

A spirited debate took place in the Ontario Legislature on the evening of the 8th inst. It was occasioned by a motion of Mr. Thos. D. Craig, member for East Durham, for a return showing the number and location of public schools in Ontario in which any language other than English is used in teaching either wholly or in part, the number of scholars using textbooks in any other language than English, and the number of teachers who cannot teach in English.

The object of the motion was ostensibly to further the teaching of English in all schools where foreign languages are now taught, but the speech with which Mr. Craig's motion was introduced made it sufficiently clear that his object was to follow in the Mail's wake by an attack upon the schools in the French localities, and of course upon the Catholic religious teaching which is given in such places to Catholic children. Mr. Craig's constituency contained in 1881 a population of 16,710, of whom only 789 were Catholics. No doubt he thinks that in such a constituency he will improve his position with the free and independent electorate, by his unmanly attack, which is all the more cowardly as it is aimed against those who are numerically weak. The Minister of Education, however, so thoroughly exposed Mr. Craig's misrepresentations and "Anglo-Saxon" bluster that the latter gentleman was left without a word to say in his own defense. The Hon. G. W. Ross was loudly and deservedly applauded while making his reply, which was truly the best and most effective speech of the session, answering thoroughly every point on which Mr. Craig attempted to make capital.

We regret that truth compels us to say that Mr. Meredith came to Mr. Craig's rescue with a speech which was but a lame apology for the member from East Durham. Mr. Meredith said: "The English language should be the prevailing language; that was the essence of the inquiry sought by Mr. Craig, nothing more, nothing less. He (the member for London) was prepared to take his stand on this principle even if it would drive him from public life."

Anyone might know Mr. Craig's purpose, even if he had not revealed it so clearly in his speech, but with that purpose so openly avowed, it could not be said truly that the object was merely to make "the English language the prevailing language" in the schools.

Like all no Popery orators, Mr. Craig declared that he had no wish to stir up strife: "He was setting only for the general good." But he objected that in certain counties "the study of French is encouraged rather than discouraged in those schools which are attended principally by French Canadians, and that the catechism of the Roman Catholic Church is also taught."

He produced "a small French book," we presume the catechism, used in the public school of L'Original in Prescott county. This book "teaches Roman Catholic tenets, including Confession and Purgatory."

Mr. Craig does not seem to be aware that neither Confession nor Purgatory is exclusively a Roman Catholic doctrine. Confessions are regularly heard in the Church of England in Toronto, at least among the High Church party, and the Book of Common Prayer prescribes to ministers, without distinction of party, confession as part of the duty to be fulfilled when the sick are visited. Any one may find this for himself in the order for the Visitation of the Sick. This confession is to be accompanied with absolution given by the "priest." Luther placed penance among the sacraments, though at other times he rejected it. Philip Melancthon also placed it among the sacraments, and the Apology of the Augsburg Confession declares that it is of Divine institution. As to purgatory, it is now a common thing with the Protestant clergy to deny the existence of an everlasting hell, and to affirm that the only hell is a place of punishment where the wicked suffer punishment for a time only. This is precisely what is meant by purgatory, and Canon Farrar has written a book expressly to prove that such a place of punishment is the only one in the future life.

However, apart from this view, we do not deny that Catholic doctrine is taught in the schools where Catholics form nearly the whole population, but only to Catholic children, and this Mr. Ross explained to be perfectly in accordance with the school law of Ontario. Religious teaching is allowed in the schools at certain hours, provided no child be obliged to participate in any religious exercises to which parents object. This clause is applicable to Catholic and Protestant teaching alike, and it is the only feature of the public school law which saves the public school system from being entirely godless.

Mr. Craig blundered through the "small French book," which he said was in "very simple French," translating it in such a way that Mr. Evanston told him that his translation was "open to exception." It was evident, at all events, that Mr. Craig would have been no worse a scholar if French teaching had been "encouraged rather than discouraged" in the schools in which he had been educated. His excuse was that "it was a long time since he had had occasion to study it."

