

tioned again and again by the inhabitants for protection. One of these extravagant acts was committed by the Archbishop Laval himself, who sent his henchmen to seize a young girl living with a family in Quebec, and against her will and the wishes of her guardians and protectors, put her in the convent of the Ursulines under the plea that he had a right to do so, since it was for her education. The family could obtain no redress except by pleading before the Royal Governor, who invoked the King's authority to stay this outrage.

The Huguenots had formed the first settlement at Port Royal in 1604 and the clergy ever since had been very watchful to see that no attempt should be made against their own power in the colony thereafter. This was one thing which caused them to be so solicitous in the

matter of religious training, so that "The creed should dominate the curriculum over every other study." And they extended the commission to instruct the children of the inhabitants to mean that nothing but this instruction should exist in the matter of training in this colony; a pretention that has no legitimate authority for existence, and one which they, themselves, have combatted in other lands when their own right to teach has been assailed. But the legal status is the same in every civilized land, whether its constitution is interpreted by the feudal, civil or common law and that is, that the education of the child is the prerogative of the parent, not of the State, and as Judge Robinson of the Supreme Court of New York, once said that it is "not lawful to tax one man for the education of another man's children."

CHAPTER II

POLITICAL ENDEAVOR OF THE CHURCH IN GENERAL.

Turning from the attempts of the clerical party to overstep the limits of their prerogative prescribed by law in Canada to discover the motive which has caused them to make such endeavors, and it will be seen to have been political rather than religious.

But, however much they may be condemned for such irregularities of behavior, they were far superior to the Protestant clergy of early New England, who, at the very same time, for the very same political ends, were base enough to accuse the weak and defenseless of witchcraft and to have them burned at the stake as a means of heightening the terror of their own name in the public mind, and by so much add to their influence in the affairs of the colony. The proof of this is in the writings of the New England clergy of that time, and the subject of witchcraft is united in their books with the affairs of the Commonwealth as a corollary is united with the proposition which introduces it.

The contest in Christendom between the two parties known as State and Church is not a religious struggle. Religious elements indeed enter in, but it is a pro-

test on the one side against the entrance of the Church into affairs of State and what pertains to citizenship, and it is an assertion on the other, that if the State be not secondary to the Church and allegiance to the State, to allegiance to the Church, that the whole fabric of human society is doomed.

But this struggle did not commence with the "Reformation," when, in the 16th century, a large body of communicants renounced allegiance to the Pope, the head of the Church. The early struggle rested on the claim of temporal sovereignty made by the Church. And as *La Grande Encyclopedie* says, this sovereignty rests on no definite basis. The bishops were inferior to the early emperors who appointed them—even the Bishop of Rome. The emperors entered the councils of the Church and decided what ecclesiastical ordinance should pass. The Bishop of Rome had a pretended temporal authority from the Emperor Constantine, which was invented in the VIII century by the Spanish priest Isidore Mercator. This was disputed in the beginning of the XII century by the Benedictine Order of Sabina in their disputes with the Pope and was demonstrated to be a forgery in the XV century by Laurent Valla, since which time no writer—not even an ecclesiastical writer—has sought to maintain it. Then the Popes pinned their sovereignty on another pre-