

felt neither lassitude nor discouragement, and they conquered in the end. And why? *They had faith.*"

3. *Political Freedom.* The political form of Government that is most congenial to Romanism is Despotism. "Logically," says M. De L., "in a Catholic country government ought to be despotic; first, because such is the government of the Church which serves as its type; next, because kings hold their power directly from God, or the Pope, which power can neither be limited nor controlled. The Réformation, on the contrary, being a return towards primitive Christianity, engendered everywhere a spirit of liberty; and resistance to absolutism. It tended to bring into existence republican and constitutional institutions. . . . We are in the habit of giving the credit of the famous principles of '89 to the French Revolution. This is a grave historical error. . . . The Puritans and the Quakers have proclaimed and practised them in America for the last two hundred years; and it is from thence, and from England, that Europe first adopted the idea, towards the end of the eighteenth century.

4. *Depth of religious sentiment.* "The enemies of all religion upbraid the Americans and the English with what they call their narrow bigotry; the strict observance of the Sunday rest, the public prayers and fasts, and lastly their rigid piety. . . . The excesses of superstition (in Romish church, purile ceremonies, miracles, pilgrimages) lead inevitably to infidelity and this to anarchy."

But we cannot save in one instance more multiply extracts from this remarkable pamphlet which should be in every Protestant household in Canada. No better work could the Protestant Defence Association of Montreal do than import this work in its original

French form, and sow it broadcast over the Province of Quebec. Though we have already exceeded the limited space belonging to our Book Reviews, we cannot part with M. De Laveleye without giving here his concluding words especially as they confirm opinions advanced more than once in the *Christian Monthly* and particularly in that editorial, "Are we on the eve of a religious war?" The following are the words to which we refer, and which our readers would do well to ponder:—

"Everything seems to be leading up to a great conflict of which religion will be one of the chief causes. Already in 1870 Ultramontanism has declared war on Germany. If Henry V. or Napoleon IV. ever reach the throne it will be with the concurrence of the clergy who will push on a new crusade in order to deliver their persecuted brethren beyond the Rhine on whose future assistance they will reckon. This is the policy which is preached in France by *L'Univers*, and elsewhere by the other organs of the Roman Curia. The restoration of the legitimate sovereigns in the three Latin countries—Spain, Italy and France; Protestant Prussia crushed in the dust; Germany given over to Austria; Rome restored to the Pope, and supreme power given to the Church: the return of the true principles of Government, that is to say, to those proclaimed in the Syllabus, and by Catholic tradition—this is the grand scheme the realization of which is every where in preparation by the Ultramontanes. Will they succeed? Who can say? But if they fail in this assault on German Protestantism what will be the fate of the vanquished? We may tremble when we reflect on the calamities in store for Europe through the dream of the restoration of universal dominion to the Church which at this moment she claims with greater audacity and obstinacy than ever.