The reader was unable even to give the title of the book from which he pretended to translate. The honorable Minister of Education explained to the House that English is now taught in every public school in the Province, though up to January, 1887, there were a few schools, twenty-seven in number, in which English was not taught. He said: "The French, with the pertinacity of all nationalities, love their own tongue. Perfection would come in time; but he was able now to announce unhesitatingly that English is taught in every public school. Mr. Craig insisted that the English language only should be taught. He, the honorable Minister, does not take that ground

himself." He then showed that England is not overwhelmed in ruin because she gives a government grant as freely to the schools in the Scottish Highlands, where Gaelic is taught, and on the mountains of Carnarvon where Welsh is taught, as to the schools in the midland counties of England. He could not understand that Ontario should be afraid "to let French be taught, and on the mountains of Carnarvon where Welsh is taught, as to the schools in the midland counties of England. He could not understand that Ontario should be afraid "to let French be taught to a few thousand French people at one end of the Province."

French is taught, he explained, in Prince Edward Island, New Brunswick, Manitoba, the North West Territories, and Nova Scotia, and in some of the old Acadia schools of the last named Province French is taught extensively. In the North-West Territories, wherever it is necessary, French is taught side by side with English, and no harm results, and Indian is taught with profit to Indian children. In Ohio, Indiana, Louisiana and Colorado, German, French, and Spanish are taught, and in other States, other languages, on the application of a very limited number of ratepayers. It would be a blot upon the credit of Ontario if this Province were to do as Mr. Craig desired.

Mr. Ross said he could not understand why there should be any such crusade against the French language as that which is apparently not; and in an eloquent appeal reminded the House that French courage and bravery had colonized this country, and had covered our rivers and lakes, and had established schools in Canada 250 years ago, generations before the haughty and imperious Anglo-Saxon had seen the shadow of his land of ours. He expatiated on the loyalty manifested by the French-Canadians to the British flag only seventeen years after Wolfe's conquest of Quebec, at the time of the American Revolution, and: "When Colonel Lord Wolsey wanted men to take his soldiers on the Nile, it was to the French Canadian voyageurs he appealed. Why then should they be subjected to abuse and misrepresentation?"

It is an undeniable fact that no Province is more necessary to the prosperity of this Dominion than the Province of Quebec. But the course of the maligners of the people of that Province must tend to alienate them from the Dominion; and now, only that the French Canadians believe that their enemies are but a small fraction of the population, alienated they would soon become. The only result which can flow from the agitation against them must be the breaking up of the Dominion.

In regard to Mr. Craig's attacks upon the religious teaching of Catholic children, we may assure him that in Catholic localities religious teaching will not be given up. If Catholic localities take advantage of the law, while Protestant localities do not, to the same extent, it is because Catholics are able to agree on the kind of religious education they will have. Do the Protestants of Ontario wish to forbid all religious teaching for the mere sake of splitting the Catholics? Well, as long as the law is left as it stands now, Catholics will use it; but if to spite them, the Protestants insist upon abolishing the right of giving religious instruction to Catholic children, the Catholics of those localities will establish Catholic separate schools, and as Protestants in all those places are so few in number that they cannot support Protestant schools, they will be left without means of education, except by favor of the Catholic separate school trustees.

Mr. Craig and his brother fanatics are serving their Protestant fellow citizens in those localities in the worst possible manner by the agitation in which they are the prime movers.

IMAGINARY FACTS.

The case with which some people can suppress the dictates of conscience is exemplified in the matter-of-course way in which they try to pass off on an unwary public the fabrications of their own brains as facts. An instance of this is to be found in the Mail of the 28th ult. The Mail's Montreal correspondent furnishes the readers of that journal with "facts" to suit the palates of anti-Catholic readers; and when such facts do not exist, he furnishes them all the same. Here is what he has to say concerning the manner in which the Pope's decision would be received regarding the distribution of the \$400,000 voted by the Quebec Legislature as restitution to the Jesuits:

"Great interest is manifested in political circles regarding the probable outcome of the Jesuit estates question, and the publication of the Pope's ultimatum is anxiously awaited. The general impression seems to be that an actual division has been decided upon by his Holiness, and that if the official notification has not arrived it is on its way here. There is also a very widespread belief that the division will be made on the basis already mentioned by your correspondent, and that Laval and the bishops of the province will receive a very large slice of the \$400,000. This will not be at all pleasing to the Society of Jesus, but its members will have to quietly submit."

