred, when they come into the Dominion as Terris, as if they had been made into

Mr. Borden advocated giving the Provinces unrestricted rights in regard to education. He maintained that the Constitution does not oblige the Parliament to restrict the rights of the new provinces in the matter of education, and that the restrictive clauses which at present apply to Ontario and Quebec should not be imposed on the two provinces about to be erected. He therefore moved in amendment, the substitution of the following for the clauses whereby it is proposed to establish Separate schools:

"Upon the establishment of a Province in the North-West Territories of Canada as proposed by Bill No. 69, the Legislature of such province, subject to, and in accordance with the pr visions of the B. N. A Act, 1867 to 1886, is entitled to, and should enjoy full powers of Provincial Government including power to exclusively make laws in relation to education.'

In proposing this amendment Mr. Borden pointed out that he did not expect the Opposition to be a unit in regard to it, but he believed it to be the true principle which should guide us on the admission of a new province into the Dominion.

Borden's amendment were passed, the Catholics of the North-West would be subjected to the great danger of having the Separate school system which they now enjoy, swept away, as was done in Manitoba even in face of the fact that the constitution safeguarded those rights; and the Dominion Government did not insist upon maintaining them as the constitution authorized it to do. Even the Dominion Government and Parliament have their moods, and we believe that the mood of the present Parliament is to guarantee Catholic rights in accordance with the provisions of Sir Wilfred Laurier's Autonomy Bill. There is every likelihood that this Bill will be passed as it stands, and we hope that every member who really or professedly is in favor of equal rights to all will support the educational clauses of the measure in their entirety.

There is no entrenchment upon the rights of Protestants in the bill, but it merely assures to Catholics that they will not be compelled to pay for the education of Protestant children, while paying for their own. No fair-minded person can object to its provisions.

BAPTISTS ON THE AUTONOMY BILLS.

The congregation of Adelaide stree Baptist Church in this city were asked on Sunday 19th inst., by their pastor, the Rev. T. T. Shields to remain after the religious service to deal with a resolution regarding Separate schools in the North-West. A set of resolutions was then discussed and carried by a standing vote, only three or four remaining

The preamble to the resolution passed declares that the congregation protests 'most emphatically" against the establishment of Separate schools in the North-West. The reasons given for this protest are similar to those which have been given by other religious bodies with the modification that we are told that "We (the Baptists) believe in the absolute separation of Church and State, and therefore contend that no Government has any right to devote public moneys to the support of sectarian religious institutions of any sort.'

Here we would ask of our Baptist brethren if they are aware that there is established in some part of the United States-in Indiana, we believe-Church called the Church of Humanity which at the present moment of 'our writing is composed of eigthy-three members scattered all over the United States, but which is using great efforts to propagate its palmary doctrine that there is no God, and is circulating blasphemous literature among thousands of people every week, asserting that the whole of the Christian religion is a wicked myth, including the life, death. and glorious resurrection of our Lord Jesus Christ.

When the Baptists succeed in destroying all religious teaching in the schools-which is their object in condemning the Separate school systems of Ontario, Quebec, and the North West, as they already exist - (assuming that they succeed in their purpose) will they not have prepared a suitable soil ing up without a knowledge of God, for the propagation of that blasphemous Church of Humanity?

And this is the kind of work to which

our unco pious Baptists are devoting their Churches and their "Sabbaths." their rigidly secular education resolutions having been passed on the Sabbath day! When they shall have succeeded in raising a generation which shall not know God, because they shall not have learned this truth in the schools, they may send the names of the generation so raised to the propagators of the humanity religion, and no doubt the young people brought up under the plan of tuition advocated by the Baptists will receive a flood of Atheistic literature which they will greedily devour, and many among them will join the ranks of the promoters of Atheism, through the instrumentality of the London Baptists, who have devoted their Sabbaths to this diabolical work. And the Baptists of London are not the only ones who are doing this kind of work. The Baptists of the Convention of Saskat chewan, representing the whole Church of that territory, passed resolutions of March 5th, and the same thing was done on the same day in Toronto at Laurier, were signed, asking that these erroneous principles should be endorsed and acted upon by the Parliament of Canada. At the Jarvis St. Baptist Church, Toronto similar action was taken, though we cannot just now assert that petitions were signed at this latter place, though our information leads us to believe they were.

