

greetings of the "French Canadian nation" were cabled to the Pope, and the Vatican in return greeted the French Canadian nation.

Mr. Samuel Adams and his Boston confederates were in too great a hurry with their revolution. Canada had been wrested from the French; they should have waited till it had been made English, as with its poor, simple, and illiterate population of sixty thousand it might easily have been. After the revolt of the Colonies, England was compelled practically to foster French nationality, and at the same time to countenance clerical ascendancy, because it was on the influence of the clergy, who were hostile to the Puritans and afterwards to the French Revolution, that she mainly relied for keeping the people faithful to her standard. She gave the French votes, which they of course used to shake off British ascendancy. Thus Wolfe's victory was cancelled. Not only so, but, where France had only a weak colony, grew up under the nominal dominion of Great Britain a French nation in a theocratic form. The French multiplied apace, like all races whose standard of living is low, and the digestive forces of British Canada were far too weak to do with the French element what the digestive forces of the United States had done with the French element in Louisiana. Lord Durham saw the danger. He even let fall the warning words, that the day might come when the English in Canada, that they might remain English, would have to cease to be British; in other words, would have to join the main body of the English-speaking race on the continent to save themselves from French domination. He tried to bring about assimilation by means of legislative union of the two Canadas. The union totally failed; politics became a bitter conflict between the British and French Provinces, which at last brought government to a deadlock.

From that deadlock an escape was sought by Federation, which was thus, in its main motive and essential character, not a measure of union, but a legislative divorce of British from French Canada. The other British Colonies were brought in. But no real union such as constitutes a nation can be said up to this time to have taken place among them. No Nova Scotian or New Brunswicker calls himself a Canadian. A British Columbian scorns the name. The people of these Provinces are citizens in heart only of their own Province. At Ottawa they act as separate interests. Their support is obtained, to form a basis for the party Government, largely by a system of corruption operating mainly through Government grants to local works. As to Quebec, she is a member of Federation in the same sense in which Ireland would be a member of the United Kingdom if it had a Parliament of its own, and at the same time sent delegates to Westminster. She acts in her own separate interests, and by her compact vote levies tribute on the Dominion treasury, her own being in so bad a condition that she has already betrayed an incipient tendency to repudiation. She has extorted grants for railways and public works to a very large amount. On one occasion her members stayed outside the House haggling with the Government till the bell had rung for a division, when the Government gave way. The Tory party has in the main retained her support, though much less by party sympathy than by the means already described.

In the meantime in Quebec itself clerical domination has been making way. The substitution of Ultramontanism for Gallicanism has exalted the pretensions of the priesthood, and at the same time given an impetus to the movement.* Ten years ago it excited the

alarm of Sir Alexander Galt, who saw that danger impended not only over the rights and liberties of the Protestants, but over the civil rights and liberties of the Catholic laity, and sounded the note of alarm in his pamphlet on Church and State. Now comes the Jesuit, with what Abbe Gingras calls "the flambeau of the Syllabus" in his hand. Employing the Papal policy of the day, master of the counsels of the Vatican, he prevails over the Gallicans and Moderates, over the Sulpicians who vainly struggle against him for the spiritual possession of Montreal, and becomes master of the Church of Quebec. A cosmopolitan intriguer, fettered by no ties of citizenship or political party, acting solely in the interests of the Church and of his Order, he drives on with an almost reckless speed, and is not content without signaling his ascendancy by reclaiming his old estates, trampling the rights of the Crown under foot, and at the same time extorting a legislative recognition of the Pope. The Jesuit has always been more cunning than wise. He hurried James the Second along at a pace which proved fatal, and it is not unlikely that his precipitation may make shipwreck of his enterprise in Quebec.

The Church in Quebec is immensely rich, while the people are poor and the treasury is empty. Besides the tithe, which by a strange anomaly on this continent of religious equality she legally levies, and imposes for *fabrique*, she owns not a little of the most valuable land in the Province, and her wealth is constantly growing by investment, for she is active in the financial as well as in the spiritual field. The devotion of the people is guarded by their illiteracy. Ecclesiastical statistics, compiled under ecclesiastical influence, throw not much light on the subject. The journal of Arthur Buies, "La Lanterne", throws more. It gives a letter from a correspondent who, it says, has held high political employment and has lived in a rural district for forty years. This correspondent says that among men of from twenty to forty years of age you will not find one in twenty who can read, or one in fifty who can write. They will tell you that they went to school from seven to fourteen, but that they have forgotten all they learned. This "all"—what was it? We may judge, says the correspondent of "La Lanterne", from the fact that the teachers are for the most part young girls taken from the convents because they are too poor to pay their pupils' fees, and with a salary of from ten to twenty louis a year. Those who have passed any time among the *habitants* confirm this statement, and say that the mayor of a town is not always able to write. The school-books, of which a set is before us, appear to be highly ecclesiastical in spirit and in the economy of the knowledge which they are calculated to convey. No wonder that miracles in abundance are performed at the shrine of Ste. Anne de Beaupre, while they are performed nowhere else upon this northern continent. The antagonism between this civilization and that of British Canada is complete.