It is almost needless to say that all this is purely imaginary. The submission of the Jesuits to the equitable decisions of the Holy See has always been such that there is no room for conjectures like those of the Mail's correspondent; and even when the decree of the suppression of the order was signed we do not hear of any murmuring, much less of any attempt to dispute the validity of the decree, though it is acknowledged that in promulgating it Pope Clement omitted, probably by design, the usual formalities observed in such executive acts. There is no reason to suppose that there is any hostility to Laval or to Archbishop Fabre existing among the Jesuits. It is, on the contrary, well known that there is the greatest cordiality between them; and this shows how unfounded are the following remarks of the correspondent:

"A fact very generally commented upon here is that at the reception given to Archbishop Fabre yesterday there was an almost entire absence of Jesuits. This is taken as indicating that the relations between the two sections of the Church are not very cordial just at present, and the feeling is not likely to be

improved if the Jesuits do not get all they want in connection with the award. The official announcement of the Pope's decision is expected at an early date."

The number of Jesuits in Montreal is about a dozen, and of course the number occupying official positions in the order is much smaller than this, certainly not more than three or four. The "almost entire absence of Jesuits" spoken of by the Mail's correspondent implies certainly that there were at least two or three present at the reception in question, which would not be at all a small number out of the few who are in official position.

Indeed the slight tinge of doubt given by the correspondent to his own statements, shows that the whole story is more dubious than he wishes the public to believe. "The belief is widespread," the outcome is "probable," the absence of the Jesuits "is very generally commented on," the facts "indicate" want of cordiality, and the feeling is "likely" not to be improved. The truth is the correspondent's imaginings are very "likely" to be sadly astray.

THE MAIL ON ARCHBISHOP RYAN.

The Toronto Mail, with its usual fairness, published the other day some "remarkable language from a recent address by Bishop Ryan." Archbishop Ryan of Philadelphia being meant. And remarkable language certainly was, though it was not Archbishop Ryan's. It was the language attributed to him by Dr. Dochester in his book entitled "Christianity in the United States," and for which Dr. Dochester honestly made ample apology to the Archbishop and to the public, as soon he found that he had been deceived into repeating the lies of others. In the preface to the book, Dr. Dochester's sermon it is said "the Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the Republic of the United States come to an end."

On this and more of the same kind the Mail remarks: "There you have it with refreshing frankness from a Catholic prelate himself. Will the people awake, and take warning?"

We already reproduced in our columns Dr. Dochester's apology for attributing this language to His Grace. The Doctor promises that the passage will be eliminated from the next edition of his book. The Archbishop really did some years ago employ some such language, stating that Catholics are accused of holding such sentiments: "So say our enemies."

When the attention of the Mail was called by Mr. D. W. Cahill to the apology of Dr. Dochester, it published, indeed, Cahill's letter, but gave a very reluctant apology for its editorial comment. The only apology for its repetition of the bigotry of its readers, which implied "we told you so, over and over again," was this:

"We clipped the extract from one of our American exchanges, and supposed it was authentic."

THE YOUNG CONSERVATIVES AND THE JESUITS.

The Young Conservatives of Toronto held a meeting in Shaftesbury Hall on the evening of the 4th inst. for the purpose of debating the Quebec Jesuit Estates Bill. Some lengthy resolutions denouncing the bill were placed before the Association, to which a more moderate amendment was proposed by Messrs. J. C. Hopkins and P. H. Bartlett. The amendment was as follows:

"That, while regretting that the circumstances connected with the cession of Quebec to Great Britain, have given the people of that Province certain privileges, which have of late been much abused by the present Government, and while further regretting that it was found necessary at Confederation to establish sectarian schools in this Province, and at the same time refuse our assent to the resolution before the Association as being violent in its character, and of a nature to produce discord rather than harmony amongst our citizens. We would also record our belief that the only way to overcome present difficulties of that nature refers to it to cultivate a spirit of friendliness and mutual forbearance amongst all classes and creeds, and to remove as far as possible all causes of religious strife."

