

they seem unceasingly filled towards somebody or other) to the Evangelical Churches, which they style "schismatic"; and, more, and more closely approximating to the Catholic system—or, as, when they are in the other mood, they call it, the "Popish"—gradually lessen the distance from its doctrine and ritual, until they come so near that the more honest portion of them see that they have no option but to pass the line which nominally separates them, and renounce the bread of the church whose creed they have deserted, and to whose protestant principles they are as much opposed as the Catholics themselves.

In what middle form Bishop Strachan is standing, or to which extremity he is tending, we really do not know, and his petition exhibits a curious medley of inconsistencies on the subject. One of the colleges to be incorporated in the new University, is the Catholic college of Regopolis now seated at Kingston; but we find no saving clause in its favor from the general imputation of "forms of error," and there is evidently a special one for its benefit in the parallel of the Bill with the practice of "Pagan Rome, which, to please the nations she had conquered, condescended to associate their impure idolatries with her own." Not a word of civility can we find for the Roman Catholics there; nothing to take them out of that "error and schism" against which we are "bound to pray,"—though not exactly in the spirit of the Pharisee—and the contact with the professors of which under one roof, the Bishop holds, would pollute the alumni of the true church, and from all contact with whom he shrinks with the same sensitive horror as a Southern planter from that of a negro.

When, however, he comes to the temporal part of the question, he addresses to the Catholics of the Lower Province the *argumentum ad crumenam* with great blandness and dexterity; and no Catholic who was to read merely the latter part of the petition, could have the slightest suspicion that he was dealing with one who did not invoke the Virgin and adore the Real Presence; or who, with a malediction almost as comprehensive as that which the Patron Saint of Ireland bestowed on her reptiles, had just left the Bishop of Regopolis and the Professors of its College undistinguished among the herd of schismatic Methodists, Baptists, and Presbyterians. He enumerates the "Collegiate and Religious Institutions of Lower Canada," sums up their revenues, and "deprecates touching one single acre of those endowments; they are dedicated to sacred uses, and should be held sacred."

The value of this compliment will, no doubt, be rightly appreciated by the Catholics, who know that it is used only as a means to exclude their brethren in the Upper Province from a share in the benefits of a provincial University; and that, as a further means of excluding them, the learned and estimable principal of the Presbyterian College at Kingston has been unceasingly taunted by the newspapers in the Bishop's interest, with sanctioning the "authoritative teaching of popery." We are sure the Bishop very greatly overestimates the gullibility of any portion of the community, if he thinks it is to be imposed on by any such pretence of respect or affection.

This admission, that the religious purposes of the Catholic church are sacred purposes, is a rather remarkable one on the part of the Anglo-Protestant Bishop of Toronto, "in communion with the United Church of England and Ireland." For our part, being a Bishop neither by Divine Permission nor by Act of Parliament, we are content to say that these endowments, and all other similar endowments, are sacred, for the plain common sense reason that they belong to their owners, who have a Parliamentary title to them, which is a title unimpeachable. But whether the endowments belong to the Semmarists of Quebec, or to the St. Sulpicians of Montreal, or to the Episcopalians of Toronto, or to the Presbyterians of Kingston, we feel no call to say that they are applied "to sacred purposes," or to purposes "schismatic" or "idolatrious." Our neighbors' religion is their own care. But we think the Bishop may now reasonably be asked if his notion of the sacredness of Catholic endowments extends to restitution as well as to recognition? Or if he merely holds them sacred because he cannot lay hold of them; sacredness being, as the schoolmen phrase it, not incident to the tenure, but accidental to the possession, the converse of the profound argument of Reynard in the affair of the Grapes? He might be asked what he thinks of the conduct of the Protestant Episcopal Church in Ireland, in originally diverting, and in daily diverting, from "sacred purposes,"

the whole of the funds "sacred" to the spiritual ministrations of an impoverished population, and in applying them to the sole benefit of the Church of a fraction of the minority, and that fraction the wealthiest! On what does he ground the title of the Church of England to her temporalities? On Act of Parliament, or on numerical preponderance, or on exclusive orthodoxy? Do the truths of religion and the eternal principles of justice vary with the degrees of longitude? Are those "sacred purposes" seventy-three degrees west of Greenwich, which, under that parallel, are void by the Statute of Superstitious Uses, and which by numerous Acts of Parliament, and by innumerable oaths, have been declared to be damnable and idolatrous? The bishop has made admissions irreconcilable with his case, one which no Protestant should make, and which no well informed Roman Catholic would either ask of him or thank him for. It is enough that their property is sacred to us, and that as purposes are sacred to them. To concede any thing more, is to abandon protestantism.

