

generosity, in carrying out its provisions and supplementing its defects. It is unnecessary to refer to particulars here; but the simple fact may be stated, that whereas the late Government left, in the *then* Catholic Province of Manitoba, the School Law to the shifting whims of local legislation, the present Reform Government, in eminent good faith with the people, have established, throughout the whole of the North West, the like rights for Separate Schools as those which exist in Ontario. Would a Government under Orange dictation do such an act? No! The Orange party is *officially* committed to the effort of upsetting the Separate Schools, even in Ontario! As to the Local Government, since the present Administration came into power, the Catholics of Ontario are aware of the entire fairness with which they have been treated, both with respect to education and public institutions. *Hence, the barrier, which for a time, and for the interest of certain politicians, was set up between the Catholic and the Protestant Reformer has been taken away; AND IT WAS TAKEN AWAY BY THE ACTION OF THE REFORM PARTY.* It is by the light of these facts that both Catholics and Protestants should read the Hon. C. F. Fraser's speech. It requires a brief flash of the light of the history of the doings in former days to make it thoroughly comprehensible, and to enable the reader to take in all the meaning which it embraces.

Had the Hon. Minister of Public Works gone back to by-gone days, and raked up the sayings of Lord Gosford, or other equally disinterested witnesses, against the Orange faction, it might have been said that all these things have been listened to before; had he gone back even to last summer, and quoted the scathing letters of the Hon. Sir Francis Hincks, he could, indeed, have made an excellent case. But his speech would have lacked the novelty, the freshness, and the applicability to present times and circumstances, which his truly modern and essentially Orange quotations give it. From their own mouths, he has condemned them. The testimony which he has brought forward is unimpeachable from the Orange standpoint; it is therefore all the more worthy of credence from independent outsiders; and it proves beyond cavil that the Orange Order is a political organization which holds the profession of the Catholic religion a sufficient cause for political ostracism, and the upholding of Reform principles, a just ground for barring the confidence of the electorate. It is not merely against the "Romish Hierarchy," and Roman Catholics individually, though that apparently, and in fact, is its primary mission; but it is against all "Grits," or Reformers, who will not subscribe to the Orange doctrine of excluding "Romanists" from every public position whether Municipal, Provincial, or National.

Protestant Liberals have therefore an interest almost equal to that of the whole body of the Catholics in preventing this Society from exercising supreme influence in the politics of the country. No doubt they would put the Catholic down first; but would they not "go for" the Reformer next? One has only to read the extracts given by Mr. Fraser, and to take into account other evidence lying plentifully around, to be convinced that this conclusion is amply justified, and, therefore, it follows that the two "smoking firebrands"—the "Grits" and the "Papists"—are bound by the highest law of nature, that of self-defence, to make common cause against the common enemy.

The peculiar circumstances which attended the general election of 1872, intensified as they were by the result of the next general election, in 1874, drove the Tory leaders to the necessity of recruiting their shattered ranks by extraneous means, and to fall back upon their Orange followers with an appearance of confidence they had not, for many years, openly shown before. Hence it was that the "Chieftain" could make fun,

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