

"The Church enjoys greater freedom under Canadian law than she possessed under the old French régime. For whilst the names of new bishops had to be submitted for approval to the French King-in-Council, the Church now appoints them without any dictation or interference whatsoever from the British or Canadian authorities.

"The Church enjoys greater freedom under Canadian law than she possesses in any civilized country in the world,—Spain not excepted. Thus, the supremacy of ecclesiastical law in Quebec is tacitly recognized even where that law encroaches upon civil rights and conflicts with the law of the State."

Commenting on these conditions *The Mail*, in concluding the article, makes use of a covert threat in these words:—

"The French-Canadians must feel that they are a people blessed above all other beaten races. On the principle of doing as they are done by, they ought at least to recognize by prompt obedience to the English law the heaping measure of freedom and favor with which that law endows them. And, to come down to grosser considerations, self-interest must tell them that it is only by being just that they can expect us to continue to be generous."

On June 10th, 1886, *The Mail* contained a letter and an editorial attacking the Ontario Government for granting aid to Catholic charitable institutions. The editorial declares:—

"Mr. Fraser provides too generously for his co-religionists, and that a considerable proportion of the money voted to their institutions goes in reality to support the religious orders in charge of them. His Grace,* who is virtually a member without portfolio of the Mowat Administration, considers it his duty to get all he can in return for his political influence; but it will be very generally admitted that in this particular matter, as in several others he is exacting altogether too much."

August 3rd *The Mail* produced a violent attack on its old friends and supporters the Castor Conservatives, who for years had been the political allies of the Tory party. The organ delivered itself in the following inflammatory manner.

"The Jesuits attempted some time ago to obtain control of higher education in the province. * * * * Although beaten for the time being, the Ultramontanes are confident of victory in the end. * * * * Their politico-religious opinions are drawn from the Syllabus. * * * * One of the many far-reaching corollaries of this creed is that the priest has not only the right, but is in a measure bound to interfere in elections, for he is the representative of God and the Church, and as such is profoundly concerned in the well-being of the community, upon which, of course, politics and legislation have a constant direct bearing. The Ultramontane, in fact, aims at the complete subjugation of State to Church, and is intent upon the eradication from society of the errors defined in the Syllabus, freedom of speech, freedom of the intellect and the toleration of heresy being amongst them. Ultramontaniam, in short, is the repeal of the hard-won charter of human liberty."

On the 12th August *The Mail* contained an article in which the action of the Catholic people of Quebec was depicted in a most incendiary manner. It concluded with the following attempt to stir up the fires of religious bigotry:—

"The dream of founding a French-Canadian and Roman Catholic monopoly in the North-West has been shattered, and the Church must, therefore, make herself all the more secure in Quebec, by extending her own powers, and by shorten-

* Archbishop Lynch.