

ecclesiastical endowments in a general and in a particular way. I am opposed to all tithes. As the system exists here, it seems to me to be a huge wrong. I know the answer will be made—only the Catholics are tithed. Still I am wronged—for I have not an equal position with the Roman Catholic priest. His salary is sure; mine is precarious. He can collect tithes by law; I have no such privilege, but only pew rents and collections, and I am compelled to administer the law which does me injustice. I shall be told again, the Catholic can refuse to pay tithes. Yes, but he must give up his church to accomplish it. He may be a good and faithful Roman Catholic, and not have faith in paying tithes. Why should he have to give up the one to get rid of the other? It is a wrong to him. I hear the priests boast of the constancy and fervid devotion of their people. Give me proof of that gentlemen, by casting yourselves upon their voluntary contributions—and if they are so devoted you won't starve. We cannot boast much of the fervid Protestantism of this city, and yet some scores of us do trust it, nor find it to fail. The Protestant Episcopal Church here was established, endowed, and then disendowed again, the Clergy Reserves taken from her, and yet she has lived and greatly prospered. So would you, the Catholics of this country. Try it.

The position of the Bishop is the other point of importance. The Church of Rome was established by the Quebec Act, but the Government reserved all the rights of the crown, and gave it only the rights and privileges of the Church of England. The Rev. M. Plessis, afterward bishop, said "the government thinks the bishop should act under the king's commission and I see no objection." Now, every English Bishop has to take the oath of allegiance to the crown, he cannot create parishes, he cannot appoint rectors or curates in his capacity as bishop. When he presents to a benefice he does it because he happens to be the patron. The patron must present to the living, the bishop induct. The bishop makes the priest, but not the holder of the benefice. Bishops are officers of the crown. They do not legislate but they enforce ecclesiastical laws already enacted, now, the Roman Catholic Bishops here hold the same legal position, with some points of difference. The bishops of the Episcopal Church do not hold the same position. Had the establishment and endowment of the Episcopal Church been carried out, it would have been so. But now the Episcopal Church is no more than the Methodist, and the bishop holds precisely the same legal position as I do and no other. I know that the Episcopal bishops have taken out letters patent, but have they done so since the government took over the clergy reserves? If so, why? Here is the form of letters patent drawn up for the bishops of the Roman Catholic Church.

Draft of Letters Patent for the appointment of a Superintendent of the Romish Church in the Province of Lower Canada. Probably drafted by the late Chief Justice Sewell when Attorney General. George the Third by the Grace of God, &c., &c., &c.

To all whom these presents shall come.

GREETING—Whereas by an Act of Parliament made and passed in the fourteenth year of our reign, intitled, "An Act for making more effectual provision for the Government of the Province of Quebec, in North America," it is, amongst other things declared, "That our 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 our 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 thendid, or thereafter should, belong to the Imperial Crown of our realm,

And whereas, also, in an by the same Act it was further enacted, "That nothing therein contained should extend to prevent or hinder us, our heirs and successors, by our or their Letters Patent under the great seal of Great Britain, from creating, constituting, and appointing such Courts of criminal, civil and ecclesiastical jurisdiction within and for the said Province of Quebec, and appointing, from time to time, the judges and officers thereof as we, our heirs and successors, shall think necessary and proper for the circumstances of the said Province."

And whereas the doctrine and discipline of the Church of Rome are professed and observed by a very considerable part of our loving subjects in that part of our late Province of Quebec, which now forms and constitutes our Province of Lower Canada, and the Clergy of the said Church having cure of souls in our said Province are numerous, so that it is necessary we should provide forthwith for the better government of the said Church, and the Clergy thereof.

Therefore, to this end we, having great confidence in the learning morals, probity, and prudence of our beloved A. B. of &c., have constituted, named and appointed, him, the said A. B. to be our Superintendent Ecclesiastical for the affairs of the Church of Rome in our Province of Lower Canada, to have, hold, exercise, and enjoy the said office of Superintendent Ecclesiastical for the affairs of our Church of Rome in our Province of Lower Canada, for and during our Royal pleasure, with a salary of—pounds sterling per annum.

