

she must be held responsible for all her past history. We proceed upon this principle in what we advance regarding practical issues in our own country. Romanism of to-day is no better and no worse than Romanism of the past. Hence it is of the utmost importance to understand :

I. *The Legal Status of the Church of Rome in Canada.* Throughout the Dominion, with the exception of the Province of Quebec, all religious denominations enjoy substantially the same legal status, but in this Province the Church of Rome has a conspicuous pre-eminence, being distinctly established by law. This was brought about in the following manner, and by several successive steps extending over fifteen years. The first step was taken in 1759, at the time of the conquest of the Province by Great Britain. The 27th Article of Capitulation declared that the Catholic inhabitants of Canada were "granted the free exercise of the Romish religion, the obligation of paying tithes to the priest to depend upon the King's pleasure."

This, it will be observed, settled only one matter,—that of religious toleration, but did not effect any legal establishment of the church. The next step in that direction was taken in the Treaty of Peace, July, 10th, 1763. The clause touching this matter declares that "His Britannic Majesty agrees to grant liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church *as far as the laws of Great Britain permit.*" But the laws of Great Britain did not then establish Romanism, or fasten it upon the people in the manner in which it now exists in this Province, either at home or in the colonies. Still more: the terms of this treaty did not authorize any such establishment; and hence its provisions were undeniably far exceeded by the subsequent Act of the British Parliament, 14 George III., cap. 83, sect. 5, which conferred

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municated, but they must be delivered to the secular powers to be exterminated." The present Pope, Leo XIII., has approved the writings of St. Thomas as standard theological works. The Vatican Council, 1871, anathematized the idea that "it is no longer expedient that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship."

Pope Pius VI., 1786, in the Bull *Super Soliditate*, declared "that the Pope can deprive kings of their authority to rule, and absolve subjects from their allegiance."

The Jesuit Saurez, in *Defensio Fidei*, Book VI., chap. 4, says: "Monarchs deposed by the Pope thereby become notorious tyrants, and may be killed by the first who can reach them."

Pope Pius IX. declared in 1851 "The Roman Catholic religion must be exclusively dominant, and every other worship must be banished and interdicted."—(*The Papacy of Modern Times*, pp. 226—229.)