

which bristle like thorns throughout the Province. Have we not constantly under political discussion the special interests and exigencies of Quebec, Montreal, Ottawa, Toronto, Hamilton and London? So warmly and keenly do the partisans of each enforce its special claims that a stranger amongst us would be tempted to think that unless these were instantly conceded the whole colony would go to ruin. But no one need be alarmed at these honest ebullitions of zeal for local advantages. They indicate the commercial and political life of our people. We may be sure that as population increases and the waste places which lie between important centres of commerce are filled up with intelligent settlers, a process of nationalization will go on that will almost if not altogether efface these local rivalries and conflicts. But it is not our object to discuss at large these political questions; we simply and by way of introduction to another subject note them as phenomena of the present time. There is another antagonism, far more potent than any we have mentioned as existing between the East and the West, and which, unless its influence in this section be promptly arrested, bids fair to embroil us in serious conflicts for ages. To this we would invite the special attention of our readers.

The antagonism to which we refer is that between the Roman Catholicism of the East and the Protestantism of the West. It is evident that in this matter both sections are pulling in opposite directions. The East wants to bring the West, if possible, under the mesmeric influence of the Papal priesthood, while the West is (may it ever continue to be) equally determined not to be holden by any such witchery. The Eastern Papacy wants two things—one of which is the *status quo* in its own section of the Province; the other, that as much public countenance and support as possible may be obtained for the "Roman Ceremonies" in the West. For the success of these two objects the whole political policy of the priesthood will be shaped. For these reasons they successfully defeated the General Corporation Act of last session. For the same ends they are prepared to sell their political influence to any party. A government supported by the influence of the priests in this country is not one to which the liberties of this free people can be safely entrusted. For some years having nothing to trouble them in their own quarters, the priests have been working and intriguing with all their zeal and craft to obtain a share of the public funds for the establishment of their religious schools in the West. It is felt by them that unless separate, or rather sectarian schools are obtained for their special benefit in the West, they may bid farewell to the progress of their Church. Their religion cannot stand the light of a liberal education any more than it can the light of an open Bible. Such being the certain result of the common school system of the West, our friends there need not wonder that the priests regard the question of separate school as one of life or death to their faith. Were the common schools of the West designed for the teaching of the Protestant religion then it would be reasonable that the Roman Catholic should not be taxed for their maintenance, or that his children should not be compelled to attend them. But such is not the case. Their object is to make intelligent citizens by imparting to the young a knowledge of letters and figures, without