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opposed to the coalition. The story of this journey to London also brings up the question that we are chiefly interested in, namely, McLoughlin's Catholicity. In "The Conquest of the Great Northwest" it is said that "Robertson, Selkirk's evil genius, had heard that the Northwesters were about to propose a union with the Hudson Bay Company, and he judged that he could serve his company best by hurrying to London and pressing on the General Court the fact that the country was already in the hands of the Hudson Bay traders without any union. What was his amazement on taking ship at New York to find as fellow-passengers two Northwest partners, Bethune and McLoughlin, now on the way to London to urge the union. Toward the end of the voyage "wine went round freely and subscriptions were opened for the ship's hands," writes Robertson. "Our friend, the Northwester, Dr. McLoughlin, had put down his name. I took the pen to put mine down, but seeing Bethune, the other Northwester, waiting, I said to Abbé Carrière:

"'Come Abbé, put down your name. I don't want to sign between two Northwesters.'

"'Never mind, Robertson,' says the Abbé, 'Christ was crucified between two thieves.'

"McLoughlin," continues Robinson, "flew in a dreadful passion, but being a good Catholic, had to stomach it.

"As the world knows, the embassy of the Northwesters was successful. The two companies were united, and the aforetime bitter rivals returned to serve the Hudson Bay Company for many a year as faithful friends and loyal partners."

In this interesting episode of McLoughlin's journey, we have a very valuable argument in favor of the view for which we are contending, namely, that McLoughlin had never been other than a staunch Catholic. This assertion is made by his enemy, Robertson, who, in pronouncing him to be such, was merely voicing the sentiment of all the Northwesters and the men of the Hudson Bay Company. The time this utterance was made is also very important, for the reason that it ante-