

encroachment on the civil power, which, ever since the Ultramontane and the Jesuit supplanted the Gallican, have been advancing on all sides.

In its opposition to the encroachments of the Roman Catholic Church the Equal Rights Association may be regarded as an organ of a continental movement; for in the United States the people are rousing themselves to action against the same power which, with legions recruited from the ignorant and half-civilized populations of the Old World, is assailing the fundamental principles of Protestant and Anglo-Saxon civilization. At Boston, where the Irish Catholics are now almost a match in numbers for the children of the Puritan, a great fight about the teaching in the public schools, in which the Catholics were defeated, has been followed by the proposal of an amendment in the Constitution of Massachusetts, prohibiting any grants of public money to sectarian institutions. A grant to Catholic charities, though balanced according to the usual policy of the priest-party by a small grant to Protestant charities, has been thrown out by the Legislature of the State of New York, and it seems as if the channel through which the priests have long drawn public money to a large extent would be closed up for the future. In Illinois a similar reaction against the raids of the Catholic vote on the public treasury begins to appear. Another "irrepressible conflict" apparently is at hand, though this time, it may be hoped, the arbiter will be the ballot and not the sword. Nor is the conflict confined to this continent. Mr. Wise's article in this magazine (July, 1889), shows that it is coming in Australia also. It is coming wherever the Church of the past commands a sufficient force of the children of the past to make war upon modern civilization.

The Canadian Equal Rights Association, however, has to fight two foes in one. It is contending against ecclesiastical aggression and against French nationalism at the same time. The Jesuits' Estates Act is an auda-

cious blow struck not only for Ultramontanism against Protestantism and the civil power, but for French nationality under priestly leadership against British ascendancy. "*La Vérité*" is the Ultramontane and Jesuit organ of French Canada. In a recent article that journal says.

For us [the French Canadians], confederation was and is a means, not an end. It is a means of enabling us to dwell in peace with our English neighbours, whilst safeguarding our rights, developing our resources, strengthening us, and making us ready for our national future. Let us say it boldly—the ideal of the French Canadian people is not the ideal of the other races which to-day inhabit the land our fathers subdued for Christian civilization. Our ideal is the formation here, in this corner of earth watered by the blood of our heroes, of a nation which shall perform on this continent the part France has played so long in Europe, and which she might continue to play if she would but resume the Christian traditions violently ruptured at the Revolution of 1789. To do that, it is not theoretically necessary that she should become a monarchy again; but it is necessary that she should return to Christ. Our aspiration is to found a nation which socially shall profess the Catholic faith and speak the French language. That is not and cannot be the aspiration of the other races. To say then that all the groups which constitute confederation are animated by one and the same aspiration, is to utter a sounding phrase without political or historical meaning. For us, the present form of government is not and cannot be the last word of our national existence. It is merely a road towards the goal which we have in view—that is all. Let us accept the present state of things loyally; let us not be aggressive towards our neighbours; let us give them full liberty to pursue their particular ideal. But let us never lose sight of our own national destiny. Rather let us constantly prepare ourselves to fulfil it worthily at the hour decreed by Providence which circumstances shall reveal to us. Our whole history proves that it is not to be a vain dream, a mere Utopia, but the end which the God of nations has marked out for us. We have not been snatched from death a score of times; we have not multiplied with a rapidity truly prodigious; we have not wrought marvels of resistance and of peaceful conquest in the eastern townships and in the border