

the principle and repelled the outrage, they will not provoke an embarrassing conflict merely for the sake of ecclesiastical formalities. At the same time, the Roman Catholic Church in Quebec, being virtually established, and empowered by law to levy tithes and other ecclesiastical imposts, will not be in a position, till she divests herself of those privileges, to claim the immunities of a Free Church. It is not impossible that the Guibord case may prove the commencement of a conflict which will end in the extension of religious equality to the Province of Quebec.

It is instructive to see with what anxiety the Grit organ contemplates a movement which, as it shrewdly perceives, threatens its political relations with the Roman Catholics. It will be found that an alliance formed with Ultramontanes for the purpose of keeping Presbyterians in power, however statesman-like in its conception, is not free from difficulties of execution.

England still witnesses the unrelenting course of that great theological controversy, which, when it is considered to how large an extent the civilization of Christian communities is founded on their religion, may well appear, even to the politician, the one object of transcendent interest, dwarfing to the insignificance of an insect war the petty and ephemeral struggles of local factions. It was known that Mr. Mill had left for publication some essays containing his last thoughts on the subject of religion. His dismal autobiography, by recording the inauspicious influences under which his mind and character had been formed, had considerably impaired his authority; but the appearance of the essays has still been an event in the discussion. Their purport is pretty much what it was expected to be by those who knew Mr. Mill and had watched the course of his thoughts during the later period of his life. The grim hostility to religion, as a mental illusion fraught with

moral and social evil, which the writer had inherited from his father, an infidel stoic, is laid aside; a certain moral value is allowed to the religious sentiment, and even a certain philosophic importance to its indications: but there Mill's revelation ends. In enjoining us to cultivate religious hope without intellectually believing in religion, he enjoins, as it appears to us, a mental impossibility. His position here, singularly enough, is fundamentally the same as that of the religious philosophers who defend prayer as a spiritual exercise independently of any hope that the prayer will be answered. In a passage instinct with his vigorous hatred of moral fallacies, he smites down the shallow Optimism which pretends to quibble away the existence of Evil, and to represent Nature as exhibiting at once the Omnipotence and the absolute benevolence of the Creator. The same thing had been done, in a strain adapted to the light and sensual scepticism of the last century, by Voltaire. But it must be manifest to every one familiar with Mr. Mill's history and writings, that his point of view even to the last was one fatal to a clear apprehension of this part of the question. He was bred a Utilitarian and of the straightest sect. Afterwards as his mind grew, and his tastes and sympathies expanded, he gradually extended his notions of the Useful, so that it ultimately embraced all good, and his Utilitarianism, losing all distinctness of outline, was divided from ordinary theories of morality only by a name. Certainly no one showed less of the calculating coldness which is the logical apurtenance of a disciple of Bentham, when a battle was to be fought against injustice or any form of wrong. In the Eyre case, Mill persisted with passionate obstinacy, even when men who shared to the full his indignation at the butchery of the Jamaica peasantry, were satisfied that all that duty required had been done. But his views of the world, of its presiding power, and of human destiny, were still bounded by his original