And we do hereby authorise and empower the said A. B. and his successors in the aforesaid office, to have, hold and exercise, during our Royal pleasure, jurisdiction, spiritual and ecclesiastical, in and throughout our said Province of Lower Canada, according to law, in the several causes and matters hereafter in these presents expressed and specified, and no other. And for a declaration of our Royal pleasure concerning the special causes and matters in which we will that the aforesaid jurisdiction, spiritual and ecclesiastical, shall be so exercised, we have given and granted, and do by these presents give and grant to our Superintendent Ecclesiastical for the affairs of the Church of Rome in our said Province of Lower Canada, full power and authority to confer the Orders of deacon and priest, unto all priests and deacons who by us shall be presented and collated unto any benefice in the said Province, with cure of souls, to visit all religious communities, all curés, vicaires and incumbents of all or any of the churches within the said Province, wherein Divine Service shall be celebrated according to the Liturgy of the Church of Rome, resident in the said Province, with all, and all manner of jurisdiction, power and coercion ecclesiastical, which is requisite, and by law may be so exercised in the premises; to call before him at such competent days, hours and places whatsoever when and as often as to him shall seem meet and convenient, the aforesaid curés, vicaires and incumbents, priests or deacons in Holy Orders of the Church of Rome or any of them; and to enquire by witnesses to be by him sworn in due form of law, and by all other lawful ways and means by which the same may by law be best and most effectually done, as well concerning their morals as their behaviour in their several offices and stations respectively; to administer all such oaths as are accustomed to be taken in Ecclesiastical Courts, and to punish the aforesaid curé, vicaires, incumbents, priests and deacons in Holy Orders of the Church of Rome, according to their demerits, by all lawful ecclesiastical censure or correction as they may be liable to according to law; nevertheless, we will and do by these presents declare and ordain that it shall be lawful for any person or persons against whom any judgment, decree or sentence shall be pronounced by our said Superintendent Ecclesiastical for the affairs of the Church of Rome in our said Province of Lower Canada, and for our Attorney-General of and for our said Province for the time being, on our behalf to demand a re-examination, revision and review of such judgment, decree or sentence before our Court of Appeal of and for our said Province by an Appeal, "comme d'abus," or otherwise, who upon demand shall take cognizance thereof, and shall have full power and authority to affirm or alter the said judgment sentence or decree of our said Superintendent Ecclesiastical for the affairs of the Church of Rome in our said Province of Canada, after having fully and maturely re-examined, revised and reviewed the same; and if our said Attorney-General or any party or parties shall conceive himself or

themselves aggrieved by any judgment, decree or sentence pronounced by our said Court of Appeal in case of any such revision, it shall be lawful for such Attorney-General and for such party or parties so conceiving himself or themselves to be aggrieved, to appeal from such sentence to us, our heirs and successors, in our Privy Council, at any time within one year from the date of the judgment of our said Court of Appeal; provided always that nothing herein contained shall extend or be construed to extend to deprive our Court of King's Bench of and for our said Province or any or either of them of the legal power of superintending and controlling the exercise of the legal jurisdiction hereby vested in our said Superintendent Ecclesiastical for the affairs of the Church of Rome of our said Province in Lower Canada by the writs of prohibition mandamus, certiorari or otherwise howsoever or to effect the same in any manner or way whatsoever; but that such power shall and may be exercised by our said Courts of King's Bench respectively in all cases within the limits of their respective jurisdiction anything herein contained to the contrary notwithstanding and further we have given and granted; and do by these presents give and grant to our said Superintendent Ecclesiastical of the affairs of the Church of Rome in our said Province of Lower Canada, and his successors full power and authority from time to time during our pleasure, to name and substitute under his and their hands and seals, by and with the consent and approbation of the Governour, Lieut.-Governour, or person administering the Government of the said Province of the time being, one or more Vicar or Vicars-General for the exercise and performance of all and singular the duties which by law may in that office be exercised in the said Province, and by and with the like consent and approbation aforesaid, to remove and change the said Vicars-General, or either of them, from time to time as shall be necessary, but not otherwise.

