

## FRENCH DOMINATION OR BRITISH LIBERTY?

In these days of Independence discussion, might it not be well to turn one's thoughts in the direction of the Constitution as it is, and endeavour to see if the Dominion can be maintained in its integrity? Looking back to the days before Confederation, it will be found that the question of the day was representation by population. The French Canadian party, aided by their allies in the then Province of Upper Canada, stoutly opposed increased representation, fearing lest thereby Upper Canada would gain a preponderance in the councils of the country. It came about, however, that with much reluctance the French Canadian party conceded the principle by joining in the Confederation resolutions, crystallized into an Imperial Act. The Right Honourable Sir John Macdonald had opposed representation by population; the late Honourable George Brown had advocated the principle with great force and ability. In the course of events, the Conservative Chieftain, who had opposed the doctrine, himself acknowledged its justice, and joined hands with the Honourable George Brown to carry it to an issue.

Thus we find two statesmen who had much to do with public affairs coalescing in establishing a constitution directly in opposition to the constitution of 1841. No doubt, up to Confederation, the constituencies of Quebec had been made to believe by the party leaders in that Province, that any increase of representation in Ontario would be destructive of their cherished institutions, just as now they are made to believe that the granting the privilege to a Patriotic Loyal Society (the Orange Society) to have land in Quebec on which to erect their place of meeting would cause the overthrow of all the French hold most dear—"Les Lois, la Religion, et les Droits," which they claim to be entitled to by virtue of the treaty which ceded Quebec to Great Britain. The French people are taught by their leaders, lay and spiritual, to believe that the Orange Society is a Secret Society, and that it exists for some devilish purpose known only to themselves. The truth is, however, that the Orange Society is no more a Secret Society than many institutions built up in the Province of Quebec with the full assent of the people. The oath that Orangemen take has been over and over again published to the world, and surely such publication should acquit them of being a Secret Society, though they may have secret signs and pass-words to make themselves known to each other. This society is not an aggressive society, and the sooner the French Canadian is disabused of the idea the better. It is want of education in the masses of the Province of Quebec, and misrepresentation as to the aims and objects of the brotherhood, that has created a prejudice in the minds of our fellow subjects in Quebec. The Orange Society, which has existed for nearly two centuries, was formed to perpetuate the liberties gained by Englishmen by the revolution of 1688. It should never be forgotten that these British liberties were obtained at the cost of much blood and treasure, and that too, without the assistance of France, which country at the time was no friend of William III.

It is not to be supposed that the majority of the people of this Dominion are going forever to submit to the dictation of a French party as to what institutions shall exist in the Province of Quebec. No one desires to disturb a single right the French possess, but it will not be tolerated that the same measure of British liberty that exists in the other provinces shall be denied to citizens not of French extraction in the Province of Quebec. If such rights are denied them, the question is, of what use is confederation? These rights would not be denied under any other than a French Government! Is it then any wonder that people clamour for Independence or any other form of Government that will guarantee the liberty denied them by a narrow minded majority in one of the provinces? This question is not a religious question; it is a national question, and a question of nationality. The question comes to this: Shall a French nationality or an English nationality govern this Dominion? The question must be met, and the sooner the better. That the question is not a religious one is proved by the fact that in Ontario the greatest harmony exists between Orangemen and Catholics: they each enjoy complete toleration and civil rights without any interference the one with the other. And how was it in England a century after the revolution of 1688? Hear what the *Annual Register*, which contains an account of the centenary of the revolution of 1688, held at Whittington and Chesterfield, in Derbyshire, England, on the 4th and 5th of November, 1788, has to say on this subject: "The meeting was attended by 2,000 people of the clubs. The members of the club were estimated at 2,000 persons, each having a white wand in his hand, with blue and orange tips and favours. There were 600 persons in the procession. The flags carried in the procession were blue, trimmed with orange. There were different mottoes, one of which was 'Liberty secured: the glorious revolution from tyranny 1688.' It was not

the least pleasing circumstance attending this meeting that all party distinctions were forgotten. Persons of all ranks and denominations wore orange and blue in memory of the glorious deliverer; and the most respectable Catholic families, satisfied with the mild toleration of Government in the exercise of their religion, vied in their endeavours to show how just a sense they had of the value of civil liberty."

