

excite Protestant fears of what it called "Romish Aggression." It accused Archbishop Lynch of having secured sweeping organic changes in the Separate School Law, and of having made arrangements with Mr. Mowat by which "he enjoys a voice in the selection of books for the Public Schools, from English history to the mode of treating and teaching the Protestant Bible."

In the *Mail* of November 8th, the bishops of the Catholic Church were accused of making a "combined attack on the schools under orders issued to the hierarchy and laity in the Encyclical of 1885."

Also on November 3rd there is a fierce attack on the Church, which, as the *Mail* alleged, "has contrived, by the usual methods" to obtain amendments to the school laws," and that Archbishop Lynch stood ready to "barter the Catholic vote for power to oppress the Catholic parent." Further to stir up Protestant animosity it said the Church "is only waiting its chance to impair Protestant liberties."

November 15th, the *Mail* declared "The amendments to the School Law must be repealed, and the Separate schools, if they cannot be abolished, restored to their original form before we can boast that Ontario is a free country."

In its issue of November 22nd, 1886, the *Mail* contained another attack on the Separate schools, in which it argued that they were so inferior to the Public schools that an agitation for their abolition would, in all likelihood, be started by the Catholics themselves. This, the *Mail* pretended, was shown by the large and increasing number of Catholic children attending the Public schools. The article concluded by saying:—"The movement would, perhaps, in time become so general as to warrant our rulers in sweeping away the Separate schools altogether, a consummation that must be brought about before we can talk seriously of building up a united Canada."

In its issue of November 27th, 1886, the *Mail* outdid all its previous efforts, outrageous as they were, to rouse Protestant fears and apprehensions and to focus, as it were, all those feelings of hostility which Protestants, as Protestants, are supposed to entertain towards the Catholic Church. The article begins with a hypocritical profession of indifferentism towards all creeds. Thus:—"The MAIL is not the organ of any creed or sect, though in its own limited sphere it does what it can to promote the welfare of that Church which, under various forms and appellations, is coextensive with Christendom. In its eyes no denomination is superior or inferior to any other; and it has always advocated, and will continue to advocate, justice and fair play to all."

After making this preliminary flourish this organ of toleration plunges into history and flings Bossuet, "the greatest of Gallicans," the Revocation of the Edict of Nantes, the fourth General Council of the Lateran, the Syllabus, and the Abbé Paquet, of Laval, at its Protestant readers. The *Mail* must imagine there is some sort of vague terror attached to these names in Protestant minds, or it would not parade them to startle and confuse the simple issues of a local election campaign. Fancy the absurdity of bringing all the heaviest artillery used for the last three hundred years in theological disputations to bear against Mr. Mowat, because the Separate School Law was amended at the alleged instance of Archbishop Lynch!

Here it is right to point out, in order to expose the unfairness and hypocrisy of the *Mail*, that the amendments of which it complains, which make the tenant primarily liable for the School rate—which enable the Protestant occupant to send it to the

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