

ecclesiastical laws. If the State refuses this sanction, the law will not be less binding on the State itself; but, by so doing, the State simply declines the honour of protecting the Church, and experience teaches that this will be its misfortune. As the Church which enacts its own laws, so does it also judge ecclesiastical matters independently of the State's glory, to cause the Church's decisions to be respected. The Church decides in matrimonial cases, prescribes the form of marriages, and the State is honoured by causing the decisions of the Church to be observed. The Church has the possession and administration of temporalities, independently of the State; and the State protects the Church in its possessions and administrations. The Church enjoys its immunities, and the State protects it against the sacrilegious man who would wish to violate them. The Church erects dioceses and parishes, and the State helps the Church in all its works. The Church watches over and directs the schools, and it approves the teachers that parents choose, and the State hastens freely to grant its protection and assistance. A Christian Government is far from imitating those liberal governments who arrogate to themselves all right and power in schools, which everywhere become schoolmasters, and which have perverted the education of youth. Such is the union of Church and State, and our venerable Pontiff has devoted his life to the strengthening of this union. * * *

"In old Europe these truths are beginning to be understood by true politicians. They understand the cause of the evils which overwhelm society. Nations have revolted against God, they have wished to submit God to man, the Church to the Government. Profit by their unhappy experience. If the rumblings of thunder in Europe are not sufficient to warn you, must it burst upon your heads before you will take heed? You will listen to the warnings of your Bishop, and your civil and political life will be Christian, as is your private life. Your Bishop's doctrine will have produced this happy result: "He went about doing good." A truly memorable day in the annals of the nineteenth century was that on which the Pope condemned the errors that are sweeping away all modern society. This great event rejoiced true Catholics, and renewed their strength. The Gallicans blinded themselves and sought to give explana-

tions, and the enemies of the Church gave themselves up to a dark and threatening anger. Our venerated Pastor understood the full bearing of the Pontifical document; he rejoiced at it; and, since that day, he has not relaxed in his efforts to make it produce its legitimate fruit. Every one knows with what learning, what magnificent ideas, what conviction, his Lordship, by a pastoral dated January 1st, 1865, promulgated in his diocese the Syllabus, in which are framed and condemned all the pretensions, encroachments and usurpations of the State. The Church is independent; it has its own tribunals; it possesses and administers its property; it has schools independent of the State. Its communities have no civil origin. In Christian marriage, the contract and sacrament are inseparable, and henceforward Catholic statesmen shall not think of discussing in legislative chambers, about laws concerning divorce or the rights of the Church. One thing alone they can do, repel with indignation every attempt against the rights or independence of the Church. The State is subordinate to the Church, and in case of a conflict between them, the Church has to decide, the State to submit."

Our readers will appreciate, from what we have said, the special allusion to the division of parishes, as well as the invectives against Gallicans and Liberal Catholics in general. It is needless to comment on the good taste and the truly Christian feeling which inspired such an attack on members of the same Church, who had come to take part with the preacher and his section in a personal and religious celebration. "The devil is exercising his oppression chiefly by Gallican and Liberal errors," were gracious words to fling in the faces of those who had brought their gifts and congratulations to the common head of the Roman Catholic community of Montreal. But the zeal of the sons of Loyola outruns such trivial considerations as these. As to the principles, they are such as in Europe might be propounded in the *Univers*, or some other irresponsible counterpart of the *Nouveau Monde*, which is the Jesuit organ at Montreal. But we very much doubt whether it would have