

ed. This impost hangs we believe like a weight upon the necks of the French speaking people. It has the effect of stifling their agricultural enterprise. It leads them to hoard and conceal their wealth instead of using it in industrial pursuits. No greater boon could be conferred upon the people of Lower Canada than the abolition of this ecclesiastical impost. Why should not the Roman Catholic Church be placed on the same footing for its support as the other Churches of the Province? Protestants trust to the liberality of their people for the maintenance of their pastors. Why should it be otherwise with the Roman Church? Treaty rights entered into at the time of the conquest may perhaps be pleaded for these special immunities. For such a reason we can conceive that Britain, so long as she was the absolute governor of the Province, might feel it incumbent upon her not to abolish these practices. But now that the people have taken the government upon themselves they surely may relinquish or modify at will, without foreign intervention, whatever rights they may possess in virtue of ancient treaties. There is surely no reason why our Legislature may not prohibit the priests of the Roman Church from supporting their religion by the compulsory taxation of their people. Let then the West carry the war into the enemy's camp. There is, we trust, some Protestant in our Legislature bold enough to bring in a Bill annually till the object is gained. In such an endeavour he would meet with much sympathy and encouragement from multitudes of the French speaking people and from all uncorrupted Protestants in the East.

We further require the vigilance of our Protestant legislators in the West to protect our Christian privileges from legal invasion. In the matter of ecclesiastical corporations we trust they will never consent to permit any such, much less those got up in the interest of Rome, to hold lands in mortmain for purposes of revenue. We have far too much of this already. It is time that all corporations should be prohibited from holding land for any other purpose than that of direct *use*. It is cheering to find that the legislature has made a stand on this question; it is to be hoped that nothing will induce it to resile from its position.

There is only one other matter in which we certainly need the aid of our western brethren, and that is the preservation of our Holy Sabbath. The Jesuits teach their pupils deliberately to violate the sanctity of that day to an extent that will scarcely be credited. Games and sports of all kinds are indulged in, and bands of music perambulate their play grounds, to the great annoyance of their Protestant neighbours. Even theatrical entertainments are practised with the sanction of the priests. In these respects matters are becoming worse instead of better. Legislation it is true has already done something to check Sabbath profanation in the East. By the persistency of an honorable eastern member of the Council, an Act was obtained a few years ago abolishing the practice of Sheriff sales at Church doors on the Sabbath day. So far this was good, but it would appear that something more is yet wanted. A kind of Sabbath desecration akin to the other has recently been authorised by law in the East. In the "Agricultural Association Act," for example, 20 Vict., sect. 42,