The Baptist ministers are peculiarly zealous observers, professedly, of the Lord's Day, and oppose all secular occupations of that day. We have no doubt that those who took up the cause of secular education on the Sundays We have to remark on this that if Mr. | indicated above, will be found within a very short time making burning speeches before the Lord's Day Alliance. against violators of the "Sabbath,' which they have thus desecrated so openly, according to their own prin-This reminds us of Shakeciples. speare's words on Hypocrisy :

"But then I sigh, and with a piece of Scripture,
Tell them that God bids us do good for evil!
And thus I clothe my naked villainy

And thus I clothe my naked villainy With old odd ends, stolen forth of Holy Wrib And seem a saint, when most I play the devil The London Baptists, however, did not end their hypocritical proceedings here. The minister or pastor induced such of his flock as voted, or asserted that they had voted for the Hon. Mr. Hyman at the last Dominion election to sign a letter addressed to that gentleman informing him that they had done so, but pledging themselves to vote against him when next he appeals to them for support, should he vote for the Autonomy Bill as it stands.

This act of coercion practised upon a parson-ridden congregation would be denounced from the "Soo" to Prince Edward Island, as a piece of and whatever man may do, however unpardonable tyranny, as well as a vile, it will become a good and moral

if it had been perpetuated by a Catholic priest; but the priests do not act thus. They leave such acts of tyranny to parsons who are so sleek-tongued that one would not believe that butter would melt in their mouths, while they are engaged in interfering with the political liberties of their flocks.

Again, we repeat that the aim of Separate schools is not to obtain public money for the teaching of religion. These Baptists would make the public believe if they could, that Catholics are not contributors to the public funds at all. They are so to the same extent as Protestants, and when money is paid by the Government for education, it should be paid equally to the schools wherein Catholics have their children taught, as to those to which Protestants send

their children. Neither is it true, as these Baptists falsely assert, that money apportioned by Government or Municipal bodies to Separate schools is given for religious Catholic education. These schools teach secular subjects, "the three R's," etc. in the same manner as the Public schools, and the teachers have the same training, and obtain the same diplomas. The commotion raised by the Orange Lodges, and Baptist and Presyterian ministerial gatherings, is, therefore, simply an exhibition of bigotry arising from intense hatred of the Catholic Church.

So far as the pledges made to vote against Hon. Mr. Hyman should he support the Autonomy Bill are concerned, they are weapons with a double edge.

There will be, as we believe, among Liberal Protestants, as well as Catholics, as many, or more, who will be led by this attempted tyranny, to express their indignation by voting for the honorable gentleman, precisely because these parson-ridden electors have declared their intention to vote against him through shameful and unworthy

The Separate school clauses of the Autonomy Bills do not imply any coercion on the people of the new provinces so that this pretence of all the opponents of these clauses is a sham. Their object is to save the Catholic and Protestant local minorities alike from an intolerable coercion with which they would otherwise be menaced.

The action of the Baptists in this matter is all the more to be condemned as the sect of them which is making itself so busy are but an insignificant fraction of ou population, whereas the Catholics who are to be coerced are over two-fifths.

SHOULD MORAL TEACHING BE CHRISTIAN OR SECULAR?

There is in London, England, a so called "Moral Instruction League," with branches in other cities, which has issued a small book called "Moral Instruction for Schools," and which has for its object the teaching of good morals without any basis of religious dogma. In this book there is not even any reference to God as the foundation of all morality.

