

by side with the voluntaries of the upper province. It now appears, either that the long and fierce agitation which set aside the grants of George the Third was all in vain, or else that the rule which is valid as against the endowment of a Protestant clergy by a British Monarch does not apply to the pious designs of a king who, in his zeal for the Roman Catholic faith, ordained that upon the shores of New France no Protestant should set his foot.

In the proposed endowment of the Jesuits by the recent legislation of the Province of Quebec, we find ourselves face to face with the old dispute, and under conditions which preclude the contention that the question, as it now arises, is one altogether of provincial interest, or to be settled by purely provincial considerations; and the conditions which present themselves make every objection which may be urged against religious endowments in general apply with tenfold force to this one in particular.

Into the general question we need not enter. As we stated at the outset, that question has been settled, and to justify this particular exception from the principle established, it clearly devolves upon its advocates to show upon what grounds that justification is based. This, we are bound to say, M. Mercier has done his best to accomplish. In the preamble to his bill he gives us all the evidence, and all the facts, or assumptions of fact, upon which his action rests, and it must be admitted that the address and plausibility with which he sets about his task, are worthy of the object in view.

Having by a previous Act given incorporation to the Society of Jesus, M. Mercier, in the preamble to his Act, dwells upon the "uneasiness" felt with regard to the Jesuits' estates, and this view he supports by reference to various demands which certain ecclesiastics have, from time to time, made for a settlement of the question of the ownership of the property—a property to which, as he subsequently admits, the claimants have only a *moral* right, but for which *they are entitled to compensation*. He then proceeds to clear the way by stating that "on the occasion of the settlement of this delicate question certain Protestant educational institutions will receive a fair allowance proportionate to the numerical importance of the minority in this province." Having thus provided for the possible opposition of the "Protestant minority," the astute premier goes on to overcome the hostility which, as is well known, a large part of the majority, clerical as well as lay, entertained to his proposal; and for the purpose he, the responsible minister of a British province, not only appeals to the Pope of Rome for leave to deal with a property which, according to the law of the land, had duly escheated to the Crown for want of any legal owners, but publishes *in extenso*, in the preamble of his bill, the whole correspondence between himself as Premier of Quebec, the Procurator of the Jesuits, and the "Prefect of the Sacred College of the Propaganda," who writes as directly representing the Pope. And a very remarkable correspondence it is, in spirit as well as in letter, bringing home to us more fully than anything published in the English language has hitherto done, the sort of religious and political Frankenstein which our forefathers unwittingly created at the capitulation of Quebec, and which now, in so many ways, blocks the path of progress for this Dominion.