

in Dominion affairs which they have so long enjoyed. This appeal to the *amour propre* and cupidity of the French Canadian people is, next to spiritual terrorism, the great argument with which she bolsters up her sway. And precisely for this reason, the existence of the Church as a State Church is fraught with injury, not to Quebec alone, but to the well-being of the whole country."

Oct. 18th, 1886.—The *Mail* concluded an article on the Quebec elections in these words:—

"But when, as in the present instance, it is manifest that the Church in Quebec, owing to the temporal sovereignty and privilege she enjoys, whether by right of treaty or by usurpation matters not here, has it in her power, by hurling a million and a quarter of *habitants* first against one party and then against the other, to make and unmake Ministries, not only at Quebec but at Ottawa, and even to challenge the authority of British law to deal with her subjects when they provoke bloodshed; under such circumstances, one of two things becomes necessary—either we must acknowledge and confess her superiority to the State, or else, at any cost, **we must effect her overthrow** as a State institution. The politicians, Reform and Tory alike, prefer to make "deals" with her; the game, so far as she is concerned, being one of Heads I win, Tails you lose. This is the settled method of the leaders on both sides, but in our humble judgment the time has come for **a general uprising of the British race in the Dominion** against so dangerous and degrading a system of government."

Oct. 20th, 1886.—The *Mail* contained an article on Quebec which concluded as follows:—

"Proposition 26 of the Syllabus asserts the right of the Church to acquire and possess property, and her representatives in Lower Canada hold that the civil power cannot circumscribe either her right of acquiring or her right of possessing, and had no business therefore, to make mortmain laws and expect them to be obeyed. And so this huge mediæval corporation, with wealth untold, boldly defies the State to check or limit her accumulations, and goes on draining the industry of one-fourth of our population, and ruling us all by marketing our votes."

The *Mail*, November 5th, 1886:—

"The civil liberty of the whole Roman Catholic population of Ontario has been curtailed, the State at the demand of **the Church perpetrating the outrage.**"

The *Mail*, November 6th, 1886:—

In this province the outlook is equally serious. The Church has contrived by the usual methods, to obtain amendments to the school law. Formerly the Roman Catholic parent was at liberty to choose between the Public and the Separate schools, but he is now compelled *volens volens* to support the latter, which are **notoriously inferior**, or run the risk of incurring a penalty in his judgment worse than death. To put the matter bluntly, though no offence is intended **Archbishop Lynch stood ready to barter the Catholic vote for power to oppress the Catholic parent; and, to our everlasting shame, the Government of Ontario, whether with or without Mr. Mowat's knowledge matters not closed with his Grace's offer.**

"If it be asked, What have Protestants to do with question? The obvious answer is that the power which has just succeeded in securing a British law for keeping Catholic parents and Catholic children down, is only **waiting its chance to impair Protestant liberties.** In fact, her chance has already come, and the she is taking advantage of it is shown by the existence of a system which enabled

her to place nomination inspection in schools similar to her to Separate schools. State aid, gr poison the anti-British voice in the and teaching has managed extent, the Province devoted to sell and both sides mentation in chosen vessels out simply

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