In conclusion, let us say that in this U. E. Centennial year, celebrated in the Queen City of Toronto, there are doubtless many reflections called up as to the doctrines of civil and religious liberty, and in the words of the *Register*, might it not be well "that persons of all ranks and denominations, forgetting all party distinction," should, in emulation of the people celebrating the centennial in 1788 in Derbyshire, "vie in their endeavours to show how just a sense they have of civil liberty?"

In estimating this value, let it be pondered over how much of civil liberty there is in a Confederation which denies to a Loyal Society toleration in the oldest Province in the Dominion. D. B. READ.

## THE CHURCHES.

Most of the ecclesiastical gatherings are over for the season. Clergymen and the well to-do members of their congregations alike seek health and vigour which change of scene and the ozone of the sea-shore can impart, not to mention the gayer places of fashionable resort to which many at this season betake themselves.

In several American cities, notably New York and Brooklyn it has for years been customary in the churches to give their pastors a vacation during the dog-days and to take one for themselves. To make this easy all round the doors were closed and unbroken silence reigned within, till the autumn days came when public worship was resumed. The secular press, not unjustly, pointed out grave objections to such a course. These have not been unheeded, and it has been announced that several churches this year refuse to discontinue their Sunday services.

THE Prussian authorities are about inaugurating measures to exclude Mormon missionaries from the empire.

REV. K. L. JONES, rector of Arnprior has been appointed to the chair of English language and literature in the Royal Military College, Kingston, by the Dominion Government.

THE corner-stone of a new Church for the congregation of St. John the Baptist at St. John, N. B. was laid last week, by Bishop Sweeney, who performed the ceremony and delivered an eloquent address.

WITH the July number the *Andover Review* begins its second volume. It contains a statement by no means surprising, that its circulation has exceeded the anticipated estimates of its projectors. The present number is an excellent one.

IN the exploration of the old Temple area in Jerusalem one of the stones placed round about the low parapet dividing the Court of the Israelites from the Court of the Gentiles has been dug up, with the inscription in Greek still legible, forbidding a Gentile under pain of death to pass the parapet.

IN connection with the recent U. E. Loyalist demonstration at Adolphustown, the corner-stone of the memorial Church was laid by the Hon. John Beverley Robinson, Lieut-Governor of Ontario. Addresses were delivered by the Lieut-Governor, Ven. Archdeacon Bedford Jones, Dean Lyster, Rev. R. J. Forneri and others.

IT is stated a number of Scotch members of Parliament are in favour of a proposal to make provision in the Scotch Universities Bill for abolishing the theological tests applied to candidates for professorships of ecclesiastical history and Oriental languages, and for enabling the universities to open their examinations to, and confer degrees upon, women.

ON St. John's day Bishops Anson and Harrington were consecrated in the parish Church of Lambeth by the Archbishop of Canterbury. The former is appointed to the bishopric of Assiniboia and the latter to the superintendence of the Church Missionary Society's missions in east equatorial Africa. The sermon was preached by the Bishop of Saskatchewan.

AT the recent meeting of the Synod of Huron a keen debate arose on a proposal to introduce a canon for the discipline of the laity. Many pointed things were said for and against the proposal. On a vote it was declared lost. Fifty clergymen voted yea, and fifteen nay; while twelve lay men voted in favour of introducing the canon and twenty-eight against it.

THE annual examination of the school in connection with the Portuguese Synagogue, Montreal, took place last week. The pupils were examined in Hebrew and post-Biblical history. Rev. Meldola DeSola gave an address in eloquent terms urging the paramount importance of teaching the Hebrew language to their children which was the great bond that united the Jewish people all over the world.

M. Paul Bert, ex-Minister of Public Worship in the French Cabinet has a paper in the *Fortnightly Review* in which he arraigns the political attitude of the Roman Catholic Church towards the State. He maintains that if it did not stimulate it favoured successive attempts to overthrow the republic. He seeks the repeal of the Concordat of 1802, in order to secure the complete separation of Church and State.