

s thus a direct  
unmakes the  
; she virtually  
ies to her own  
Canadian law  
astical legisla-  
children quite

and oppresses  
ne is amenable  
els the Legis-

ught on the  
dition of the

e Church and  
onent part of  
gland, Wales  
e only person  
e of a million,  
the universal  
direct effects  
the Church in  
bine to make

ow that both  
The Scene in

e decided by  
Quebec the  
atest now in  
th Century.  
cial elections  
Church, not  
gree with us

the Church  
ssments and  
to count the  
n municipal  
'privilege  
y of eight  
to be well  
sufficient  
he lack of  
The injury  
ngs civil of  
rough the

employment of the spiritual pressure necessary to compel the *habitant* to submit to those manifest hindrances to his material, moral and intellectual advancement—the loss under this head cannot be computed, but who can deny its importance?

"Is it nothing to the Dominion that the second Province in it is impoverished by the presence of mediævalism? **Shall we pay no heed to the cry of the Protestant minority, whose interests are imperilled?** Is it of no moment to us that Federal legislation should be impeded, the Federal treasury from time to time raided, and equal government throughout the Dominion rendered well-nigh impossible in consequence of the privileges, immunities and usurpations exercised and enjoyed under the protection of our law by a Church that is seeking to build up, *not a British, but a French community?*"

Oct. 5th, 1886.—The *Mail* advocated the curtailment of Church contributions in an article of tedious length from which the following extract is taken:

"In fact we think we are justified in saying that these imposts account in great part for the backwardness of the province: for the chronic emptiness of the provincial treasury, which has to build railroads through impoverished districts without much municipal aid; and therefore for the raids made from time to time upon the Federal exchequer by the Quebec contingent at Ottawa. All human experience teaches that such mediæval privileges as the Church in Quebec enjoys in the domains of legislation and education are a hindrance to the moral and intellectual, as well as to the material advancement of a people."

Oct. 7th, 1886, the *Mail* made another attempt to stir up ill-feeling against the church, as will be seen by the following extract:—

"The opening up of the northern portion of the province will enrich the whole. But it will be decidedly awkward if the Church, in planting *Nos institutions, notre langue et nos loix* in Upper Canada, should impose the tithe system upon us. It must be borne in mind that she has always insisted upon her right to collect tithes from Roman Catholic settlers in Upper Canada; in fact, as late as 1839 she argued the question with the Imperial and Canadian Governments, and demanded compensation from the latter for her forbearance in not enforcing her right. The claim still stands, and we may be sure she would not hesitate to press it if a favorable combination of circumstances presented itself."

"Oct. 7th, 1886.—The following appeared in a *Mail* editorial:—

"Patriotism in Canada there is next to none, for we all feel insecure. Of homogeneity or of a tendency to it, there is absolutely no sign. In Quebec the favoured Church is establishing a nationality of her own; and in this province Archbishop LYCH, in the name of "our people," as he styles his subjects, makes compacts with the Protestant politicians, and from time to time establishes a *modus vivendi* with them just as though the Irish Catholic population were a foreign element that had gained a temporary lodgment here by force of arms."

Oct. 11th.—The *Mail* again assailed the Church thus:—

"The law provides penalties against the use of undue clerical influence, but they are a dead letter. No Roman Catholic judge cares to enforce them, whilst the layman who drags a priest before the civil tribunals is liable, under the canon law, to excommunication."

The system derives strength from the sinister use the Church makes of it. She is able without much trouble to show the *habitant* that only by submitting himself blindly to her rule and enabling her to employ his representatives as pawns in the game of politics, can he and she hope to retain the balance of power