The secretary of this organization has expressed the opinion that this College St. Baptist Church, where, also little volume should meet the needs of petitions to the Premier, Sir Wilfred all schools for religious and moral teaching, and hopes that it may be approved by the Catholic, Anglican and Jewish ecclesiastical authorities, and especially by the Archbishop of Westminister (Catholic) the Archbishop of Canterbury (Anglican) and the Chief Rabbi of London (Jewish) for all schools. This, according to the same personage, would render the Public or Boards schools of England acceptable to all denominations, and make ! the "voluntary" or religious teaching schools unnecessary.

This gentleman does not seem to have reflected on the fact that no human laws or systems of philosophy have ever succeeded in making men moral. The existence of God, and His rule over mankind, constitute the only basis on which man can be induced to observe a moral code, and though reason itself teaches that there is a Great First Cause, Who is the Creator of the Universe, and to Whom we owe obedience, reverence and worship, it is a fact that mere reasoning does not suffice to keep man in the path of rectitude. Heace the strictly secular theories of the " Moral Instruction League " cannot have the effect of conducting man to the end for which he has been created. A revelation from God is necessary to make man appreciate properly his moral obligations, and even to recognize in practice that there is a God Whom we must obey, and who has revealed to us the code of morals which we must follow. Laying aside God as the foundation of morality it remains that we shall be induced to do right only through fear of the police. Then might will become right,

of the peace appointed by our civil rulers.

ing is not morality at all.

It is needless to add that such teach.

There is a Board school at Cheetham Hill which makes use of the League's volume as a text book of morals; but very properly, the Catholic pastors of the locality have forbidden Catholic children to attend the school, as its moral teaching is altogether unsatis. factory. The motives of our belief in God and Revelation are not even suffic. iently set forth unless there be also recognized a living, permanent, organization to teach the right way and to turn us with authority from the evil road. Hence the authority of Christ's Church is a necessary part of moral teaching, together with such truths as have been revealed to mankind to keep them in the way of safety and salvation. Here, then, we arrive at the necessity of teaching the dog mas which tell us of a Redeemer, and the sacraments He has left us as means of obtaining God's grace. All these and other dogmas of religion must be taught to impress upon the plastic minds of children the inviolability of the moral code of the Christian religion. If morals be taught without these dogmas. they cannot make a lasting impression, for as soon as children become sufficiently observant, and when they begin to reason out matters for themselves, they will see the hollowness of a moral code which is not based upon a belief in God, Revelation, and the authority of God's Church; and the ethics of the Moral Instruction League will be cast aside as the sham which it is. In fact, the only moral code which is worth the paper it is written upon is that which is based upon religious degmas-and these degmas, to be an infallible guide, must be taught by an infallible teacher, which we find only in the Catholic Church. It is for these reasons that Catholics, whether is England or Australia, Ireland, or Canada, maintain the necessity of Catholic schools for the education of their chil-

RITUALISM IN AN UNEXPECTED QUARTER.

Douglas Methodist Church in Montreal made on Sunday, March 19th, a very decided advance in a Ritualistic direction.

dren.

We are informed that a new organ was used in the church on the date mentioned, a fact which will not excite surprise; but there was another innovation in the service which is surprising in view of the fact that Methodist and other so-styled "Evangelical" Churches are usually irreconcilably hostile to the introduction of anything resembling ceremonialism into public worship.

The Presbyterian creed standards are peculiarly severe against all ceremonial or religious forms of worship "not instituted by God Himself," which they declare to be a sin against the second commandment, and though there is not in the Methodist book of discipline a similar denunciation, the gradu ally growing desire of assimilation of so-called Evangelicals appears to have had its influence in leading all the ects which have assumed the designation of Evangelicals to adopt this same principle of opposition to everything which they deem to savor of Ritualism or religious ceremony. They have, in fact, denounced all such manifestations as "rank Popery," which means with them the very quintessence of iniquity.

But the Montreal Church has made a bold departure from this line of thought by introducing the novelty of a surpliced choir into its wo-ship. The congregation were somewhat startled on seeing the paster of the church march from the vestry preceded by the choir in surplices, the ladies having "trenchers" in addition. The Doxology was then sung, during which the choir remained standing, and after which they took their seats.

