

They are not so fond of counter-revolutions as readily to abandon the principles of constitutional liberty, which they have learned to love and assert. You might as well calculate on the British people conspiring, in accordance with the secret treaty of Dover, to restore the religious and civil despotism of the Stuarts. Let no one desire to split the confederation of the Provinces in the Dominion of Canada, imagining that the breach would open the way for the monarchy of the Pope. If Napoleon the Great could not break down the Kingdoms of Europe and pound them into one Frankish Empire, much less can the Universal Bishop of the Roman Catholic Church, with his state enchantments, either in Canada or anywhere else, restore the Papacy of the Middle Ages on the ruins of modern convictions and experience. There is a moral force in the civilization of the nineteenth century of the Christian era, sufficient, under God, to frustrate forever all the romantic adventures which can be attempted in behalf of a faith hostile to the existence and progress of Christian humanity.

From the standpoint of Vatican politics, there seem to be three kinds of liberals: First, those who contend for equal rights to Romanists as well as Protestants; second, those who stand up for equal rights to Protestants as well as Romanists; and, third, those who argue for paramount rights to Romanists. The first class includes ordinary Protestants, some of them inclining to yield to Romanists more than is due. The second contains those liberal Romanists of whom the writer of the pamphlet *La Source du Mal* says: "They not only acknowledge that we must indulge in the practical toleration required by circumstances, but when they assert that Protestants have equal rights with Catholics, they go further still. As the exercise of liberty appears to them legitimate, they are prepared to sacrifice the rights of the Church, and even its principles, to free-thought." We would say rather, they cherish Gallican ideas, and are the true French Canadians. The notion of constitutional liberty is not foreign to them. To them it is natural and traditional. The third class, claiming paramount rights to Romanists, consists of Jesuitical papists, who are liberal only to themselves. Enemies to constitutional and laical civil government, they really hate French law, fully as much as British law. Their peculiar notion of religion makes them imagine that they, especially the clergy and the monks among them, occupy a state of supernatural dignity entitling them to