

monopoly of the Canadian Pacific Railway.

In the division thirteen members only—eight Conservatives and five Liberals—voted for Colonel O'Brien's motion. One hundred and eighty-eight, comprising the leaders and the main body of the Liberal Opposition as well as the main body of the supporters of the Government, voted on the other side. The Catholics, French and Irish, were voting, as in duty bound, for the Jesuits and the Pope. The Liberal Opposition took the ground of Provincial self-government. But it is always bidding against the Government for the Catholic vote, and on this occasion it was specially entangled in two ways. In the first place, the Dominion Government being in the hands of the Conservatives, the Liberals had been embracing the most extreme view of Provincial right. In the second place, they had been holding out a hand for party purposes to French sympathy with the rebellion of the French and Catholic Half-breeds under Riel in the North-West. They had not shrunk from protesting against the execution of Riel on the two grounds that he was insane and that his offence was political; the first of which was believed by no human being, while the recognition of the second would put the lives and property of the community at the mercy of any brigand who chose to pretend that his object was not plunder but anarchy or usurpation.

The vote on the Jesuits' Question was controlled by the Catholic influence, much as the votes on the Home Rule resolutions passed by the Dominion and local Legislatures of Canada had been controlled by the Irish vote, and as similar votes on similar resolutions have been controlled by the Irish vote in the United States.

The managers of the party machines on both sides embraced each other, and fondly hoped that the largeness of the majority had stifled in the birth an agitation about a question of principle disturbing to the regular game, and unwelcome to all who look

for support to the Catholic vote. They have found themselves mistaken. The people have for once broken away, for the time at least, from the party machines. They understand that the objections to the Jesuits' Estates Bill are based, not, as the Minister of Justice says, upon the preamble of the Act or upon anything merely technical, but upon the broad right of the Nation, if it be a nation, to forbid the use of public money for the purpose of subverting its civilization and infusing moral poison into its veins. The intention of the framers of the Act, they know, is to have the Pope recognized as lord of the temporalities of a Church which in Quebec is virtually established, levying tithes and other legal imposts; and the determination of the people is that in things temporal the Pope's power shall not be recognized at all. The people know also that the Jesuits' Estates Act is not an isolated measure, but a bold and defiant step in the onward march of ecclesiastical aggression. The agitation, instead of dying out, has given birth to the Equal Rights Association, under the auspices of which a widespread and apparently enthusiastic movement against the endowment of the Jesuits, and against ecclesiastical aggression generally, is now going on. Party in Canada has been strong, as it usually is, in inverse proportion to its reasonableness, and to break its lines at once is very difficult, while the influence of corruption, especially in the form of Government grants for local works, unhappily is very great; yet the machine politicians are having a very bad quarter of an hour.

The Equal Rights Association directs its attention not only to the Jesuits' Estates Act but to the system of separate Catholic schools in Ontario; to the intrusion of the French language and of French ecclesiasticism with it into the public schools of the eastern part of the Province; to the unfair privileges enjoyed by the Roman Catholic Church in Quebec, and to the progress of ecclesiastical aggrandisement and of priestly en-

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