# THE TRUE WITNESS AND CAMEOUTO OHRONIOLE

CATHOLIC CHRONICLE.

PEINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, ROLTOR.

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### MONTREAL, FRIDAY, DECEMBER 18, 1874.

## ECCLESIASTICAL CALENDAR.

DECEMBER-1874. Friday, 18-Ember Day. Expectation of the B. V. M.

Saturday, 19-Ember Day. Vigil. Of the Feria. Sunday, 20-Fourth in Advent. Monday, 21—St. Thomas, Ap. Tuesday, 22-Of the Feria. Wednesday, 23—Fast. Of the Feria. Thursday, 24—Fast. Vigil of Christmas.

#### NEWS OF THE WEEK.

The trial of Count Von Arnim is progressing but when the letters referring to the ecclesiastical policy of the Court of Berlin were to come up for discussion, the proceedings were carried on with closed doors. Bismarck is afraid to court the light of day.

We have received very satisfactory accounts from many of the expeditions sent out to different parts of the world to watch the transit of Venus over the sun. The weather seems on the whole to have been propitious, and we may now hope that the long vexed question of the distance of the sun from the earth will be determined. It is very generally supposed that the usually received distance of ninety-five millions of miles is in excess of the real distance by about four millions of miles.

Herr Mangunbe, member of the German Parliament, and editor of a Catholic journal, the Germania, has been imprisoned for the publication of matter which Bismarck deems to be seditious. Liberty of the press, which liberals claim for themselves, must not be accorded to Papists. The Carlists seem to have given the -Serranists a very refreshing defeat, repelling their attack with much slaughter.

Great indignation has been created in France by the publication of some of the documents connected with the Von Arnim trial. One in particular, in which Bismarck declares his wish to see Franco weak, and therefore considers that it would be unadvisable to re-establish the monarchy, has

The report that General Loma was killed in his late battle with the Carliste, is contradicted. That the republicans got a good licking is pretty certain.

# MISSIONS IN INDIA.

The London Times of the 6th of November publishes, and in a lengthy editorial comments upon, a letter from its Special Calcutta Correspondent, giving a description of the present condition, the actual results, and future prospects of Indian Christian Missions. The writer, as a Protestant, can of course be relied upon only in so far as he speaks of the moral results of Protestant Missions; and of these, he, though sauguine as to the future, can say but little good at present. The Protestant mission is simply negative; it has in many instances shaken the confidence of the Hindoos in their old superstitions, but has left nothing in its place :-

"Beyond all question"—says the correspondent of the Times-"the stable fabric of Hindooism is being gradually disintegrated; but with this certain and appalling disadvantage that, in spite of all work and sacrifice, in losing one faith, the peo-ple do not seem generally to find another. The position in most cases is one of pure negation."-

Whatever may be case with Catholic missions, it is, even by the warmest friends of Protestant missions, frankly admitted that their work is purely negative; but whether this purely negative result is worth the expenditure of the vast sums of money which the support of Protestant missions in India entails, is a question which will very soon press for an answer; for it is very certain that, whatever may be the moral and religious value of | ly,his services, the cost of the keep of the Protestant

missionary is a very serious matter indeed. India is no doubt, in many respects, a very destrable field to the young and, newly married missionary for nothing can be more luxurious than the life which he leads there, and which in India he is expected to lead. Here for instance is a list of the things that a Protestant missionary in India. ought to have, merely in the matter of domestic servants, and without which it would be almost impossible for him to preach the Gospel. "A man must have -so the writer in the Times informs us,-" he must have,"-

"1. A man for his bedroom, and a man for table.

"2. A man to bring in water, and a mun to sweep. "3. A man to drive his horse, if he have one, and a man to cut grass for the horse.

'4. A man to cook, another to wash dishes. a tailor, a washer of clothes, and, if children"-and what missionary is without them—"an ayah, or

a great hole in the income of the Protestant Mis-

And herein lies the secret of the cheapness of Romish Missions. The members of these are content with the coarsest fare; do all their work with their own hands; shrink from no labor however painful, or, in the eyes of the natives, humiliating it may be, and have no families. Instead of dragging about with them a long retinue of servants, a wife and bables with nurses to wait upon the lat ter, they have for all impediments only their breviary. There is a touch of pathos in the passage wherein the writer in the Times contrasts the hardships and toils of the Catholic missionary with the luxurious life of his Protestant rival. He says with an inward foreboding of the ill-will to which he thereby is exposing himself :---

"I fear many of your readers will not like to read that in quiet and resolute devotion the Roman Catholics seem to stand almost unrivalled. I have now and then called at St. Xavier's College, where the Jesuits are incessantly employed in a great variety of work, without even a punkah or luxury of any kind, and apparently as indifferent to movements of Court or camp as if they belonged to another hemisphere."—Times Cor.

