

chap. 40, it is enacted "That whosoever shall have to give public notice shall after having signed or attested it in the presence of two witnesses cause it to be read and posted for two consecutive Sundays at the principal door of the parish Church or chapel or other place of public worship in the parish or township, at the issue of Divine service in the morning." Nearly the same words are used in the "Municipal and Road Act," 18 Vict., sect. 8, chap. 100, and in sect. 76 it is enacted that a penalty of £2 shall be inflicted on those who shall tear down or efface those secular notices so offensively posted on Church doors. The same law applies to intimations of Sheriff's sales. The evil of these obnoxious practices is not felt by Protestants in those places in which there are Roman Catholic parish Churches. But in the townships, where there are no such Churches, such public profanation of the Lord's day is felt by both ministers and people to be an intolerable nuisance. One minister in the East says that on two occasions lately intimations of Sheriff's sales, in French and English, were made at our Church door on the Sabbath morning as the congregation dismissed. The posting of bills upon church doors is a desecration of the sanctuary bad enough, but to make the assembling of God's worshipping people on the Sabbath day an occasion for intruding upon them by law, notices of a kind that are in themselves sometimes offensive, and at such a time always contrary to the command of God, this is surely "framing iniquity by a law," and interfering with the sacred liberty of worship. All this we suffer from our contact with Popery. The sanctity of the Sabbath has no place in its doctrines or practices. After morning mass the Romanists may spend the Sabbath as they please. Buying and selling on that day do not appear to them violations of God's law. Hence it is that under the influence of French lawyers and legislators, practices obnoxious to Protestant feelings and to the liberty of Protestant worship find a place in our laws. We want some eagle-eyed Protestant representative in Parliament, who will make it his special business to scrutinize every bill for the East and see that it contains nothing derogatory to Protestant interests. We trust also that during the coming Session a successful effort will be made to obtain the repeal of those obnoxious clauses to which we have referred. For this and kindred purposes we are confident that we shall not invoke the aid of our Western brethren in vain.

Whatever be the present issue of these conflicts which we have noted, we trust that the idea of a repeal of the Union will not for a moment be entertained by the people of the West. A dispensation of Providence is committed to them as regards the East from which they are not at liberty to shrink. Whatever may be the difficulties of their alliance with this Popish section of the country, it is their part to battle with them, confident that ere long they will triumph. The maintenance of the Union or annexation to the United States are the probable alternatives upon which the liberties and progress of Canada East depend. The latter would be regarded by most of us as a calamity, but yet greatly preferable to that of being handed over to the tender mercies of Popish tyranny. Our liberties, civil and religious, together with the future prosperity and greatness of our country depend under Providence, on the political union of the East and West, and the gradual assimilation of both into one free nationality.