

persuasion. That tax becomes a first mortgage on the property, taking precedence of all other mortgages, or of any burden of whatever nature. If not paid, all costs incurred in suing, often doubling the amount, are added, and are placed on the same footing as the original tax. Should the property be brought to Sheriff's sale, the whole expenses are deducted before any other creditor can receive a farthing, and although the total amount of the tax may only be payable at the expiry of eight, ten, or twelve years, yet on such sale being effected the total amount must be paid at once. In addition to this there are priests' dues, tithes, and other charges, which can all be collected by a peremptory process. The effect of this upon the prosperity of the country has been ruinous in the extreme. With the one hand the extreme party have been trying to build up a French Canadian nationality, to extend the Roman Catholic religion, and to claim Lower Canada as belonging of right to them as sons of the soil; while with the other they have by their exactions driven them out to seek in some other land the enjoyment of their labours denied to them here. And well do the French Canadians know that this is so. When removed beyond the power of the priesthood, they do not scruple to throw off the yoke under which they have groaned. Too many of them, it is to be feared, become godless and regardless of any religion; many of them, it is to be hoped, find a joy and a consolation in a true and undefiled religion—that of Christ himself. "When a French Canadian learns to speak English," say the priests, "he becomes an infidel; we wish to see no such man amongst us." We have seen letters from priests in the Western States of America, warning and entreating that every effort should be made to stop them from coming there. They become infidels, say they, and, worse still, they become *Protestants*. Not by ones or twos are the French Canadians quitting the country, not single men to seek temporary employment, intending to return, bringing with them the results of their labour, but now whole families are leaving in a body, and there is no question but that a decrease has taken place in the population. How can it be otherwise? We know that Immigration from abroad has been to a very limited extent, while emigration has been on a large scale. Wherever you turn in the United States, there may be found large bodies of French Canadians, and it is a fact that at the last Census

families were returned as living in Lower Canada the greater part of whom had long since left it. The "Little Maid" of Wordsworth, slightly altered, exactly describes how the Census was in many cases made:

"You say that two are in the West,
 "And three are in New Haven,
 "Then there are only two," I said.
 But still the father old replied,
 "Nay, nay, Sir, I have seven."

And accordingly seven go down in the Schedule of the Census taken.

But not only are the Roman Catholics driven out of the country, but Protestants have their property confiscated to support this Established Church of Canada. As we have pointed out, the Church tax takes precedence of every mortgage, or of any burden whatever, no matter whether that mortgage formed part of the burdens on the land at the time it was acquired by the Roman Catholic or not. And we may briefly describe the process of spoliation. In many of the new settlements lands are held by Protestants. A lot is sold to a Roman Catholic, who pays a small instalment, the other instalments being payable at intervals, and extending over several years, the annual payment being, probably, twenty or thirty dollars a year. A Church rate is subsequently laid on. In one case no less than two thousand dollars were expended for a new Church in a Parish where, by a liberal allowance, the whole wealth of the Roman Catholic population would scarcely have amounted to that sum. When the time for payment comes what can the poor man do? As an honest man he feels that he has his instalment to pay, he has wrought hard to earn a little money to do so, but the priest steps in and says that the Church claims the right to his money, and the law allows it. In this strait he abandons the land, with any little improvement he may have made upon it, leaves the country, and his labour is lost to us, and goes to enrich another land. But the Church will not be balked of her prey. The land belongs to a Protestant, never did belong to a Roman Catholic save nominally, yet in spite of that the death grasp of Rome has been laid upon it, not to be relaxed till every penny of the claim is paid. The tax is a first mortgage, a preferable claim over that of any other, and the land is seized and sold by sheriff's sale, the real owner having no redress. Another instance may show how the law works. A country storekeeper runs in debt to the city merchant, and gives security upon his land. He subsequently