

for the passing of the Jesuits' Estates Act and regard him as their true friend. Yet the Conservative managers are evidently afraid to bring on an election for East Toronto, and the country has become sufficiently familiarized with party practices to allow the office of Collector of Customs to be kept vacant on that account.

Each of the political parties has tied a millstone around its neck by embracing a theory of Provincial Right incompatible with the integrity of the nation. The Liberals did it because the Central Power was in the hands of their opponents; and now the Conservatives have done it to cover their surrender to the Quebec vote in the matter of the Jesuits' Estates Act. Both have fallen into the trap of making principles to suit situations. From the language used it might be supposed that Provincial Right was something far more sacred than National Right, or any other kind of right; that it had existed, so to speak, before the political worlds, and had a transcendental claim to reverence. What is it but the portion of power assigned to the Province by the Act of Confederation? Why is the national right of controlling Provincial action in the common interest less sacred than the Provincial right of action? Sir John Thompson avers that the authority of a Provincial Legislature is as absolute within its sphere as that of the Imperial Parliament by whose act the Provincial Legislature was created and which can change or abolish it to-morrow. But the sphere of a Provincial Legislature is bounded not only by the definition of its subjects, but by the national veto. That the national veto was intended to be a reality has been proved out of the mouths of those who are now holding the opposite doctrine, and no answer to this evidence or to that furnished by Sir Alexander Galt's pamphlet has been attempted. Sir John Macdonald says that popular government means the liberty of the people to rule or misrule themselves as they please. But Constitutions are framed, we submit, for the purpose of saving us from misruling ourselves, and all parts of them have an equal claim to observance. So