

system of Church and State was more highly developed than in any other country in the world, that it was the source of the difficulties which made a new constitution necessary, but, notwithstanding, they left that system untouched, thinking by isolating it in Quebec the other provinces would not be affected. It was the delusion that misled the men who framed the U.S. constitution—slavery is a domestic institution and by settling what States shall be left with it and what States shall be free from it, we can ensure the peace of the Republic for all time. The result of their compromise was the bloodiest civil war the world has known. The framers of the B.N.A. act were just as careful to leave the system of Church and State intact in Quebec as the American framers were to preserve negro slavery to the Southern States. Widely apart as they are in their aspect, negro slavery and a State church have this in common, that they are antagonistic to equal citizenship. For over eighty years congress had a large proportion of members who made the maintenance and spread of negro slavery their first aim. During the past fifty years Quebec has sent to the parliament of Canada members whose prime purpose has been to defend the Papal system as developed in their province. Every proposal that comes before the Ottawa house they defer judging whether it will benefit the Dominion as a whole until they look how it will affect the institution peculiar to Quebec. The practical result is, there are sixty members who sit in a nominally British house of commons to defend in Quebec and to extend to the other provinces the rule of their priesthood.

To prove how the framers of the B.N.A. act