

is nothing, for instance, in his pamphlet like the following extract from a pamphlet—"Letters to a Member of Parliament, by Monseigneur the Bishop of Bitha"—published at Montreal in 1874. The Bishop writes to a member at Ottawa in this strain: "This is a battle *à l'outrance*, and without quarter. This battle cannot be fought with white gloves and with snowballs; there must be iron and fire; for it is the salvation of society as well as the salvation of souls which is at hazard, according as the victory shall rest with truth or with error—two irreconcilable enemies. Moreover, upon whomsoever teaches error, says the Church, let there be anathema. She makes no distinction of persons; she strikes without distinction, according to the rules of Justice; like God Himself, she never pardons without repentance. If the guilty man remains obstinate and dies in his revolt against the Church, anathema follows him even to the grave, where they throw his corpse deprived of the honours of Christian burial." Truly here is a Bishop militant of the good old stuff. Pity that he does not reside in his diocese, *in partibus infidelium* though it be, so that the Bithites might be speedily brought to a knowledge of the truth. Bismarck used to say that "blood and iron" were the essential requisites; but "fire and iron" are more canonical. Oh, that Bitha were in Germany, that the Bishop and Bismarck might compare their views! But in Quebec we are not going to fight even with snowballs. The Queen's writs will answer for bullets, and, failing the Federal Parliament, the Crown and Parliament of Great Britain, with the appeal to the Queen in Council, are our all-sufficient safeguards.

The Protestants of Quebec are not a helpless minority, if they will only master this question of civil rights, and cling to it, without confusing it with the religious doctrines of the Roman Catholics. They are only dividing themselves if they attack doctrines of the spiritual order which Catholics have a right to hold, and which, under true Protestant principles, should remain unassailed. They are undermining the basis on which they themselves stand. The Abbé Paquet, who has read Rousseau (we have not—is he on the Index?), cites him with disapproval as saying that "it is impossible to live in peace with people whom one believes to be eternally lost." We concur in his disapproval. It is

possible for people to live in peace so long as all religions are equal before the law, no matter what gloomy anticipations we may cherish as to each other's future welfare. When we shall all escape into a happier region, far from the interminable folios of the Canon Law, we believe that many agreeable surprises will be in store for those, Protestant and Catholic, who in the necessary relations of this sublunary life have learned to know and respect each other.

In the third division of his pamphlet, Sir Alex. Galt treats of the special guarantees of Protestants in Quebec. He shows—1st, That the education of Roman Catholics has now fallen entirely into the hands of the clergy; this cannot be changed until the Roman Catholic majority so will it. 2nd, That the English and Protestant constituencies are fast being settled by French Roman Catholics, and that the present English minority representation will be very greatly weakened; this also cannot be helped, for it is contrary to true notions of freedom to dream (even if the power existed) of disfranchising any one on account of his religion, who chooses to settle anywhere in Canada. Our author sees and admits this, and therefore turns to the Federal veto as the sole palladium of the civil rights of the minority.

But the Protestant position is stronger than that. Its strength consists in the fact that Quebec forms part of the Protestant empire of Great Britain, and that the supremacy of the Crown is a fundamental part of the constitution of that empire. The very privileges of the Roman Church, by which its tithes and dues are still collected by law, rest upon a clause of an Imperial statute (the 14th Geo. III. cap. 83, Quebec Act) embodying a recognition of the royal supremacy. The clause thus reads:—"His Majesty's subjects professing the religion of the Church of Rome, of and in the said Province of Quebec, may have, hold and enjoy the free exercise of the religion of the Church of Rome, subject to the King's supremacy declared and established by an Act made in the first year of the reign of Queen Elizabeth over all the dominions and countries which then did or thereafter should belong to the Imperial Crown of this realm; and the clergy of the said church may hold, receive and enjoy their accustomed dues and rights with respect to such persons only as shall