

In his first communication, M. Mercier, after asking whether His Eminence sees "any serious objection to the Government selling the property," says that the Government would "look upon the proceeds of the sale as a special deposit to be disposed of hereafter in accordance with the agreements to be entered into between the parties interested *with the sanction of the Holy See*," and then he goes on to say that "as it will *perhaps* be necessary upon this matter to consult the Legislature of the province, etc.," he wishes an immediate reply. It is quite evident that the sanction of the Holy See was much more important for the carrying out of M. Mercier's designs than that of the Legislature of the province. In reply, his Holiness the Pope graciously grants permission for the sale of the property, "upon the express condition, however, that the sum to be received be deposited and left at the *free disposal of the Holy See*." This condition was too much, even for the Quebec Premier, who insists on his previous terms. These are conceded in the next letter in the following words: "The Pope *allows the Government* to retain the proceeds of the sale as a special deposit to be disposed of hereafter with the sanction of the Holy See." In the next document quoted authority is given by His Holiness to the "fathers of the Society of Jesus" to deal in the matter directly with the Government of Quebec, leaving, however, *full liberty to the Holy See to dispose of the property as it sees fit*. These preliminaries settled, M. Mercier then addresses the procurator of the Jesuits for the purpose of fixing the basis of settlement. He is, in the first place, very particular to specify that properly authenticated evidence of the foregoing particulars is placed in his hands, and then goes on to say that, in consenting to treat, "the Government does not recognize any *civil* obligation, but merely a moral obligation"; that the compensation given shall be expended exclusively in the province; that the Society shall grant a complete concession of all property, and a renunciation of all rights, which may have belonged to the old Society; that any agreement made shall be binding only so far as *ratified by the Pope and Legislature*; that the compensation fixed shall remain as a special deposit in the hands of the Government till the pleasure of the Pope with regard to it is made known, and that upon it the Society shall, in the meantime, receive four per cent. interest; and "finally, that the statute ratifying such agreement shall contain a clause enacting that when such settlement is arrived at, the Protestant minority will receive a grant in proportion to its population in favour of its educational work."

To all of this, clause by clause, the Procurator graciously assents, till he comes to the last, when he very properly remarks that as this clause (that relating to the Protestant minority) does not touch the question at issue, he asks to be dispensed from replying thereto. Even the Procurator of the Jesuits will not accept M. Mercier's invitation to legislate for the "Protestant minority," a degree of moderation for which the said Protestant minority should be duly grateful. Upon this correspondence, in which the leader of the Government in the Province of Quebec so openly lays himself and the Legislature of Quebec at the disposal of the Holy See, comment is needless. The unconstitutionality