A large number abstained from voting both on the amendment and on the resolutions, and when they were successively put to the meeting, the amendment was negatived by a majority of one, and the resolutions by a majority of four.

It is all very well for Protestants in Ontario to believe that the Quebec Legislature would act more wisely by employing the Jesuits' money for public works, but neither reason nor law gives them authority to decide such matters for the Quebec people, and they would be much better employed in managing their own concerns than in settling what Quebec is to do with the funds of the Province, even if it were conceded that the Jesuits' Estates were lawfully the property of the Province, which they are not. If the Ontario Legislature were to appropriate, for educational purposes, a similar amount to that which Quebec has appropriated, would it not be regarded as an impudent piece of meddlingness if the Catholic clergy of Quebec were to excite such a counter agitation as has been raised by the Protestant Evangelical Association in Ontario, or if the Catholic Benevolent Society of the latter Province were to pass such resolutions as the Ontario Orangemen have been passing ever since it was announced that the Quebec bill is to be allowed by the Dominion Government to become law? We can well imagine the indignation which would find vent in Ontario at such "Romanish

aggression." It is wonderful, then, that the French-Canadians should consider the present agitation as a Protestant, or what is still worse, an Orange aggression!

There was, in fact, a time when the Ontario Legislature gave grants to denominational colleges, and no one imagined that it went beyond its powers in so doing. It is true these grants are not given now; but if there were a system of general religious education adopted in Ontario, such as the Protestant clergy of nearly all denominations are at this moment advocating, undoubtedly the Government would be expected to appropriate its educational funds to the religious schools, just as it now does to the public schools which are supposed to be non-sectarian, regard religion.

It is clear, therefore, that the course pursued by the Ontario Intermediaries with Quebec is adopted merely because Quebec is a Catholic Province, which for that reason they desire to browbeat, and though they profess very loudly that they wish equality for all creeds, before the law, the pretence is but a hypocritical sham. Ontario has a larger population than Quebec, and the bigots of the more populous Province hope to impose their will upon Quebec by threats of armed intervention; for this has actually been threatened.

If Ontario is to have a voice in the affairs of Quebec, it certainly will not be by making Ontario the dominant Province in the Dominion, as would Ontario, if it were an Ireland in the hands of Ontario Balfours and Salisbury's. It could only be by restoring the Legislative Union of the Provinces that such a state of affairs could be brought about, and in that case, in proportion to their numbers, the people of Quebec would have as much to say about the affairs of Ontario, as the Ontonians would about those of Quebec. How would the meddlers like this? We had such Legislative Union before now, and they were as ill satisfied as they are with Confederation. The only other alternative we see is the complete severance of all ties between Ontario and Quebec, and as far as we can see Quebec would suffer no more from such a disunion than would Ontario. At all events, in his case, the meddlers would have less excuse even than they have now to interfere in the concerns of the latter Province.

No one supposes that these threats will ever be carried out, but they will suffice to excite ill feeling between races and creeds and provinces where harmony and a spirit of mutual forbearance might otherwise exist. We presume this is just what the intermediaries desire. The result of the young men's vote, though not, perhaps, of very great weight in itself, may be regarded somewhat as an index to the amount of bigotry which the fanatics of the Province are able to excite among our population, and we regret to see that there is so much latent ill-will toward Catholics, that the vote in each of the resolutions should so nearly approach a tie. We say this of the original resolutions especially. The amendment, while it shows that its supporters dissent as they have a right to do, under our form of Government, from the people of Quebec in their opinions, nevertheless acknowledges that for the sake of cultivating a spirit of friendship and forbearance, it is not expedient to interfere with the autonomy of Quebec. We should like to see more cordiality than even this resolution expresses; nevertheless we are pleased to find that, at all events, the fanatical hue and cry did not secure a majority in that association, composed of the chief members of the Young Conservative Association. We take this as an indication that the effect of the fanatics to excite discord will not prevail even among Protestants, though they may succeed in securing a larger support than promises well for the future peace and prosperity of United Canada.

