

strife, was fraught with peril to the public peace. The Archbishop of Quebec, a man of learning and sound sense, saw the danger likely to attend the wicked and offensive course adopted by the three bishops, backed by a few lay supporters, among others the present Premier of the Provincial Government, and hastened to disavow and condemn the Programme and its teachings. The pastoral letter of the Archbishop of Quebec, on that occasion, resembled closely the doctrine recently proclaimed by the Archbishop of Toronto in a letter to the Hon. Mr. Mackenzie, and strongly pointed out the harm that must necessarily accrue to the cause of religion if its ministers mix and take part in the turmoil and excitement of political contests. Much sagacity was not required to foresee the line of conduct that the Bishop of Montreal would adopt. He at once commenced a furious newspaper warfare upon his superior, regardless of the scandal such a course must perforce cause among the more respectable class of his own faith, and was finally carried by his evil passions to such lengths, that the Pope had to intervene and order both parties to desist,—an order which the Bishop of Montreal, as the Archbishop pointed out to him in a short but powerful letter, no sooner received than he hastened to disobey. Though the wording of the decision from Rome might be said to favor neither one side nor the other, the sympathies of the Pope, subsequent events have tended to show, must have been strongly in favor of the Programmers, since the Archbishop has never since attempted to impede their actions, though their course has remained uninterrupted, and their actions been marked by bolder interference and more revoltingly unconstitutional political proceedings than before. That the leaning of Rome was such as it has shown itself to be, can cause surprise to no one who has at all studied the policy of the Church as shown in the

pages of history. The Church never yields; its pretensions are the same as when eight hundred years ago, by a simple bull of excommunication, Henry the Great, Emperor of Germany, the proudest potentate of Europe, was brought ignominiously to sue for pardon at the Pope's feet. The Church submits to force alone, and the moment the pressure is in the least relaxed urges onwards towards its former claims; it gives away before coercion as a matter of fact, not of principle, and even declares its intention, should circumstances permit, of having recourse to self-redress by force if required. These are the grounds now taken by the whole Ultramontane party in Europe, and the principles distinctly set forth in the Syllabus. The Church must be supreme over all civil power, and its members amenable to no civil tribunal. This doctrine, moreover, has received the sanction of one of the judges of our Superior Court, who expressly founded himself, in giving his decision, upon the Syllabus, and, by so doing, knowingly and openly violated the law of the land which he is sworn to administer. The Church is ever gracious to those who serve its purpose, and for that decision the judge who gave it has received from the Ultramontane party much flattery and high praise, besides being entertained with distinguished favor, on his arrival in England, by Monsignor Capel and Cardinal Manning. And yet, so strange is the perverted medium through which prejudice may make even wise men view a plain and simple fact, it is not likely that when they so graciously received him, these distinguished men realized that by that judgment the judge who delivered it, having violated his oath to administer faithfully and justly the law of the land, branded himself as forsworn, and, by presuming from Her Majesty's Seat of Justice to decide a case brought under a writ issued in Her Majesty's name, by the laws established