

of political thinkers at the present day, and a striking illustration of that universal reliance on *rum* as a source of revenue, which has been an article of faith with all Finance Ministers ever since the institution of budgets, and which may perhaps continue, except in occasional "moments of weakness," to be the faith of Finance Ministers down to the end of time.

The second chapter deals with a resolution of the Governor and Council for the confirming and quieting of possessions. It was followed in the succeeding year by an act for the quieting of possessions to the Protestant grantees of the lands formerly occupied by the French inhabitants, and for preventing vexatious actions relating to the same. Both acts illustrate a point which must be dealt with later on at greater length, and need not at present detain us.

The fifth chapter deals with the matter of the deepest interest of any referred to in the volume, and illustrates, better than any other, the strides, that in the intervening period, have been made in the progress of human knowledge and the enlargement of human freedom. It shows to us, as no other chapter does, the degree to which the thoughts of men are "widened with the process of the suns." It is suggestively entitled "an act for the establishment of religious public worship in this province, and for the suppressing of popery." The tacit assumption of this title might seem to be that the establishment of religious worship necessarily involved the suppression of Popery, and if that is really the principle that underlies the act, it is made more obvious and more obviously offensive in the detailed provisions which follow. It recites that, "forasmuch as His Majesty, upon the settlement of the province, was pleased, in his pious concern for the advancement of God's glory and the more decent celebration of the divine ordinances amongst us, to erect a church for religious worship

according to the usage of the church of England, in humble imitation of his royal example, and for the more effective attainment of His Majesty's pious intentions that we might, in the exercise of religious duties, be seeking for the divine favor and protection; Be it therefore enacted by the Governor, Council and Assembly, that the sacred rites and ceremonies of divine worship, according to the liturgy of the church established by the laws of England, shall be deemed the fixed form of worship amongst us, and the place where such liturgy shall be used shall be respected and known by the name of the Church of England, as by law established."

After thus setting up the Church of England, in due form, as the established church of the province, the statute proceeds to provide, nevertheless, "and it is the true intent and meaning of this act that Protestants dissenting from the Church of England, whether they be Calvinists, Lutherans, Quakers, or under what denomination soever, shall have free liberty of conscience, and may erect and build meeting houses for public worship, and may choose and elect ministers for the carrying on of divine service and administration of the sacraments according to their several opinions; and all contracts made between their ministers and congregations for the support of the ministry are hereby declared valid, and shall have their full force and effect, according to the tenor and conditions thereof; and all such dissenters shall be excused from any rates and taxes to be made and levied for the support of the established Church of England." It would seem from this, that a very considerable degree of liberality and religious toleration had been attained by our forefathers in 1758. Any brand of dissent from Calvinism to Quakerism can be tolerated "of what denomination soever," but, while according this wide degree of latitude and toleration to Protestant dissenters, at the religion