We notice that the matter is not finally settled by the vote above referred to. The debate is to be continued at the next meeting of the Association, taken the following resolution will be the subject of discussion:

"That in view of the fact that the Legislature of Quebec has passed an Act incorporating the Jesuits and delegating to the Pope of Rome, a foreign potentate, the power of distributing a grant of \$400,000, and that the Dominion Government have signified their intention of not disapproving the said Act, that the Young Conservative Association of Ontario do hereby express their regret that the said Act may become law, and that a foreign potentate be given control over public money; and that they continue in the most emphatic manner the action of the Quebec Government in passing the said Act, and that they further, by the Dominion Government of the said Act."

Of course, it will not seriously affect the result whatever may be the reception given by the Association to this resolution, for as surely as the Confederation Act is to continue to be the Constitution of the country, so surely will the people of Quebec insist upon managing their own affairs without brooking interference from Ontario. Still it will be interesting to know to what extent fanaticism has hold upon the people of Ontario.

As regards the unbecome about the interference of a foreign potentate in the affairs of Canada, the Pope is not even now, a temporal Sovereign. But no resolutions of either the Conservative Association, the Evangelical Alliance, or the Orangemen will prevent Catholics from recognizing him as the Supreme Head of the Church, and it is in this capacity that his arbitration was called for in the distribution of funds which really belong to the Church, but which were restored to its lawful owner only after a long and tedious delay.

The Jesuits in New York city are about to build another church which, outside of the cathedral, will be second only to St. Francis Xavier's (Jesuits) church on Sixteenth street. It will have a frontage of 80 feet on Park street, with a depth of 200 feet on Eighty-fourth street. The cost will be \$300,000. There will be in connection with the church a boys' academy on Eighty-third street. It is the religion of the Jesuits in teaching and making religion popular that excites the jealousy of Canon Innes and others against so zealous a religious order.

THE HOME RULE RESOLUTIONS.

The Toronto Mail can see no difference between the passage of Mr. H. H. Cook's resolutions in Parliament in favor of Home Rule for Ireland and the interference of Ontario with Quebec legislation on the Jesuits estates. It professes to think those who support Mr. Cook's resolutions ought not to say that Ontario should cease interfering with matters which concern Quebec only. If the two cases are similar, why does this persistent enemy of Quebec object to the passage of Home Rule resolutions by the Parliament of Canada? The truth is the Mail alike the enemy of Ireland and Quebec.

There is, however, a difference between the two cases. Mr. H. H. Cook's Home Rule resolutions recommended Great Britain to grant relief to a suffering people, and it is universally recognized among civilized nations that under such circumstances advice may very properly be given to a tyrannical Government to adopt a new policy. But in the matter of the Quebec Act, the Mail and the other Ontario meddlers wish to override Quebec legislation in its own domain. If they confined themselves to advising, the advice might be listened to respectfully, even though it were not acted upon. But the Mail will probably have the satisfaction of seeing Mr. Cook's resolutions pass by a unanimous, or almost unanimous, vote.

Mr. Cook deserves great credit for bringing up his resolutions before the Dominion Parliament.

MARE'S NESTS DISCOVERED BY REV. MR. BURTON.

The Rev. Mr. Burton, a multiloquous Anti-Jesuit lecturer, addressed an audience in one of the Toronto Congregational Churches on the 28th ult. on the subject "Jesuitism and Protestantism in Quebec." A short report of his lecture is given in the Mail of the 1st inst., from which it appears that he maintains, as was to be expected, that the restitution for educational purposes of one-fifth of the property of which the Jesuits were dispossessed unjustly is "one of the indications of the aggressive spirit of the Roman Catholic Church as a political institution."

Mr. Burton does not explain how he ascertains the connection between Col. Legate education and political aggression; nor does he tell how the acceptance of property which undoubtedly belongs to the Jesuits can be interpreted as aggression at all.

