

trained from boyhood to implicit obedience, have been taught to believe every sacrifice they make to render the society to which they have devoted their lives more far-reaching and more powerful, is doing God's will. The people of France long ago drew the distinction between the Church of Rome as a religious system and its perversion by the Ultramontanes into a political party—to the one they give respect, to the other deadly opposition, which they express in their watchword—

THE ENEMY? CLERICALISM.

The French are Catholic, but not Ultramontane. In Ireland there are a growing number who, in observance of all their church's religious teaching, are most zealous, yet who repudiate its interference in politics and would confine the priest to his sacristy. In the United States a great majority, while humbly accepting the doctrines of their church and attending its worship, will not tolerate dictation by the priest in secular affairs. In the French and American Republics, the political feature is subordinated to the religious by the priests; in Quebec there is the proportionate development—intense religious devotion, side by side with despotism in secular rule. That is the ideal condition every priest strives to bring about. Where prudence requires, he conceals his aim, for he has been taught the doctrine of reserve. He is a humble factor in a gigantic system. He seeks nothing for himself, but does what he can to advance the triumph of the society of which he is a member, and that society can work and wait for generations to achieve its purpose. In Canada that purpose is to make its rule absolute from ocean to ocean, and its chosen means to that end is expressed in a single word, Clericalism. As on the continent of Europe, Clericalism is the foe to be fought. If it wins, self-government and British rule are lost.

THE SELF-NAMED NATIONALISTS.

There is in Quebec a body of men who have taken to themselves the name Nationalists, and who affect to be the