

chamber went into negotiations with the Government of Rome for the redemption of the Jesuit estates, and that payment was to be made in money and not in kind. This was thoroughly understood by the people of Quebec. It is no new idea. It was not introduced by Mr. Mercier, and the Government of Quebec has always agreed to be bound by Mr. Mercier came into power. It was long known that this was a question which, on business principles,

OUGHT TO BE SETTLED,

because there was vast property in the hands of the Government of Quebec that could not be sold for less than the value that would be computed to amount to one to three millions of dollars. The revenue from the Estates was only \$20,000 a year—a very small sum. So long as the property could be maintained in the hands of the Government, it was desired. If the Catholic Church made a claim on the property in the Catholic Province of Quebec, how could it be expected that a sale of it could be made. The people were not to be asked to give up what would interfere with the claim of the Church. If it could be settled, the Government could get at least a sum of one million for the property. To obtain this it was agreed by the Government to establish a commission, both Protestant and Roman Catholic, that would be well to make a settlement. This matter has been sprung upon the people of Quebec. In dealing with this question I have said to you as people of Quebec, I have said, I ought, I suppose, to speak to you of

THE DISALLOWANCE OF THE ACT

rather than of the feeling in Quebec. Generally speaking, all Liberals are pledged to oppose the exercise of the power of disallowance.

lowance, except in strict accordance with that principle. We should adhere to it even though it may tell against our individual desires and leanings. We must adhere to that principle even though disallowance might mean the loss of my seat. I thought that notwithstanding, to suffice any detriment that might result. Speaking of what this action of the veto may lead up to, I was elected to represent the constituency of Bromfield in the House of Commons, and I was also elected by a majority of over 500 the Hon. Mr. Lynch to represent them in the Local Legislature. When the "Jesuit Act" came up into the Legislature Mr. Lynch dissented, and I voted against him. He was unanimously elected against Mr. Lynch's election and asked the electors of Bromfield that they also a friend of mine. Now, with regard to this principle of disallowance, their Local Legislature, the House of Representatives, and I ask if I, a member of the House of Commons, should, because I have the power, disregard the confidence of my constituents placed in Mr. Lynch? It would have been very different had I been a member of the House of Commons.

IT WAS PASSED UNANIMOUSLY

by the Legislature of Quebec. It is idle to say that they did not understand it. The Act was three or four weeks before the Legislature, and the Protestant minority discussed it and knew every detail. But no one of them was so stupid as to say that it did not challenge a vote at any stage of its passage. It is said two members protested, Mr. Hall, of Montreal, briefly, and Mr. Owens, of Argenteuil, as rather greater length. But they were not in the majority without a dissenting vote. As a Protestant representative of a Protestant constituency,

appeal to a Protestant audience. I say "appeal" if believing there was anything in the Act. I say "appeal" inasmuch as it is the duty of the authority of the Queen I would be one of the first to denounce it. (Applause.) I have read the Act, preamble and every clause over and over again, and I cannot find a single word that would justify any man who make this accusation. I may say that the Protestant members of the Local Legislature are loyal to the Queen and to British institutions. They would have fought it out if they had had enough of such legislation could be placed in the Act. The Protestant representatives in the Quebec Legislature are good and truly loyal to the Queen, although I do not agree with them in all points of policy. I do not think they are doing the wrong thing in supporting the authority of the Queen. I look upon the Act as a business transaction. On the one hand are the people of Quebec, on the other hand is the Church of Rome. The Catholic Church, through the Pope, is making a settlement with the people of Quebec. The Church was represented by Rev. Father Turgeon, and the Province by Mr. Mercier. The natural consequence was that the \$50,000 was not given for the effect it would be ratified by the two parties. The settlement could not come into effect.

UNTIL IT WAS AGREED

to by the head of the Catholic Church, the Bishop of Quebec, who had not signed the agreement come to by Mr. Mercier on behalf of the Province had to be ratified by the Legislature. The Mail funds faith with the Act because, while the \$500,000 is given to the Catholic Church, the Province, the Protestant Committee of the Council of Public Instruction, but only the interest of

the amount is placed at their disposal. This clause was not in the original bill. It was added by the Government, and I am afraid. The Committee would, no doubt, like to handle the whole amount, but it was said that they would give it to the universities at the expense of the country academies. I am sure that the people who have removed it had no confidence in the Government. The fight against Ultramontanism has been a long one, but it is true that the English-speaking minority have been Conservatives.

ALLIED THINGS. 15

with the Alliance. It was eight months between the time the bill was passed and the vote on it in the House of Commons. During all that time the people of Quebec knew what had been done. The Government would not allow any of their representatives in the Local House to say that they did not care. Did they call him to account? Did they censure him? Not a single meeting of any kind was held to censure their representatives. They were silent. That is not until after this agitation was directed against them. This agitation was started in Quebec. I am sure that the great majority of the English-speaking people of Quebec are satisfied with it.

A GOOD BUSINESS SETTLEMENT.

of a troublesome question. I have detained you too long. I would like to say something about Free Trade, about Reciprocity, because I come from a people deeply interested in it, as are all the people of the Empire (Anglophone). No Conservative can stand up down there and oppose it. They can only say, "We want to get it, but cannot." So long as they try they will not get it, for they are too often

Lemon Cheesecakes.—The lemon paste used for the filling of these little dainties will, if kept in a suitable place, remain good for several months, and is a most useful thing to have at hand. To make it, drop in a follower the lemon paste of a pound of fresh butter into a strong earthenware jar with ten ounces of fine white sugar, the grated rind of four lemons with the strained juice of two, and the yolks of six eggs. Boil in water, and the yolks of six eggs of boiling water, and whisk the mixture briskly until it becomes the thickness of good honey; then remove the jar from the saucepan, and drop in a follower the lemon paste of a pound of butter at once, cover closely and store in a cool, dry place. When the cakes are to be made, line out some small grained pastry with good pastry rolled out very thin.

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