

position after it is accomplished. They are now, therefore, bringing about changes rapidly, to tell to their advantage if there should be a union, to remain as substantial gains should there not. Among these changes one has been managed, quietly and apparently unnoticed, that, namely, of dividing up the districts of the School Inspectors in the Protestant parts of Lower Canada, and making new districts for *Roman Catholic* Inspectors, although we are told authoritatively that in the School Law no such thing as Roman Catholic or Protestant is named.

Why should this be done at this particular time? Have any complaints been made of unfairness on the part of the original superintendents? Was there even the pretext made that the size of the districts was too large for effectual supervision? There have been no such complaints, there has been no such pretext, but boldly, openly and undisguisedly *Roman Catholic* Inspectors have been appointed to inspect *Roman Catholic* Schools, although "no such thing as Catholic or Protestant Schools is mentioned" in the School Act. Already four of these new appointments have been made. On the death or removal of the present Common School Inspectors, will their places be filled up, or will the Superintendent, seized with an access of economy, not decide it to be expedient to fall back upon the old divisions, and, there being no mention in the act of Catholic or Protestant, retain in their office the new men who have been appointed as exclusively *Roman Catholic* Inspectors. Even in Catholic countries this state of things has been put an end to. France has taken away from the clergy the power which they arrogated; and Italy, in her contest for freedom, passed in 1848 a law which still exists, by which public instruction was placed under the Secretary of State, assisted by an administrative council, religious interests being otherwise provided for. It is well, perhaps, that we should feel the full extent of the power of the priesthood, which has been allowed to grow up unchecked. Then only can we hope to see united action. At present, the priesthood are gliding smoothly on, like the Alpine travellers carried onward by the wreath of snow, amused at the apparently harmless turmoil going on around them. But let a check come, sufficient to arrest the onward progress, and the continued pressure, forcing into one solid mass, the hitherto loose and unconnected fragments, will, with irresistible pressure

crush to atoms those who had hitherto laughed at its yielding softness.

For this question is but one branch of the much larger and wider question of the ever growing power of the Romish priesthood in Canada, and the political domination which it aspires to obtain. It is not among non-catholics alone that the pressure is being felt. The French Canadian Catholics themselves are flying from the oppression which they are suffering, and there is not a French Canadian paper published which does not lament over the continued emigration from Lower Canada of thousands of her sons. Yet they appear blind to the reason of this emigration. The emigrants themselves can tell and make no hesitation in stating their reasons for abandoning a country to which they are, or rather to which they would be attached, but for the utter impossibility of earning enough for themselves, satisfying the rapacity of the priesthood, and, in new settlements, paying the instalments on their land. The flight is not confined to one part of the country. From the old settled farming districts, from the new settlements, the same accounts come. The parochial system, really and truly making the Romish Church the Established Church of Canada, has been extended in all directions throughout what was formerly the Protestant portion of Lower Canada, and not a session of parliament passes without fresh parochial divisions being made. Protestants look on and ask: Why should we interfere? Have we any right to place any restriction on the ecclesiastical arrangements of that church with its own people? If they have any reason to complain, they will doubtless do so. It is entirely a question of religion, and here, at least, all religions are free. But is it, indeed, a religious question? Are there not the most important civil rights involved, rights affecting the whole country, and every individual in it, Protestant and Catholic. The property of Protestants is systematically confiscated to support this monstrous foreign corporation, not in name, but as directly as if it were openly stated. By the parochial system, under the present law, so soon as a new parish has been created, it is competent to provide for the building of a Church, Rectory, &c. The building being determined upon, with the approval of the Commissioners, a process of *répartition* is entered, the effect of which is to tax every proprietor in the parish belonging to the Roman Catholic