

from anarchy and its attendant calamities, from that undesirable element of society of which Coxe's army was a type. As regards our relations with the British Empire, England, far from being an impediment to Canada, has ever given her substantial assistance; and, besides, if independent, what resistance could we, unaided, offer to an invading enemy,—a people of scarcely five millions spread over the vast area of three and a half millions of square miles.

We are daily reproached also by this same people for our allegiance to a foreign power, and exhorted in the name of liberty to follow their example and throw off the British yoke. Yet England is no more a foreign power to us, than any other country of Europe is to her colonies or than the United States is to Alaska: and we hardly think that Uncle Sam would consent to release possession of that dependency for so flimsy a reason as he proposes to us to attempt to rid ourselves of connection with a nation which exercises over Canada a legitimate supremacy. Do our American friends also not see that this very principle would condemn them for forcing the South to remain in the Union when it looked upon the North as a foreign power and desired to withdraw peacefully? Do they not perceive that it will ultimately cause the destruction of every vestige of authority? If Canada, under present circumstances, can justly separate from England, why not the East from the West, the North from South; why not every country village have an independent and sovereign government of its own? Why, in fine, under the sanction of such a principle, might not every individual demand absolute liberty, exemption from all restraint except that which he should choose to impose on himself? Our friends, therefore, see that if we desire to justify our separation from England, —leaving out of the question the difficulties we would most certainly encounter in the attempt—we must base our claims on some stronger principle

than that which they present to us. England possesses, Canada by right of conquest and of treaty, and hence follows our duty to obey the laws she imposes upon us so long as they are within the bounds of justice. No whim of ours, even though encouraged by those who foster a bitter hatred of all forms of monarchical government, can free us from our obligations to her.

No: we must not strive to estrange ourselves from England; it is rather the duty of every truly patriotic Canadian to exert himself to render more intimate the bonds that bind us to her, so long as she remains what she is at present—the world's greatest national structure, the pride of those who have the happiness to be her subjects, and the wonder and admiration of all intelligent men; a nation which, at least to-day, knows more thoroughly than any other the real meaning of liberty, tolerance and justice. She is condemned for her oppression of Ireland and her enmity towards Catholicity; yet, while not desiring to excuse or even palliate the inhuman cruelties she has been guilty of against the Irish people, or the flagrant injustice that she has inflicted on the Church, making allowance for difference of time and circumstances, we believe the darkest pages of her history to be no less defensible than the horrors of the French Revolution, the atrocities committed by the Spanish against the aboriginal inhabitants of America, the sacrilegious crimes of modern Italy or the depredations of many another nation which as it were, grows pale at the sight of England's iniquities. It is not a century ago since the religious exiles of Catholic France found in the British Dominions that shelter and freedom which they were denied in their own country. We would like also to call attention to the words of the greatest and only Catholic philosopher of any merit that the United States has yet produced. Treating the subject of religion in one of his Reviews, Dr. Brownson in substance says: "We might be thankful did we possess a