

time to time, by advantageous purchases often at nominal prices. Some of the Church's most valuable possessions were the gifts of persons and not the French Government. The island of Montreal, on which the wealthiest and most beautiful city of the Dominion is built, is an example of this kind. It was originally the property of Jean de Lauson, Intendant of Dauphine. Under the spell of miraculous stories told him by M. de la Dauversiere, P. C. Lalemant, Director of the Jesuits, and others, he bestowed it upon that order and they in turn gave it to the Seminary of St. Sulpice, Paris, and their representatives in Canada have ever since been the owners of it. The income derived from this property alone, through renting and selling it, has been simply incalculable, so that it is now a common remark that the seminary is far wealthier than the Bank of Montreal, the strongest institution of the sort on this Continent. To such an alarming extent did the love of property and the determination to grasp it manifest itself in the religious corporations of France, at that time, that Louis XV. deemed it necessary to issue an Edict, in 1643, restraining them from the undue acquisition of real estate to be held in mortmain. But this measure was ultimately of little avail, and did not deter ecclesiastics from their favorite occupation. It was rendered nugatory in this country by the Ordinance of the Special Council of Lower Canada in 1839, which confirmed the title of the Church to a vast amount of property to which she had no legal right, and enabled parishes and missions, which had not been previously recognized by law, to acquire real estate through their agents to any extent. All along the line of history, the Church has manifested an incurable propensity for holding property in mortmain, and in Canada, as a new country, this practice has proved most profitable. She has gained enormous advantages arising from the improvement of wild lands, the growth of villages, towns, and cities, and the construction of railways and other public improvements. Since federation, or the formation of the Dominion, restrictions as to mortmain in relation to the Church in Quebec are practically useless, because all legislation affecting religion, education, and the tenure of property belongs to the provincial Parliament, and Romanists are sufficiently strong to obtain from it any Acts they may deem necessary to enable

religious corporations to hold all the wealth they may see fit to amass. Of late special activity has been shown to gain a sure foothold in the Northwest through immigration schemes, colonization societies, and otherwise. The Church contrives to anticipate the march of civilization, and through contact with savages and half-breeds to set up claims to vested rights which must ultimately be honored. She has already planted herself in the regions north of the Canadian Pacific Railway, hitherto supposed to be barren wastes, but now known to contain large and rich wheat-growing areas. The Oblat Fathers have, for the last five years, been forming settlements in the neighborhood of Lake Temiscamingue, and receiving from Government all the advantages they desire. Similar foresight and skill are being shown by other ecclesiastics elsewhere. Bishop Grandin, of the Northwest, has already received six thousand acres of land, and Archbishop Tache thirty-five square miles in the immediate vicinity of Winnipeg, including the portion of the city known as St. Boniface. This alone is worth millions, and there is no telling how much more may be quietly ceded to the Church in coming years as she shrewdly drives bargains with political schemers. According to a public statement by the Minister of the Interior, on the 9th of December last, this same Bishop Grandin ten years ago approached the Dominion Government with demands upon a magnificent scale. He asked for encouragement to agriculturists—a sufficiently indefinite request—for extensive grants of lands to found Hospitals, Schools, Convents, Orphan Asylums, and Model Farms, along with special reserves for children and arable territories near fishing lakes for Indians. All this was ostensibly sought in behalf of others, and under the guise of patriotism and missionary zeal, but was meant to be controlled by the Church and eventually added to her wealth. The demand was refused by the Government of the day, but not on that account abandoned. It appeared in substance last year in the "Bill of Rights" published by the notorious rebel Louis Riel. This unprincipled man, whose doings have cost the country many millions and the lives of not a few citizens, was undeniably the child of the Church, trained in her institutions, well drilled, it may be presumed, in the moral theology of the Jesuits. He stirred up two rebellions in