

with him to be a blow to the Ontario Government, because that Government receives a considerable support from Roman Catholics; and many Protestants assume that Roman Catholics always vote with exclusive reference to the relation of a party or a candidate to the Church of Rome and to their people as a body. But the fact is, that for years before Mr. Brown's old fight about Separate Schools and some kindred subjects, the great body of the Roman Catholics of Upper Canada were on the Reform side; and during this period Mr. Brown and they were in entire accord as regards political action. He himself in 1871 pointed this out in language which I shall read:

"In the early days of the political history of Upper Canada the great mass of the Roman Catholics were earnest and reliable members of the Reform party. They suffered from Downing Street rule, from family compactism, from a dominant Anglican Church establishment, and from clergy reserves, rectories and ecclesiastical disabilities in common with the numerous Protestant bodies, who, with them were insolently styled "dissenters"; and they fought the battle of civil and religious liberty and equality side by side with their Protestant fellow-Reformers. And had Upper Canada remained as it then was—a separate Province—they would, I doubt not, have fought the same battle up to the hour of its final triumph. The union of Upper and Lower Canada in 1841 was the commencement of a change. The French Canadian element then came into the political field and gave the Catholics a position of dominance they had not previously held. From 1843 (when Mr. Baldwin as leader of the Upper Canada Reformers formed a political alliance with Mr. Lafontaine as leader of the French Canadians) up to the year 1850 the Protestant and Catholic Reformers continued to act together harmoniously. The Globe was the recognized organ of the party in Upper Canada, and I remember with pleasure the intelligent and cordial manner in which the Irish Catholics through these years sustained all liberal and progressive measures. We were then fighting the battle of Responsible Government in opposition to Sir Charles Metcalfe and his Conservative advisers."

The controversy after 1850 about Separate Schools and French Canadian aggressions led to the estrangement of the Roman Catholic people from the Reform party as led by Mr. Brown. On the other hand, the Protestants of Lower Canada as a body gave him no help. As regards educational matters, they were as anxious to retain their Dissentient or Separate Schools as the Roman Catholics of both Provinces were to retain the Roman Catholic Separate Schools in Upper Canada; and it was not unnatural that the Lower Canada Protestants should not unite in any

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in the one section of the Province, while they wished to preserve their own Separate Schools in another section. But in 1864