

recent Syllabus, surely the highest authority we can have, we have this language: "The Church has the right of employing external coercion," "she has direct and indirect temporal power," which is, in ecclesiastical language, the power of civil and corporal punishment, and the Jesuit Schneeman speaks out clearly and plainly on this point, for he says, "As the Church has an external jurisdiction she can impose temporal punishments, and among them he specially mention "fines, fasts, imprisonments and scourging." But you will say perhaps, if this is the doctrine of Rome, why does she not put it in practice? Simply because she lacks the opportunity, and all her labours and intrigues of late have been directed to the creation of such a state of society as will give her this. The Syllabus has already condemned the whole existing view of the right of conscience and religious worship, "and reaffirms the doctrine that it is a wicked error to admit Protestants to equal political rights with Catholics, or to allow Protestant immigrants the free use of their worship." Schneeman says again: "The Church will, of course, act with the greatest prudence in the use of her temporal and physical power, and will not, of course, return to her entire mediæval policy at once." In the meantime the entire code of history is to be revised, and everything therein that is detrimental to the Church's pretensions is to be softened down or purged entirely away. Henceforth we are to be taught that her unrestrained right of acquiring property and exemption from civil function are inherent rights, and not, according to prevalent histories, the gift of kings and Roman emperors. Henceforth they are declared "greatly mistaken who suppose that the Church is not an institution with civil and coercive power to imprison, hang and burn." To force kings and magistrates by excommunication and all its consequences to confiscation, imprisonment and death. Henceforth, also, we shall all be required to teach and believe the Pope did nothing wrong when he excommunicated King John and put the whole nation under interdict, stopped all worship and caused the dead to be buried at the roadside like dogs, because John resisted his attempt to thrust an unallowed favourite upon the See of Canterbury. He was only exercising a divine right. Surely there is something dangerously wrong in the Protestant state and sentiment of the country when a position bold and impious as this can be assumed, and backed up by lies, hypocrisy and deceit wholesale, and it behoves not only our politicians to be on the alert, but also all who have the Bible in their hands, to awake to a sense of its use and power, and also apply it fearlessly and prayerfully, knowing that it is the only effective weapon. That it has proved victorious aforesaid, and will prove victorious again if used in the same bold, confident and prayerful manner as in time past.

We Canadians especially need be on the alert. We have about a million Frenchmen, mostly in the Province of Quebec, by religion and training all hostile to the Scriptures. Both religion and patriotism demand that we give them the Bible. All experience proves there can be no true religion without the Bible, and a profession without it degenerates into a hateful superstition. A superstition so bigoted and intolerant, it monopolizes all piety, and resorts to persecution wherever there is opportunity.

As to patriotism, we have only to note the course of events in the Province of Quebec the past year or so to become thoroughly convinced that Roman Catholicism can only be loyal to Rome. They are pulling down our churches, handing over the education of the people entirely to the hands of the priesthood, whose pulpits are turned into political hustings from which to harangue the people, and exhibit before them all the pains of purgatory and the infernal regions if they do not vote as the priests