The French peasantry of Quebec, if they have little to live on, can live on little; their Church sedulously preaches early marriage, their women are good mothers, and they multiply apace. Before their increasing number and pressure the British are rapidly disappearing from the Province. In the city of Quebec there are now only about six thousand left. In the eastern townships, once their almost exclusive domain, their numbers are rapidly dwindling, and the Protestant churches are left without worshippers. The Church advances money to the Frenchman to buy the Englishman's farm, which in French hands will become subject to tithe and *fabrique*. The commerce of Montreal is still in Protestant hands, but a Legislature of French Catholics has found its way, by taxing banks and other financial corporations, to the strong box, just as a Legislature

of Celtic Catholics in Ireland would find its way to the strong box of the Scotch Protestants of Belfast. As matters are now going, the future of the commercial community of Montreal is not free from clouds. If that community has hitherto thought of little but its trade, it will find that without paying attention to questions of public principle trade itself cannot be safe.

The weak point in the case of the opponents of the Jesuits' Estates Act is that two years ago an Act incorporating the Jesuits was allowed to slip through without protest. The explanation is that the Protestant minority in Quebec is so weak and so thoroughly overborne, that it has been sinking into a state of torpid resignation, while the British Province usually takes little notice of anything that is going on in Quebec. The Jesuits' Estates Act seems, however, at last to have aroused the Protestants of Quebec as well as the people of Ontario. Not that it would make any difference with regard to the question of principle if all the Protestants of Quebec, deserting the cause of their own rights and interests, had acquiesced in the Jesuits' Estates Act. The right and duty of the people of the Dominion generally to put a veto on the endowment of Jesuitism and the recognition of the Pope in legislation would be the same; and it would be equally necessary to uphold the principle that no religious majority in a Province shall have the power to make war on the religion of the minority by endowing propagandism out of the public purse.

(To be Continued).

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

SHIP HARBOR.—At a meeting of the Tangier Rural Deanery, on Oct. 18th. Divine service was conducted at St. Stephen's Church, Ship Harbor, at 10:30 o'clock. The clergy present were Rev. Rural Dean Ellis, Rev. Bruce McKay, who holds an important cure in Bermuda; Rev. R. A. Heath, Rector of the parish; Rev. E. H. Ball, Rev. T. C. Mollor, and, for the first time, Rev. A. A. Slipper, of Eastern Passage. Service consisted of Litany and Communion service, the Dean being celebrant, and Rev. A. A. Slipper the preacher.

It is frequently the case that *ad clerum* sermons are only so in name, but Mr. Slipper's was so in fact; and his brother clergyman thank him for it, several passages being markedly addressed to them; the text being Christ's words "Follow me."

Considering the busy fishing season the service was well attended, and the number of communicants large.

The old reed organ has been replaced by a very costly one made by Doherty, which was used on this occasion for the first time. After a hasty informal lunch at Dr. Jamieson's (which the clergy duly appreciated before their second drive), the ten miles to Jeddore were soon left behind; and dinner and capitular meeting followed in due course.

At the evening service held at Jeddore at 7:30, the Rev. A. A. Slipper was again the preacher. Upon the text "Experience worketh hope," he delivered a very thoughtful discourse, marking plainly how the maxim more than frequently proves false in worldly, but never in spiritual life. All the clergy took part in the service. The Rural Dean had spent the previous Sunday in the parish, so that the people have fully benefited by this last meeting; and the clergy, to whom the capitular meeting was an important one, express themselves in like manner. Very hearty was the hospitality shown by the Rector and Mr. Heath; and of the three families of kind parishioners it may be said, as is already so favorably recorded, "the brethren received us gladly."

* The best source of information on the subject is Mr. Charles Lindsay's "Rome in Canada: the Ultramontane Struggle for Supremacy over the Civil Power." Second edition; Toronto, 1889.