

"In this province, the Roman Catholic minority has been treated not merely justly, but with generosity, and if, which I do not deny, prejudice exists in some quarters against the Roman Catholics, it is, in my judgment, due mainly to the policy of the Church, which forbids the youth of the country being educated together, and to a system of education which tends to separate from the rest of the community a body of its citizens by creed lines, as well as to the unjudicious and intemperate utterances of men on both sides, who do not know, or have forgotten, what civil and religious liberty means." These are strong words, as well as plain ones, and they had the effect coupled with the vigorous attitude and exertions of the Archbishop in losing to Mr. Meredith many votes from among the members of that particular Church. Several notable speeches were delivered by the Opposition leader about this time. One, in the Legislative Assembly, dealt with the Separate School law and practice, and made the walls of the old building ring with denunciation of what he believed to be the favoritism of the Mowat government towards the Roman Catholic minority in the province, and its injustice to the Protestant majority.

Subserviency to the influence which was supposed to constitute the balance of power between the two parties formed the key-note of his utterance. Every rate-payer, said Mr. Meredith, should be *primâ facie* a public school supporter. Schools aided by public money should be regulated and inspected by the State. Separate School Trustees were asserted to be under the practical coercion of their ecclesiastical authorities,—Church being first, State second. The text books used in Separate Schools were not of so high a character as they should be, were not patriotic in tone, and were too narrowly sectarian in their nature. Finally, the leader denounced the modifications introduced from time to time in the Separate School law of the province, and declared them to have been instigated by a desire to obtain and retain the support of the hierarchy of the Church for the Mowat administration. Fairness to every citizen, freedom for all, and no intolerance on the one side or favoritism on the other, was, he said, the policy of himself and of his followers. Subsequently, at the great mass meeting held in London and at Toronto under the auspices of the respective Young Men's Conservative Associations, these views were amplified, and his general policy explained.