

tion to the amounts contributed by them. That this was of some importance is evident from the fact, that while in Montreal the Protestants only number one-third of the population, they pay more than two-thirds of the taxes. Of course the clause was not inserted, some good and sufficient reason being given—want of time, or something of that kind, we believe. The consequence is, therefore, that of \$50,000 to be raised in Montreal, the Roman Catholics will pay one-third, and receive two-thirds; the Protestants will pay two-thirds, and receive only one-third. To show still further the iniquitous nature of the new Act, it is only necessary to state that one of the clauses legalises illegal expenditures, and gives power to those who have committed the illegal acts to collect the amount of the costs levied on them by a court of justice at the instance of those resisting the unjust demands. The object of these clauses is to allow the religious brotherhoods, who, in defiance of the law, were spending large sums on school-houses out of the rates, to recover the amounts from the unfortunate ratepayers, as well as the costs.

But there is another view of the subject which must come up, and that at no distant day. When the property of the Church in Ireland is threatened with confiscation, because it suits the exigencies of political parties, other institutions must be prepared to have their acts and doings investigated. The lands held by the Seminary of Montreal were granted for the education of the people, and the support of the poor; the deeds by which these lands are held are explicit on the subject; visitation by Commissioners is provided for; it is enacted that accounts shall be rendered from time to time, and that these accounts shall state fully and clearly how the revenues have been applied. According to the interpretation of the best lawyers, every cent contributed for school tax in Montreal has been illegally exacted, the revenues of the Seminary being specially set apart for that purpose, except as much as is required for charitable purposes; *Protestants and Roman Catholics alike* are entitled to come upon the funds for education, and assistance in poverty and sickness. How far has the law been complied with in this respect? Have steps been taken to prevent the misappropriation of the funds? Have the accounts been examined to ascertain how much of the revenue, applicable solely to religious, educational and charitable purposes in *Canada*, has been sent, in defiance of the law,

to France, to the Sulpiciens, or some other body? What amounts have been sent to Rome under one pretext or other? What have been the donations to the great Cathedral now building in the United States? These and other questions ought to be answered. If the enormous revenues of the Seminary and other Roman Catholic institutions have been misapplied, the public has a right to know what remedy, if any, can be found. It has lately been discovered, in the case of Protestant Establishments, that they have no rights in the lands and revenues specially set apart for their support, but that the will of the Legislature is sufficient to destroy their titles. In the case of the Clergy Reserves of our own Church and of the Church of England here, this rule was applied, and the lands were confiscated—secularized was the term used. There was no pretext that either one Church or the other had committed any wrong in the matter, except the grievous sin that they derived benefit to a certain extent, and that of this they must be deprived. In the case of the Seminary, there has been gross misapplication of funds. Taxes to which they had no legal claim, and which should never have been levied, have been appropriated by them, large sums have been sent out of the country which should have been spent for the benefit of the population here; no account has ever been rendered of their intrusions with what is in reality public property, being funds and revenues held by them for the public benefit, they now hold lands in mortmain far exceeding the limits the law allows, and yet the community must ask no questions, demand no investigation. When even priest-ridden Austria has risen, it is not too much to ask when Canada will bestir herself, and begin to look into the reasons for suffering a burden to continue which is crushing out the whole vitality of Lower Canada. The answer may be delayed, but it must come some day.

We have pleasure in calling the attention of our readers to the announcement in another column, that the Sabbath School Committee are to reprint and publish for the use of our schools the Scheme of Lessons compiled under the auspices of the Edinburgh Sabbath School Teachers' Union. After an examination of very many Schemes, we can confidently recommend this one as one of the best, if not the best, which we have seen. It is pub-