But Mr. Burton virtually acknowledges that the Quebec Legislature acted within its powers. He tells us that he will not dissent from the passage of the act in question. Since this is the case, why should he by strong appeals to their worst passions demand that the act, a mere act of just restitution, be dissolved? This is what the Evangelical Alliance and the Orangemen are doing—Mr. Burton joining in the chorus.

It is because the people of Quebec are mostly Catholic, that their acts are to be interfered with by meddlers, who would be loud in denunciation if a similar attempt were made to subvert their acts of local legislation? Yes. This is precisely the reason why, and though in one breath the meddlers proclaim that they wish Catholics and Protestants to enjoy equal rights in the Dominion, in the next they let it out that they desire Protestant ascendancy in its worst form. There is nothing more pertinaciously asserted by the doughy warriors who are writing for the Mail than that the Dominion is a Protestant British Province, and that the dominance of Protestant British principles must be asserted and maintained, by force of arms if need be.

This is the old war cry of Orangemen resuscitated in its most offensive form. But it is fortunate for Canada that such principles do not prevail, and are not likely to prevail. We are a mixed community as to creed and nationality, and it is only by mutual tolerance and forbearance that the prosperity of the country can be assured. The fire-eaters are quite mistaken if they think that Catholics live in Canada merely on their tolerance and favor, and Catholics, whether in Ontario or Quebec, are fully resolved to maintain their position of equality before the law, in spite of the intolerance of Orange lodges and Evangelical Associations. The fact that the Ministerial Association and the Orangemen have resolved to petition Queen to disallow the Quebec Jesuits' Estates Act is an abject confession of their inability to rule Canada on the principles of bigotry, and we are confident that the people of the Dominion, of all creeds, will resent the attempt to barter away the liberties of the Dominion by asking the interference of Downing Street to override home legislation—legislation which is just and which concerns Canada only. If such a petition were to prevail, Canada might as well give up at once all her powers of self government. But there is not the least fear that her Majesty will assent to the absurd demand which is to be made upon her.

But the Rev. Mr. Burton has discovered yet another mare's nest. He told his audience that he has found out a proof positive of the iniquity of the Jesuit system of morals. And what is his proof? He states that Dr. Dolinger has published a number of letters of Jesuits, and that one of these strongly argues against inculcating moral teaching. According to Mr. Burton, therefore, if one Jesuit during the last 300 years was opposed to the teaching of morality, though he had been overruled by the whole society, all Jesuits are to be held responsible for his vagaries. Let us apply Mr. Burton's reasoning to his own denomination. Only lately Congregationalism in the United States was stirred to its very basis by the teachings of a large party within its fold who denied the plenary inspiration of Holy Scripture, the divinity of Christ, and other doctrines which are recognized as being the fundamental dogmas of Christianity, and it was only after a severe contest and a stormy discussion that a small majority decided to suspend from

the ministry any whose teachings were contrary to the Confession of Faith declared at the Congregationalist Councils of Boston and Oshun. This does not mean that the Vermont ministers and by these of other States in 1879. Yet even to this decision many Congregationalist clergymen refused obedience. We may instance Rev. Mr. Van Norden, of St. Albans, Vermont, who, in a published sermon, delivered in his church in June of that same year, declared that such adhesion to any formula of faith "is a confession that Congregationalism has been mistaken from its inception, and that even Protestantism is all a fallacy."

We are, then, to say that all Congregationalists reject the principal dogmas of Christianity? If Mr. Burton's reasoning be correct, this inference is indisputable. What is sauce for the goose is sauce for the gander. The moral teachings of the Jesuits are the moral teachings of the Catholic Church; and if it were true that some Jesuit, once on a time, held loose opinions on the obligation of Christian morality, it does not follow that the whole order was and is in accord with him. But if the Jesuit were named, and his words published, we venture to say it would be discovered that Mr. Burton has misrepresented him. The rev. gentleman should make public the letter on which he founds his sweeping accusation; though, after all, it would only be an expression of individual opinion, which is not endorsed, either by the Jesuit Order or by the Catholic Church.

