

liberty" thus unblushingly referred to by the bishops in their "mandement," by whom in its fullest sense it is thus claimed, and for whom alone, in their judgment, it is fitted. "It is thus at present," the mandement reads, "The duty of Catholics, with the help of well thinking (!) Protestants of our country, to join forces and their votes so as to assure the definite victory of religious liberty"—the "liberty" given by Roman canon and creed to Protestants, as follows:—And first, a part of the oath said to be taken by members of the "*Society of Jesus*:" "I do renounce and disown my allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare that I will help, assist, and advise all or any of His Holiness's agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or Kingdom I shall come to; and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise."

"Heretics, schismatics, and rebels to our said Lord the Pope or his successors, I [every sworn bishop] will to my utmost power persecute and wage war with." Do not these solemn oaths speak volumes for "religious liberty," and ring loudly of loyalty to our Protestant Government and Throne? They are moderated, however, somewhat by the following Romish note on Matt. 13: 29, as given or sanctioned in the present century by the Roman Archbishop of Ireland: "The good must tolerate the evil when it is so strong that it cannot be redressed without danger or disturbance of the whole church, otherwise, where ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance or hazard of the good, they may, and ought, by public authority, either spiritual or temporal, to be chastised or executed."

Much more might be quoted to the same effect, but the following may suffice: "When a Prince is denounced excommunicate on account of apostasy [from Popery,] by the Pope's decision, his subjects are immediately freed from their subjection, and oath of allegiance to him."—Aquinas Theol. par. ii. 12. "The Pope by Divine right, hath spiritual and temporal power, as supreme King of the world, so that he can impose taxes on all Christians, and destroy towns and castles for the preservation of [Popery] Christianity"—Id. Op. lib. iii. c. 10. These expressions of loyalty to the Pope and popish Governments, and to them only, speak for themselves—they need no comments. From some of the foregoing quotations, it is also apparent that any statement that either priest, bishop, archbishop, or other Roman Catholic, may make, having any bearing either directly or indirectly upon his "religion" or "church," must be taken for just what it is worth, and no more. Where lying is accounted a virtue, and a false oath "not a sin against the truth," as sure as God exists and the Bible is from Him, Christian morality and true religion are wholly wanting. Such moral teaching tends to the maladministration of law, to a Government's insecurity, is a community's bane, and hell's dependence!

But Mr. Laurier "loves" such a church as this, as we gather from the speech to which we have referred. Well, this must needs be, I suppose, or he would not adhere to it; nor would the Scripture be fulfilled in his and his coreligionist's experience—