

us, both Catholic and Protestant in Canada, at this time when the attempt is being made to introduce among us, innovations equally repugnant to the Catholic as to the Protestant.

From the foregoing imperfect recital of the controversy which, in varied form, and with differing weapons has been and is now taking place in Europe, I consider the conclusion inevitable, that the Syllabus and the Vatican Decrees have materially altered the relations of the Church of Rome towards Civil society, and grievously disturbed the mind and conscience of both Catholic and Protestant.

I shall now proceed to examine how far Canada, and especially the Province of Quebec, is affected by these momentous Decrees.

Let me first endeavor to define the position of the Roman Catholic Church in Lower Canada (Quebec) from the date of its cession to Great Britain in 1759 to the period of Confederation, and subsequently.

In the celebrated Guibord case, I find in the Judgment of the Privy Council the law very clearly laid down. My Lords say:

"The following are the public documents which show how the Roman Catholic Church in Lower Canada was dealt with on the conquest and cession of the province:—

The 27th Article of the instrument of cession is in these terms:

"Le libre exercice de la religion Catholique Apostolique et Romaine subsistera en son entier, ensorte que tous les états et le peuple des villes et des campagnes, lieux et postes éloignés, pourront continuer de s'assembler dans les églises et de fréquenter les sacrements comme ci-devant, sans être inquiétés d'aucune manière, directement ou indirectement. Ces peuples seront obligés par le Gouvernement Anglais à payer aux prêtres qui prendront soin des dîmes et tous les droits qu'ils avaient coutume de payer sous le gouvernement de Sa Majesté Très Chrétienne. Accorde pour le libre exercice de leur religion; l'obligation de payer les dîmes aux prêtres dépendra de la volonté du Roi."—(Page 15, "Actes Publics.")