

enabled to pursue with crushing tithes, taxes, and other church dues, any of her children who may escape beyond the original limits. This is surely worse than the conservation of vested rights. It is favouritism on the part of our legislators shown to one denomination over all the rest. It is the assumption that one sect may and should be established by law. It places civil power in the hands of the clergy, or, what is worse, it makes the civil magistrate the servant and subordinate of the church in collecting tithes and other religious dues. That Protestant legislators should consent thus to bind by legal enactments their fellow-citizens to the feet of the priests seems unaccountable.

But it is not surprising to any who know the history of Romanism and of legislation in this Province. Concessions of all sorts have been readily made by our rulers to the Romish Hierarchy, and from recent appearances it is difficult to say to what extent they are soon destined to go in this direction. A glaring instance occurred in 1839, when the Governor, Sir J. Colborne, and special council, confirmed the title of the Sulpicians as *Seigneurs* of the Island of Montreal. By this means they have drawn enormous revenues—millions of dollars—from the commutation of the *lods et ventes*, or fines for the sale of real estate in the city. And at the present moment, through clerical influence and control over the Parliament of Quebec, there is nearly twelve million dollars worth of ecclesiastical property—chiefly Roman Catholic—in Montreal, which pays no taxes, yields nothing for the improvement of the city or the administration of its civic affairs. The fact is, that the Quebec Parliament seems now ready to concede any claim or demand by the Hierarchy, and to place itself in complete subjection to the clergy and the pope. What other interpretation can be placed upon the extraordinary terms inserted in the recent Act 38 Vic., Cap. 29, regarding the erection of certain parishes in Montreal? The words are, "Each parish thus recognized is so recognized subject to the provisions contained in the decree of erection relating to it, *as amended by the Holy See*, and published in 1874 in such parish." And the meaning and force of this is strikingly summarized in the margin of the statute in these terms: "Decrees amended by our Holy Father the Pope are binding." So it seems that our statutes are to be hereafter revised and amended by a foreign Potentate; that we are no longer under British rule, but under the sway of an Italian ecclesiastic who has been stripped of temporal power in his own country, and is now to wield it over our heads. Our legislators are no longer to express and promulgate in law the mind and wishes of the people who send them to Parliament, but they are to be the humble servants of the Pope, to make ready to his hand something which he may change, improve, or utterly reject. This may seem an exaggerated view of the matter, but it is easy unfortunately to support it by documentary evidence of a recent date, and to prove beyond doubt that the Ultramontane or dominant party in the church will never be satisfied with anything else.

In the well known "*Syllabus Errorum*," issued by authority of the Pope, Dec. 8th, 1864, doctrines are laid down, which are now being faithfully carried out in this Province. For example; in sec. 42, the opinion, "that in the case of conflicting laws between the two powers, the civil law ought to prevail," is condemned and anathematized. This is clearly to place the civil power in subjection to the Church, and to accord to the Pope the full right to revise our statutes and control the decisions of the courts of law.