

ing the arm of the civil law wheresoever it tends to repress ecclesiastical authority. The English minority knows only too well what these Ultramontane appeals mean and what an Ultramontane triumph would entail upon them. Father Brann, the Montreal Jesuit, whose writings are accepted as of the highest orthodoxy by Senator Trudel and the other lay leaders of Ultramontaniam, has left no room for doubt upon that point. "Protestantism," says that Jesuit in his work on the marriage laws, "Protestantism is not a religion; it is rebellion in triumph, error in action; therefore it has no rights, but is simply a crime, to be dealt with as a crime."

August 17th, 1886. On this day there appeared in *The Mail* a most inflammatory editorial. The whole article, if acted upon by the Protestant people, would plunge the country into a suicidal, desolating conflict. It runs as follows:—

"The Church's trump card was her well-calculated loyalty. She kept the *habitant* quiet during the American revolution and during the war of 1812, and even put him into the field on the British side, for which he fought with all the dash and gallantry of his race. Whenever she sought to make a fresh inroad upon the rights of her subjects or desired a fuller recognition by the Crown of her mediæval claims and assumptions, she hastened to remind British Ministers that she had twice saved Canada to Britain, and out of sheer gratitude they yielded. **In this way the Church secured absolute control of the French population in temporal no less than in spiritual affairs, and was enabled to invade and overrun the English settlements,** upon whose expansion the British Government had relied for what Sir James Craig called the Anglification of the colony. The result, stated in a word, is that the English population is rapidly being extinguished in the English counties, whilst the French population is becoming more and more French and anti-British. The Legislature is in reality the Church under another name, one-sixth of the annual revenues of the province being directly or indirectly absorbed by her, and the legislative power being virtually exercised by her bishops, who make and unmake the so-called representatives of the people as easily as churchwardens. The system of tithes, which was extended to the English settlements forty years ago, and the *modus operandi*, **tends to eliminate the Protestant settler by making it to the priest's interest to secure the soil for the tithe-paying habitant, even if it be necessary for the Church out of her vast untaxed revenues to advance the purchase money.** The Legislature, also, under pretence of colonizing the province, applies large sums every year to the planting of *habitants* on the wild lands in the English districts; and in a very short space of time **so remarkable is the fecundity of the race,** Jean Baptiste is able to outvote the English settler, to obtain control of the collection and expenditure of taxes within the municipality, to starve his neighbor out by refusing him appropriations for roads and schools, whilst assessing him for all he can bear, and in the end to obtain complete possession of the settlement. Under these circumstances, with the Church supreme in the Legislature and in the municipal council, and employing all her machinery and resources against him, the Anglo-Saxon farmer is utterly beleaguered, and his final capitulation is merely a question of time. Given a fair field and no favor, and he could have held his own even against the fruitful *habitant*; but, as it is, he is taxed to death in order to provide the means for accomplishing his own extinction, and finds himself, in a British colony, subjected to a foreign despotism which by hook or by crook has obtained not only the sanction but the mastery of British law.

"The Riel agitation has brought matters to a head. The English farmers have held on to their land, though many of their number have retired beaten, in

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