

the Northwest—the first in 1869 and the second in 1886, when he raised an army of Half-breeds and savage Indians, and caused murder and bloodshed in the most cruel manner. He assumed at different moments the *role of religious teacher, prophet, and patriot*, and, withal, offered to sell himself to the Government for \$35,000. He was finally captured, tried, and executed for treason at Regina on the 16th of November last. In spite of this criminal career, about a month after his execution Archbishop Tache published a manifesto in which he spoke of him as his “protege.” Churches, up and down the country, were draped in token of respect and sorrow for him, and many masses were celebrated for the repose of his soul. His remains were brought from Regina to St. Boniface, treated with the veneration usually accorded to the body of a distinguished ecclesiastic, and placed with imposing ceremonies in the crypt of the archbishop’s cathedral. The reasons for lavishing such honors upon him are known to the Church only, and will never be disclosed; but there are some, who profess to understand the working of our complex politico-ecclesiastical machinery, who think that Louis Riel was the instrument of the Church for purposes of aggrandizement as long as he could be managed; that when this ceased to be the case he was cast off, and finally, with the secret consent of the ecclesiastical masters of the French vote in Parliament, suffered the extreme penalty of the law. Then to quiet the people, who were much excited over the matter, and burned in effigy ministers of the Crown, and could not understand how one who grew up in the bosom of the Church—under the fostering care and guidance of an archbishop, and a Frenchman—could come to such an end—to allay these feelings, and to show the kindness and unspeakable tenderness of the Church under all circumstances, the public performances referred to were enacted.

Be this as it may, certain it is that she has already made no small progress in securing real estate in these new territories, and is far from satiated in this respect in the older Provinces. Of late a movement has been on foot to get possession of what are known as the Jesuits’ Estates, probably worth four or five millions or more. Early in the history of Canada, when a colony of France, these estates, consisting of certain lands, were conveyed to the So-

ciety of Jesus for the purpose of founding and sustaining a college. A college was erected, and the estates for a time continued to increase. But the following facts make it abundantly evident that, whatever the issue of present attempts may be, the Church has no moral or legal rights to them.

The first Bull obtained by the Jesuits from Pope Pius V. in 1571 constituted them a Mendicant Society, not legally qualified to hold property, but bound to live by “unfailing alms.” The later Bulls of Gregory XIII., 1576 and 1582, vested property in the Father General, and, consequently, during the sixteenth and seventeenth centuries they had no valid title to property in France, because their General, being an Italian residing in Rome, was an alien not under allegiance to the King of France, and thus disqualified to hold real estate in France and her colonies. This was the law of France and Britain at the time of the Conquest of Canada by the latter power, and after it. Besides, the Order of the Jesuits was suppressed in Canada in 1774 by a Royal Decree of the Imperial Parliament, and their property was confiscated, provision being made for the comfortable maintenance of those of them who were left. The last of their number, Jean Joseph Cazot, died in 1800, when the Crown became absolute owner of the property, which was formally taken possession of under a Royal writ sent by George III. to the Sheriff of Quebec. Under these circumstances it is very manifest that the Church has no title to the estates in question; but, as things are going, it is probable that they will fall into her hands, as the Home Government in 1831 placed them in charge of the local legislature, which, as already hinted, is controlled by the Hierarchy.

Various attempts have been made to estimate the total amount of revenue-bearing capital held by the Church, but they are all necessarily conjectures. The late Dr. Strachan, Anglican Bishop of Toronto, set it down in 1854 at twenty millions, and Mr. Lindsay, in his “*Rome in Canada*,” in 1877, gave the figure at fifty millions. In view of the steady increase in the value of property, and the many large additions since made by gift and otherwise, we may now safely set the figure very much higher. It is also to be remembered in this connection that ecclesiastical property in the forms of Churches,