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the hope that some day the English majority in the other provinces may come to the rescue. They do not ask for favors. They do not wish to deprive the French-Canadians of the smallest fraction of religious liberty. They simply beg that the Church may be disestablished, or at all events stripped of some of those exorbitant privileges which are incompatible with popular freedom and progress : that the Legislature may be restrained from voting the public taxes by wholesale for sectarian purposes : in a word, they ask that the State should occupy the position and discharge the functions which have been seized and usurped by an aggressive and rapacious ecclesiasticism. For these reforms they look to their kinsmen of British blood in Ontario and elsewhere, and they are watching our action with respect to the Riel matter with the keenest and the most profound attention.

"It is true that by merely overthrowing the Rielites we cannot hope to solve the complex and truly appalling problem presented by the presence in this small Anglo-Saxon community of a million and a quarter of people, who repudiate our language, and who pride themselves upon **belonging to a different race, and upon cherishing different institutions.** But if we succeed on this occasion in defeating the arrogant claim that Canadian law should not prevail against a French-Canadian criminal when he happens to represent the 'national' idea, the French may begin to realize that they have gone far enough, and that we are not in a mood to permit the further effacement of English rights and English interests in that province. Such at any rate is the view of the English minority, and we commend it to the attention of their kith and kin in Ontario."

A two-column article appeared in *The Mail* of August 23rd, entitled "The English Minority in Quebec," calculated to excite Protestant feeling, and evidently intended to provoke sectarian strife. From that article the following extracts are taken :—

"Is a State Church, such as that which exists in England, an injustice to the Nonconformist minority? If so, it is evident that the presence in Quebec of a Church which, instead of being the mere ally or servant of the State, completely dominates the State and controls it in the exercise of its most important functions, must à fortiori be injurious to the Protestant minority in that province. That Church is propped and buttressed by many heavy Acts—by the Articles of Capitulation, by the Treaty of 1763, by the Quebec Act, by the ordinances of the Quebec Council created by that instrument, etc.; and is without doubt the most unique and the most oppressive institution of its kind on the face of the earth. Furthermore, the whole civil code of the Province of Quebec is based upon the principle that the ecclesiastical is above the civil law.

"The tentacles of the Church are felt by the English settler in all things, great and small. Thus no less than one-sixth of the annual revenue of the province passes directly or indirectly into her coffers. The public chest is drawn upon for her grand ecclesiastical ceremonies, such as the installation of a Cardinal, and she invades the domain of municipal government as well as the halls of the Legislature.

"Again, in the field of education, the Church, through her omnipotence in the Legislature, is able to make life unpleasant for the Protestant parent. * * * But, aside from her allegiance to a foreign potentate, the Church, as we have said, is paramount in Quebec. She evades the law of mortmain and owns real estate (that goes untaxed), valued by one of her own witnesses at forty millions of dollars, but probably worth sixty or seventy millions; she is empowered by law