The innovation was much discussed when the congregation left the church, but it is understood that in the exercise of their private judgment the Church members generally expressed themselves as being highly pleased with the change, which they consider to have added greatly to the dignity of the public worship in their church.

So important was the matter conceived to be that the two sermons of the day, delivered respectively by Rev. Drs. Griffith and Shaw, made reference to this new departure as being very commendable, the subject of both being 'The Service of Praise."

As a matter of course, we cannot have any objection to offer against our Methodist brethren that they have seen fit to adopt a new ceremonial in their Church, but we cannot easily forget how persistently the Methodist press have denounced Catholics as infringing upon the spirituality of worship, for using ceremenies in the public divine services which really have the effect of dignifying it and of exciting reverence to God and to the divine service itself. Surely if individual Methodist pastors violation of a precept of the decalogue, act if he is not caught by the guardians like these Montreal clergymen are free

to introduce ceremonies accord their own fancy, there can be wrong in the beautiful ceremo the Catholic Church which h anthority from God to "do all decently and in order," as St required the Corinthians to do; xiv. 20) for the Church has co the authority to do as much dividual pastors-and more-i Church is, according to th Apostle, "the pillar and gro truth;" and its commands are gated in the name of the Holy as were the commands issued Apostle assembled at Jerusal cording to the Acts of the A

So far are we from claiming novation, that we are pleased our Methodist friends approachi ever so slightly to the principle underlie Catholic faith and pr and which they abandoned as id at and since the Reformation ever, we would like to see so eistency in their religious pra-

> THE IRISH QUESTION PARLIAMENT.

The Government of Premier has had a precarious time weeks past arising partly from volution which is taking place minds of its supporters in regar fiscal question of Protection Trade, and partly from its dila of dealing with the question Rule for Ireland. Consideri both Government supporters Lord Roseberry section of the are anxious to make the public that Home Rule is dead, the Ir tion has proved to be a ver

At the beginning of the Parliament, the Government was over 130, but at the beg the session, it had dwindled do Now the majority to be recke does not exceed 40, and on two recent votes, it scored less tha

Early in February, the Irish fiercely attacked the Gov whereupon Mr. Wyndham, the or Ireland, told the House pla the Government has no int granting Home Rule. He sa ever, that an amendment to Act would be brought forward the defects which had been d in that Act, which the Irish declared had fallen far short o

Mr. John Redmond, the lea Frish Nationalist Party, there clared emphatically that " thing as an alternative policy Rule will be accepted by Party as a remedy for Irish g which he detailed at some le he gave it to be understoo Liberals that even they need Irish support by any alternat to that which Ireland demand

Mr. Redmond admitted tha here had been valuable remedying some of the evi government, but this fact shelve the demand for Home in reply to the statement of their opponents that Irela canable of self-government. mond said, even if this were the Irish would rather go selves badly, than be well-go another nation.

The attitude of the Gove relation to education in I also fiercely attacked. In the establishment of a Catho sity Redmond pointed ou niquitous state of affairs existing had been many time both by Mr. Balfour and hi sor in the Government, yet been done towards remedying The Government had devil's game of false promis-'Now," he added, "if the desires the support of the Parliament, nothing short duction of the requisite leg

secure it." As regards the land ques een." Mr. Redmond said, year's Act has failed; and is a new proof that this Pa neither time nor capacity satisfactorily for Ireland must be amended forthwith in the interests of tenan lords." In conclusion, M declared that neither the any other Government wou support unless it foreshadov an appreciable advance or

Home Rule. Mr. Wyndham declared Government cannot at pre what it may do in the education in Ireland. The to be settled, but it is u tempt anything until al Ireland are agreed on th details.

He denied that either ment or himself had mad lowards granting Home and, or that it had any with the Nationalists in o their support. Neverthe Government's intention