

The "rights and privileges" which "either or both of the said Seminaries," could have exercised "before the 18th day of September, 1759," while the Colony appertained to His Most Christian Majesty, the King of France, are not generally known, and it admits of some doubt whether the framers of the Ordinance were fully informed on that head; the "objects, intents, and purposes" of the St. Sulpicians, will be spoken of hereafter; but the main point to be considered is, that the landed proprietors of the City and Island of Montreal, and other extensive estates, are to be made and ordained the vassals of these Ecclesiastical Lords; with the privilege, it is true, of purchasing their exemption from the "*droits de cens et ventes, lods et ventes, droit de banalité de moulin, droit de retrait,*" and sundry other "rights and privileges," which existed "before the 18th day of September, 1759," for all which they are held and bound to pay a large and unequally distributed compensation, or to remain in a state of vassalage for ever; and the money so raised is to be employed for the "same objects, intents, and purposes" as the said St. Sulpicians might or could have done "previously to the 18th day of September, 1759."

The Ordinance in question is not what it specifically professes to be, a measure of relief to the *Censitaires*. It creates the right, legalizes the exactions, and presents them as a free gift to the St. Sulpicians; and then, in the plenitude of Ministerial generosity, leaves to the landed proprietor the option of purchasing his relief from the burdens it imposes, or of becoming a vassal of the Ecclesiastics of the Seminary of St. Sulpice.

The landed proprietors, whose rights are thus summarily proposed to be dealt with, invoke the Royal Proclamation as a protection from this measure of injustice; but if Royal Proclamations are to be disregarded, still they appeal to an Act of the Imperial Parliament, as a pledge of the national faith and honour that they shall not be made the serfs of an Ecclesiastical community. If the feudal yoke must be borne, let it, at all events, have the impress of Royalty, for, if serfs at all, the landed proprietors are the serfs of the Queen.

It has been asserted that the landed proprietors have been gainers by the substitution of an Ecclesiastical, instead of the Royal power, as Seigneur; inasmuch as the St. Sulpicians have been in the habit of compounding with the *Censitaires* for the *Lods et Ventes*, at a lower rate than that authorized by Law. It certainly is the case, that the Seminary, holding the estates by a defective title, and being unable to enforce its claims in a Court of Law, has generally accepted, from the English inhabitants, a lower mutation fine than existed, according to its "rights and privileges," before the 18th day of September, 1759." In some instances, one in particular which could be named, of a wealthy and public spirited individual who had openly avowed his intention of resisting the claim, a compromise was effected on the payment of a sum, trifling indeed, as compared with the amount which a Seigneur may lawfully demand. Individuals, especially among the more wealthy class, have, unquestionably, been gainers by this mode of adjusting accounts; but by weakening the force of opposition, and depriving the landed proprietors of the support and active co-operation of those who, from station and influence, ought to have taken the lead, it has materially assisted the St. Sulpicians in their negotiations with the Government, and enabled them to obtain the Ministerial sanction to a measure, repugnant to the interests and feelings of the English inhabitants

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