Moreover, we command, and by these presents for us, our heirs and successors, strictly enjoin all and singular curés, vicaires, incumbents and others, our subjects in our said Province of Lower Canada, that they and every one of them be aiding and assisting to our Superintendent Ecclesiastical for the affairs of the Church of Rome in our said Province, and his successors, in the execution of the premises, in all things as becomes them; and further, to the end, that the several matters aforesaid may be firmly holden and done, we will and grant to the aforesaid A. B., that he shall have our Letters Patent under our great seal of the United Kingdom of Great Britain and Ireland, duly made and sealed.

In witness whereof we have caused these our Letters to be made patent.

Now, it must not be imagined that a letter patent was granted to one Bishop on behalf of the bishopric, as such—for all time—that the crown handed over a lease of power thereby—that the first, Bishop Plessis, was a representative and could hand his office and functions down to his successors. As it is in England so it is here, each Bishop, in order to exercise his functions, that is, as far as they are civil, meaning by that, the appointment of cures, &c., must take out his letters patent and swear the oath of fealty and allegiance. That has been done by succeeding bishops here. There have been changes and certain modifications. The salary has been raised from one thousand pounds to fifteen hundred, a seat was given the Bishop in the Legislative Assembly, but where is the Act which abolishes the need, or compulsion for letters patent? It is true that the manner of nominating a Bishop has changed—for now he is named by the Council of Roman Catholic Bishops of the Archiepiscopal Province, meeting tri-annually at Quebec, or by the Chapter of the Cathedral if a vacancy should occur during a recess of the Council of Bishops. The nomination is confirmed by a Papal Bull, and the appointment is formally announced to the Governor of the Province. This change has been brought about not by any legal act, but by the indifference or corruption of the Government, and the policy of advance always pursued by the Church. I will utter no word of railing against the Roman Church on that account. It is just what every other ecclesiastical power would have done—what any Protestant system would have done. But I do charge the Government of this country with not having done its duty, with having neglected the higher interests of the people. The concern has been for party and office and not for the advancement of the nation. I would that we could make a change in the policy of our politicians, cast out, as a thing unworthy, this mean and truculent spirit of time-serving and office-seeking. And I would say with an earnest sincerity to the Roman Catholic Church in Canada, "you can only advance with the true prosperity of the people. You are taking tithes. You are keeping back education, but education will come. A great tide of new, vigorous life has begun to sweep through all this vast country. I see that educated men become liberal minded, and they break away from you. Not to become Protestants—to become in religion—nothing at all. Cast yourselves free, and by your own fearless generosity appeal to the fidelity of your people. Put away your appropriations for the support of the Church—they are a source of weakness and not of strength—place the election of priests in the hands of the people, and the government of the Church in the hands of the Church. The yoke you put upon the people may keep them down for awhile—they may appear to submit—aye, even love to have it so. But by and by they will feel it galling their shoulders, and will rise up in their sovereign strength, and cast it off—and, in their anger, take a terrible revenge. History will tell you it has happened before—beware—or it will happen again. By doing this what have you to fear? loss of prestige—loss of actual power? Look round and see. Take two illustrations, one in a Catholic country and the other in a Protestant one. You remember with what dignity of feeling and political sagacity O'Connell and his friends refused the subsidies that were offered to their Church by the English Government. And you know that since then the Church of Ireland has been disestablished and disendowed. And is that Church the poorer, less free, less powerful? No. It is richer, freer and more powerful. Take the other case. In the United States Roman Catholicism exists under general law, without privileges, without appropriations by the State, without any connection with the State at all—and yet, the Church has become a power which the Great Republic is compelled to reckon with, and about which it is getting to be uneasy. The Gallican Church here can afford to try that experiment. I am the enemy of none. I am the friend of all, of every Church, of every class of the community, when I declare my policy, and my earnest purpose to work that my thought may become a thing—to convince the people that the true interest of the churches and of the State lies in the acceptance of the great, just dogma—a free Church in a free State.

"The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings, but it consists in the number of its cultivated citizens, in its men of education, enlightenment, and character; here are to be found its true interest, its chief strength, its real power."—*Martin Luther*.

Man is a stream whose source is hidden. Our being is descending into us from we know not whence. The most exact calculator has no prescience that somewhat incalculable may not balk the very next moment. I am constrained every moment to acknowledge a higher origin for events that the will I call mine.—*Emerson*.