

found on the high road, and confiscated to his profit. In the exercise of this right, the Seigneur may likewise prevent Millers living beyond his Seignior, from seeking grain within its limits, to grind at their mill out of his Seignior. A vassallage more oppressive than this can scarcely be conceived, especially in a trading country; and it is peculiarly aggravating in this province, inasmuch as it not only tends to check agricultural improvement, but also to repress enterprise in the manufacture of the products of the soil, and at the same time to cramp the interests of commerce.

Other exactions equally as oppressive as the foregoing might be enumerated, but it is believed that these suffice to shew the evils of this iniquitous tenure. It is this system which it is intended to legalize and practically enforce, by the operation of the Ordinance above mentioned, which, professing to relieve the *censitaires* of this City and Island from its exactions, more closely rivets chains already too oppressive, by giving to the Seminary of Montreal, a title to the Seignior which they never previously possessed.

The grounds upon which rest the objections to the title of the Seminary to the Seignior of Montreal, are so substantial and have so frequently been before the public, that they only now require to be briefly recapitulated.

1st. The fair and undeniable conclusion to be drawn from the terms of the three articles of the Capitulation of Montreal, in reference to the religious communities and Priests then existing, among the number whereof was the House of St. Sulpice at Montreal, is that their existence depended upon the pleasure of the King; and it is a fact that no such existence has since been legally acknowledged by the Sovereign.

2d. At the time of the Capitulation of Montreal, the Ecclesiastics of St. Sulpice at Paris were the actual and acknowledged proprietors and possessors of the Seignior of Montreal, and the Sulpicians established in this city were merely their agents or receivers. By the subsequent treaty of peace of 1763, the French inhabitants or others who had been the subjects of the French King, were allowed to sell the estates which they possessed in the Province, provided it were to the subjects of His Britannic Majesty. That condition was not observed in this case, and the Members of the Seminary of Montreal were so satisfied of their want of that distinguishing characteristic to enable them to purchase or take real property in this province, that after the executing of the Deed of Cession by the Seminary at Paris to them in 1764, the Ecclesiastics of Montreal obtained letters of denizenship from the Crown.

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