But there is an admission in the Bishop's petition yet more remarkable still, and which, in our judgment, he ought to have been called on to explain before he was heard by counsel at the bar of the House; for, as it stands, it is a contempt of the house, being a flying in the face of the law, and a scorning of the authority of parliament. We shall do him no injustice. We shall quote his own words, and he shall be judged out of his own mouth.

"The endowment of the University of King's College amounts only to two hundred and twenty-five thousand acres, whereas the property belonging to the Collegiate and Religious Institutions of Lower Canada exceeds two millions of acres, as appears from the following table:

Ursuline Convent of Quebec,	164,616 acres
Ursulines of Three Rivers,	38,909 "
Recollects,	915 "
Bishop & Seminary of Quebec	895,324 "
Jesuits,	891,845 "
St. Sulpicians, Montreal,	250,191 "
General Hospital Quebec,	25,497 "
Do: Do, Montreal,	404 "
Hotel Dieu, Quebec,	14,112 "
Seurs Grises,	42,336 "
	2,125,197

Your Memorialist deprecates touching one single acre of these endowments: they are all dedicated to sacred purposes, and should be held sacred. What he contends for, is, that the endowment of the University of King's College is equally sacred, and that, if it be taken away, (which God forbid) the time will come, sooner or later, when so destructive a precedent will be applied to their confiscation.

The eight hundred and odd thousand acres of the Jesuits land in Canada "belong to the collegiate and religious institutions"—are "all dedicated to sacred purposes," and should be held sacred! Is it possible that John Strachan, Bishop of Toronto, who has spent a long life in Canada, and is reputed, we believe very justly, to have as intimate and profound a knowledge of its affairs as any man living; is it possible that he can be ignorant that, in the year 1774, the estates of the Society of Jesus were seized by the temporal powers, confiscated, have been retained by them, and their revenues applied to a manner of purposes—secular, military, religious, educational, and political, and are administered by the civil officers of the state under authority of Parliament? It is impossible he can be so ignorant. Bishop Strachan is not the man to make the mistake. He is angry, and his usual subtlety fails him; but no man is less obnoxious to the charge of ignorance. His plain meaning is that the Jesuits' lands are, "to this day, morally the property of the Roman Catholic Church; that the acts of the Government are null and void the purposes of the endowment being too exclusively sacred for the temporal power to have the right to alter its disposition."

It is just possible that he may shelter himself from the admission of the Catholic title, under a quibble. It is a favourite one with his school, and one which we believe owes its paternity to Mr. Gladstone. He may say that the state, having resumed the property, cannot do so for secular purposes, but that the title passes to the one true church, that of the Sovereign of the state, to wit, his own; and that the disposition of the property ought to be a pertain to his church as the established church, and to himself as its prelate. If this, and it is the modern high church argument, be so, all we can say is that the last Provincial of the

Jesuits is succeeded by the Bishop of Toronto, the order will have been succeeded by one every way competent to inherit with its estates its ancient reputation.

