

determination of Prussia's Protestant monarch. The military tribunals established in Canada seem, on the whole, to have given satisfaction. The mass of the people looked upon them as merely temporary, naturally hoping that the peace would give them back their old rules, and waited patiently for the result. Better informed however, than the great body of the people, the priesthood had strong misgivings as to the ultimate success of their countrymen, and sought, in the event of the country remaining under British dominion, to secure for themselves as good terms as possible from their future masters. In consequence, two memorials were by them addressed, one to the Duke de Nivernois, the other to the Duke of Bedford, the two chief diplomatists employed in settling the terms of peace. It was proposed by the memorialists that, inasmuch as the titular bishop holds his powers and jurisdiction from his see itself—as soon as he is confirmed by the pope, the change becoming irrevocable—the bishops should in future be elected by the chapter, with a royal concurrence in the choice made, as was once the custom in the church universal, and as is still done in Germany. The church had regularly appointed agents, one being a Mr. Etienne Chaurest, charged with looking after their interests in the negotiation of the Treaty. These agents proposed to lodge the next bishop at the Seminary, of which he might be the superior, its members acting as canons, to constitute his chapter. "It is an established usage everywhere," they said, "that there is no seated bishop without a chapter." It may not appear amiss to recall these facts, as showing that the Article four of the Treaty of Paris, on which the church has ever since laid so much stress and founded such exorbitant claims, was very carefully thought over and worded, after long and anxious debate, and was intended to allow the profession of the Roman Catholic faith, "as far as the laws of Great Britain permit," and no more. It proves more: it establishes that it was expressly understood that the election of future bishops should be with the concurrence of the crown, that the king had an absolute right of veto, a right which in fact was exercised in the same year 1763, when the chapter assembled and elected as bishop, M. de Montgolfier, the superior of the Seminary of St. Sulpice, at Montreal. The Government took exception to his nomination and he resigned, after which, M. Briand, one of the canons and grand vicar of the diocese, was elected. M. Briand after his election repaired to London, and there with the concurrence of George III., received his bulls of investiture from the Pope, after which he proceeded to Paris, where he was consecrated. In 1766, M. Briand returned to Canada as Superintendent of the Church. "He had only a verbal permission, without any commission from the King for that purpose. On producing the Pope's Bull, he took the oath of allegiance. On his arrival in the Province, his friends received him with the ceremony and respect that had been usually paid to his predecessors in that office; but he declined these compliments, and made answer 'that he did not come to the country to be a Bishop upon the same high footing as his predecessors in the time of the French government, and was not therefore entitled, and did not desire, to be treated with the same ceremony and respect as had been used towards them, but that he was a mere ordainer of new Priests!' In pursuance of this humble plan, he wore for the first month or two, after his arrival at Quebec, in June, one thousand seven hundred and sixty-six, only a common black gown, like the other Roman Catholic Priests; a short time after, however, he put on the purple robe, with a golden cross at his breast, which are the usual ensigns of