THE WESTMINSTER CONFESION.

At the Presbytery meeting in St. Andrew's Church, Toronto, on Tuesday, March 5th, Rev. D. J. Macdonnell gave notice of an averture to the General Assembly as follows:

"Whereas the Church of Christ should be careful not to exclude from the ministry any men whom the Lord of the Church would receive; and whereas the desired union of the several branches of the Church would necessarily involve the adoption of a common standard for admission to the ministry; and whereas the present terms of subscription in the Presbyterian Church in Canada have the effect of excluding from its university men who are acknowledged to be true ministers of the Gospel in other branches of the Church. It is humbly urged to the venerable General Assembly to take such action as it may deem best in the premises in the way of altering the relation of the ministers to the Confession of Faith, or of substituting for said confession some briefer statement of the truths which are considered vital."

In giving his notice Mr. Macdonnell desired not to be understood as rejecting the Confession of Faith, but only trying to make more simple the machinery of the Church, and thus promoting or at least lessening the difficulties in the way of the union of the various sections of Christ's Church.

To us who have been accustomed to read from time to time the declaration of the Westminster divines that the Confession is "most agreeable to the word of God . . . most grounded upon the word of God," it seems that this tinkering with the Confession, for the sake of meeting the views of other sects who may be induced into a union, is reversing the mandate of Christ to His apostles. Instead of "Teach all nations all things whatsoever I have revealed unto you," the mandate is turned into "Teach all nations those things which they desire to be taught to them."

UNION IS STRENGTH.

"Do our own politicians not see that the attempt to consolidate the nation by nationality will be hurtful to us, whether that nationality be Irish, Scotch, English, or French?"

This is the conclusion of an article which appeared in the Mail of the 5th inst., and indeed it contains much truth. Yet when such consolidation takes place, the consolidating nationality is not necessarily to be blamed. The fact of such consolidation might possibly arise from a design to prey upon the rest of the community, but there is very little likelihood of any national combination for such a purpose. With the divergent interests which exist, and the diversity of occupations, creeds, aspirations, and sentiments, there is no nationality in the country which is likely to combine for mere aggrandizement, the more especially as it is well known that with all the diversity of nationalities which make up the population of Canada, such an attempt would certainly be a failure, and the same thing is to be said of any special creed combination. No such consolidation for any such purpose is likely at present, as all the nationalities which are at all numerous are very fairly divided between both political parties, and the same is to be said of the creeds. But it may occur that for self defence some consolidation as the Mail deprecates may be forced upon a nationality or a creed. The Mail has been endeavoring for the last two years to excite the English-speaking Protestants of Ontario and Quebec to declare a religious and race war against their fellow-citizens of French descent, on false pretences. It has stated over and over again that the French Canadian are subjecting their English speaking compatriots to every species of petty persecution, but though such fibrous as Bishop Usher, of the Reformed Episcopal Church, reiterate the accusations of the Mail, it has not been able to convince the parties most concerned that they are suffering.

With remarkable unanimity, the Protestants of Quebec refuse to take part in the Mail's crusade, simply because they know that it is founded on misrepresentation. This was to have been expected from them; for before now when a no-Popery cry agitated Ontario from one extreme to the other, to the credit of Canada, the Quebec Protestants, if they could not be induced by more potent influences than the Mail exerts to take part in it.

But the Mail's bluster does meet a certain amount of support in Ontario. Day after day we are told in that journal that

the French race in British population ceasing to be predominant in certain counties which were and Protestant. In the French Canadian population away of the Orangemen and Catholics from settling Ontario, or by petition the Mail has frequently said that it was because could better their own they removed. It is French Canadians under such circumstances the farms which they abandoned of this is made the appeals to the to reverse this by force if a proposition to the most atrocious appeals of the Dominion to ascendancy on the Quebec so that the French Canadians are not very clear this would check to What does all this a proposition to the French Canadian population away of the Orangemen and Catholics from settling Ontario, or by petition the Mail has frequently said that it was because could better their own they removed. 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