

struck off long before toleration had been granted to Protestants in any country still under the sway of Rome. The Church of Rome is now invited in free countries like ours to a system of perfect justice and perfect liberty, under which all men and all churches shall be free to preach and propagate their opinions, while none shall receive aid from the State or from any source but reason and truth. With this she will not be content if by the votes of subservient masses she can gain more ; but a party has arisen in Canada which is resolved that with justice and liberty she, like all the other Churches, shall be content and that ecclesiastical encroachment, which threatens at once conscience and civilization, shall have an end. What the consequence to political parties may be is a consideration for the parties themselves.

—The conduct of the Protestant Committee of Education in Quebec in receiving a portion of the Jesuit fund has perhaps been harshly judged, or at all events somewhat misconstrued. Their course, if it is not precisely that which Latimer, Luther, or Knox would have taken, is intelligible and implies no personal approbation on their part of the Jesuit Act. That Act is law, and their position, as we understand it, is that the money has come to them as trustees and that they are legally bound to accept and administer it. They have at all events insisted firmly on the recognition of the trust in favour of superior education. If there has been anything amiss in the personal bearing of any of them we must recollect first, that they are appointed by the Government, and secondly, that they are liable to ecclesiastical resentment, which some of them might dread for the institutions with which they are connected more than for themselves.

Some people are much shocked at the idea that political lawyers in giving an opinion on a Constitutional question can possibly be biassed by party feeling or by the exigencies of party. Holy simplicity ! Have these people forgotten that