This he may reserve for future use, but as it stands, his meaning is a promise to the Catholics of Lower Canada that he will aid them in recovering for the Jesuits their lands, if they will aid him in excluding their brethren in the Upper Province from the benefits of the Provincial University;—a promise they will just value at what it is worth. We are no partakers of the vulgar prejudices against the Jesuits. We acknowledge the right of the state to abolish their order, if it believed its continuance dangerous to the public safety. But we rather doubt the policy of the step. We fear it has created a hiatus in the means of instruction of the Catholic population of Lower Canada—which it never has been able to fill up, and possibly never will—by the destruction of an order more enlightened than any it spared, and not a whit more dangerous. The fall of the Jesuits throughout Europe, in Catholic as well as in Protestant countries, arose from causes very similar to those which occasioned the fall of the Templars at an earlier period of history. Faults they had; but many of the charges against them rested on scarcely better evidence than that which proved the Grand Master of the Temple to have had personal intercourse with Satan. The military monks were too rich and were in advance of their age. The wonderful organization of the Jesuits, and the influence of the Pontificate, to which they were specially devoted, advanced them in an unexampled career of prosperity. As the Templars made arms, they made politics too much their profession. Their wealth excited cupidity; their intimate relations with Rome provoked the jealousy of the other orders, and particularly of the secular clergy and the advocates of the Gallican and other provincial liberties against the supremacy of the Papacy; their political power, that of the political parties they opposed and of the aristocracies and bureaucracies whom they succeeded in the favour of kings and the administration of public affairs. The worst calumnies against them originated in Catholic countries, and their vindication is at last due to an English Dissenter, Mr. Stephens. Their services in new and savage countries have been too distinguished and unequivocal to be denied. There was a wide field of usefulness open to them in Canada, nor can we see any good reason to think that they would not, like every other body of Clergy, have been loyal to the state which protected them. With the democratic turn affairs are now taking in the Province, from the diffusion of the franchise on little better than a numerical basis, they might have been a valuable counterpoise. In England, the order, yet proscribed in many Catholic states, has again held up its head, and in its magnificent establishment at Stonyhurst, educates no inconsiderable proportion of the Catholic gentry and middle classes. With several of their pupils we have lived for years in relations of the most intimate friendship, and while we think their system is too rigid, keeping the human mind too much in trammels, we know it is an utter absurdity to say that their instructions are either disloyal or immoral. But these things are now in Canada more matter of speculation, and we utterly renounce the doctrine of Bishop Strachan, that the property of the order in Canada is not *de facto* and *de jure* secularised, and legally and morally out of the possession of the Roman Catholic or any other Church. That the Legislature has the power to grant these lands to any Church, we know very well, and also that they have by many people been considered a desirable fund for the secular education of the youth of the Province. But their disposition is entirely in the breast of the temporal power, and we utterly deny that they do either of right or of fact belong to any "Religious or Collegiate institution."

We notice in this petition several other points equally deserving of comment with those on which we have touched, and should we find our readers not wearied of the topic, we may possibly return to it, after the lapse of a few days.

The Welland Canal has now about one thousand men employed in the construction of the new locks, and making the enlargement. During the past winter some four thousand were employed; and as soon as the navigation ceases it is expected six thousand men will get occupation. A

greater number than is now employed cannot work to advantage without stopping navigation. The entire work will probably be completed in '46, but in '45 it will be navigable on the enlarged plan. At the present time there are 32 locks; when the enlarged work is finished there will be only 25, with a lift of from 12½ to 13 feet. The locks on the old canal are made of wood; the new ones are made of granite, made in the best manner. Those at each entrance from the lakes are to be 185 feet long and 45 feet wide; the other twenty 150 feet long and 40½ feet wide. The length of the canal will be 28 miles. The vessels which will pass through the canal are to be 145 feet long, and 26 feet wide including all projections. The schooners will generally be of the

At Port Maitland there is to be a graving dock, which will be of importance both to the naval and mercantile interest. Connected with the other advantages offered by the Welland canal for the transit of American freight, is a circumstance of no small importance to the shippers; it is this—that the ice at Port Maitland breaks up in the spring some three weeks before it generally does at Buffalo, thereby giving to the British side a decided preference over the American in reaching a shipping port early in the season.—*Toronto Herald*.

**Slow Work.**—The State Trials, in Ireland, drag their slow length along. The least progress has yet been made, and, if the statement which has been put forth by the *London Times*' correspondent be correct, that the defendants have 30,000 witnesses to examine, the proceedings will become the greatest bore in the world (not excepting even the Thames Tunnel) before they are finished.—*Liv. Times*.

**FORTIFYING THE CASTLE.**—A Company of Royal Sappers and Miners are busily employed constructing barricades for the defence of the castle of Dublin. They are to be made of wooden beams, between six and seven feet in height, sharp-pointed, and loop-holed for musketry, and are lined with a breastwork of sand bags, and with a platform for the troops to stand upon.

Three languages contain all the treasures of the ancient world; the Hebrew, the Greek and Latin, once reconciled at the cross, and brought into mysterious union around the head of the dying son of God, have from that day to this formed the united repositories of classical and theological learning, the mines out of which have been dug all the jewels of truth and beauty which adorn every language of Christendom.

#### PAYMENTS RECEIVED.

Dundas—Mr. Wardle, 7s 6d.  
Rigaud—S. Fournier, Esq., for Angus McDougall, 5s.  
Cornwall—James McDonald, Esq., 10s. and for Mr. John Flanagan, (Indian Lands,) 36s.