

of religion and therefore a matter as to which we have the right to interfere," as, for instance, it was the practice and the habit, in the City of Toronto, of the late Archbishop to communicate to the members of his church that the question of school education was a matter of religion appertaining to the church, and that consequently in school matters the church was supreme—and if what I have read in the paper here to-night be correct, a similar authority is claimed by the Archbishop of Ottawa with reference to educational affairs here—at that assumption we draw the line (applause). There lies the difference between us, and there alone. That is all I propose to say in reference to the Roman Catholic question.

An Act was passed after the Treaty of Paris, to which I have referred, which greatly enlarged and extended the privileges of the French Canadians. It was the first blundering piece of legislation for which we are indebted to our ancestors, and which has proved, and is going to prove a terrible incubus on this country. The British government of that day, we know, were not guided by great wisdom, or else probably there would have been no revolution on this continent, and the whole of North America to-day would have been under the Union Jack. Much statesmanship was not exhibited by them in their deeds or acts; and among these acts of unwisdom was the Quebec Act of 1774. The secret history of that Act we do not perhaps know, but we see the result. The result is what? That of merely was the religion of the French Canadian guaranteed to him, subject always, of course, to the King's supremacy as declared by the Supremacy Act of Queen Elizabeth's time, but in addition to that their own peculiar laws were granted to the French Canadians, and not merely their own peculiar laws, but their Church was created or constituted into a quasi-State Church, and they had from that time forth the power which they exercise to this day, of exacting tithes by force of law, and raising other moneys for the Church establishment in a manner denied to all the rest of the community, and which we would not for a moment submit to in any church or denomination we belong to. (Loud cheers.) That was the beginning of this series of troubles. If it had not been for the tithe system, the Province of Quebec to-day would probably have quite as many English speaking inhabitants as French speaking inhabitants; because a direct premium was offered to the Hierarchy of the Lower Province to buy out, or get rid of, the English Protestant, the Scotch Protestant, or everybody but those of their own religion, so that the property