

Protestantism and the British element in Quebec are now almost at their last gasp. They are being fast shouldered out of every part of the province except the English quarter of Montreal. Even there, their commerce is being attacked by the plundering hostility of the French Catholic legislature, just as the commerce of Belfast would be by an Irish Catholic legislature in Ireland. Nor is the advancing tide of aggression confined to Quebec. Eastern Ontario is being rapidly overflowed.

The subservience of Canadian politicians to the Catholic vote dishonors the British race. Its displays sometimes are revolting. A speaker of the Senate goes on his knees to a Cardinal. A Presbyterian politician is seen in a conspicuous place at the general mass of the Archbishop, to whom he had bowed for support; thereby, if he believes his own creed, not only assisting at an erroneous worship, but countenancing a false miracle for the sake of votes. The same politician has, manifestly from the same motive, lent himself to the extension of the system of separate schools under which young Canadian citizens are brought up, not as members of the commonwealth, but as liegemen of the priest. A similar tendency was shown in the miserable intrigue with the Rielites, which at the last election brought the opposition to deserved ruin, and in their alliance with their Mr. Mercier, the meet recipient of Papal decorations. It is difficult to assign limits either to the ambition of Roman Catholicism or to the servility of the politicians who are playing into his hands. The leader of the Conservative opposition in Ontario will do nothing to stem aggression or avert the danger because his party must act in subordination to the game of a party and a government at Ottawa which rests upon the French Catholic vote in Quebec. On the great issue of to-day the Conservative party in Ontario is a cypher.

EXTRACTS FROM A SPEECH BY HON. JOHN CHARLTON
ON THE JESUITS' ESTATES ACT.

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All the rights possessed by the citizens of the Province of Quebec, or of old Canada, were rights delegated by the British Crown, rights expressly granted, rights clearly defined, and rights, in every case, subordinate to the supremacy of the Crown, and subordinate to the supremacy of Imperial law; and, if that Catholic Emancipation Act of 1829 contains, as I have shown, express provisions, making it a misdemeanor for a foreign Jesuit to come into England, making it a misdemeanor to induce a British subject into the Jesuit Order, making it a misdemeanor on the part of the person who inducts him and on the part of the person who is inducted, in face of the provisions of that law, I hold that it is simply preposterous to say that the incorporation of the Order of Jesuits in British America, is a constitutional Act. If the incorporation of this Order is unconstitutional, it follows, as a matter of course, that all the Acts based upon that incorporation, are