

throughout with the greatest energy, at last exclaimed, in reference to the established fact that the French-Canadians had petitioned against—and as a body were opposed to—trial by jury and the establishment of a representative assembly:—"Whether the English mode of descent is better than the French, or whether a trial by a judge is better than a trial by a jury, it is not for me to decide: but an Englishman has a prejudice that makes him think it is better; and there is, Sir, as much reason to indulge an Englishman in favor of his prejudice for liberty, as there is to indulge a Frenchman in favor of his prejudice for slavery." The truth of the matter, which subsequent experience went to prove, is that French descendants seem almost by nature incapable of enjoying constitutional liberty—freedom in their hands almost always before long degenerating into license. The constitution of 1791, though by no means a measure much to be admired, was nevertheless found to work safely in Upper Canada, while in Lower Canada it led to tumult and rebellion. Under the Union matters went smoothly so long as, by means of the church—its influence being however exercised with some show of decorum and decency, compared to the course it has since thought fit to adopt—the Lower Canada blue party were enabled to rule the Province in despite of the wishes of the Upper Canadian majority. When at last this state of things could no longer be tolerated, and the Confederation Act was passed, true to its instincts the French-Canadian Roman Catholic majority of the Province of Quebec, headed and directed openly and undisguisedly in the cabinet and at the meetings by the hierarchy, commenced an attack upon the rights and privileges of Protestants, placing public education in the hands and under the control of the priesthood, and at great expense procuring the settlement of French-Canadians by means of repatria-

tion and otherwise in Protestant countries, for the purpose of driving all Protestant representation out of the local government. No body of men cry out more loudly against intolerance when it affects themselves than the Roman priesthood; no body of men have ever shown themselves more intolerant to those who differ from them, than that same priesthood, when they believe themselves sufficiently strong to be able to persecute with impunity.

Until the treaty of Paris in 1763, the country remained under military rule and martial law. Some of the Canadian historians have represented this as an infraction of the articles of capitulation. This, however, is a view which few people, on more mature reflection, will be disposed to adopt. The war between England and France was still being carried on, and it was clear—and provision, therefore, had been made in the articles of capitulation—that Canada's fate would follow the ultimate result of the contest. Had France proved victorious, Canada would have been restored to its original possessors. As it was, the Roman Catholic league, France, Austria and Spain, in despite of the blessings of the pope and the prayers of the Romish devotees, were doomed to disappointment, and when the peace of Paris was signed, three years after the capitulation of Montreal, both France and Spain found themselves stripped of many of their colonies, and the former moreover in a condition of utter financial prostration. The seven year's war had been brought about chiefly by the friendly alliance of Maria Theresa, the chaste, with Madame de Pompadour, the frail, both actuated by a desire to establish the tottering pre-eminence of the Romish Church by that ultimate resource of all true churchmen, an appeal to the force of arms; and in that pious intent, as in more modern times, so true is it that history repeats itself, France was doomed to come to grief against the genius, courage and