This thorough detachment from the cares and ambitions of the world—a detachment of which his experience of Protestant missions had given him no example-provokes his special wonder. ment. The life of the Jesuit, of the Romish missionary presented a phenomenon in the existence of which the writer in the Times could scarce bring himself to believe—so utterly unlike was it to the life of Protestant missionaries; no luxuries, no babies, no nurses, or " ayahs;" nothing that savored of the orderly and comfortable home; nothing but self-denial, coarse and scanty fare, and from early morning to night, hard and unremitting toil .-This is what the astounded Protestant correspondend of the Times found amongst the Catholic missions of India; and well may he have been startled with what he saw, well may he have been thereby tempted to contrast them with the Protestant missions he had visited on his tour of inspection.— Nay! so much was he moved, as to be almost ready to recognise the advantages of a celibate life on the part of missionaries, and to doubt the advantages of having a nursery attached to the mission house. This change of mind was thus brought

"Among them"—the Jesuits of the St. Xavier Mission—" is a gentleman of good Neapolitan family, living here in a large miserable house, alone, without company or society. I met him once, and he said in his rather broken English, 'Do you remember joking with me some weeks ago about the celibacy of our clergy? But you see that house; I have just come from the bedside of a man who has died in a most contagious fever, and I have been at that bedside 36 hours. I assure you, I could not have brought myself to do that, if I had been married.'

"Who"-so our Protestant informant concludes -" who could say anything in such a case? Who could other than bow to a sacrifice of which the larger mass of mankind know nothing ?"

And yet it is only by men who do make such facrifices that the natives of India can ever be converted to Christianity. The Protestant missionary, with his wife and children, and servants, and all the comforts of a luxurious home about him, may of course, if an educated man, succeed in destroying the Hindoo's faith in the native superstitions : but never will the missionary who does not in his own person manifest to the world that he has taken up the cross to follow Christ, that he has indeed sacrificed all things—all that the heart of man loves most—country and home, father and mother. wife and child, the world with all its honors and all its enjoyments, that he has indeed broken with every tie that binds man to earth—ever expect to win the hearts of the heathen to Christ. The Catholic priest by his rigid asceticism provokes the admiration, the respect, and at last wins the confidence of the natives, who can but entertain a mingled feeling of contempt for, and distrust of the casy going, comfortably living gentlemen of the Protestant mission. This is one reason why in a spiritual sense one succeeds where the other fails.

#### THE ENGLISH PRESS ON MR. GLAD-STONE'S PAMPHLET.

One voice has gone up from all the organs of public opinion in England; all agree in condemning Mr. Gladstone's late distribe against the Church, as impolitic and fatal to his reputation as a statesman. We give below some specimens :-

"The publication of Mr. Gladstone's pamplet has been condemned by most organs of opinion in this country, and regretted by all."-Standard, Protestant Conservative.

The Times is of opinion that its publication will entitle him, Mr. Gladstone, henceforward to take his place as one of "a triumvirate of Protestant champions"—his colleagues being "MM. Newde-

gate and Whalley." The Spectator, a journal friendly to Mr. Gladstone, confesses, in opposition to the allegations of the pamphlet, that the decrees of the Vatican Decrees, so far from embodying a novel doctrine, or in any manner affecting the relations of Catholics to their respective rulers, only define more clear-

"an authority which had been virtually supreme for centuries previous to its formal enunciation;" And it deplores,-

" the influence which this pamphlet must exercise

In Prussia." as giving countenance, and the sanction of a

great name to one of the greatest blunders, and worst religious offences of the present day"—for in such terms does the Saturday Review speak of the policy pur-

sued by the Prussian Government towards the

The John Bull says that "Prince Bismarck," to whom Mr. Gladstone sent an early copy of his pamphlet, well "may laugh in his sleeve at find- the armed force under the orders of the German

ing so facile a tool." The Saturday Review thinks that the literary merits of the work are small; hints that the writer cital of the severities practised on the Covenanters would have done better to have stuck to his provokes from all true Protostant breasts. And Homer; and concludes that its publication, will have injured himself, and will not in com-

sire to make a political capital for a fresh start in the Ministerial business.

Thus we see that Mr. Gladstone has not raised himself in the estimation of the educated portion of the Protestant community by the publication of his pamphlet; whilst it has certainly alienated the Catholics of Ireland, without whose support it will hardly possible for any Ministry to retain office for any long period.

At the same time it may be admitted that, so strong is the anti-Catholic feeling in Great Britain, Mr. Gladstone has strengthened his position by coming forward as the Protestant champion. He now ranks with Messrs. Whalley end Newdegate as one of the great Protestant triumvirate; and this at the next election will bring him back many stray votes from amongst the more ignorant classes. This seems to be the opinion of the Wostminsier Review; which in its last issue, in an article under the caption of The Revolt of the Residuum intended to account for the defeat of the Gladstone Ministry, expresses the conviction that, in the present state of religious feeling amongst British Protestants, an avowed Atheist has a far better chance of winning the day at an election, than has any one with even a smack of Popery about him.

"The healthy bigotry-if any kind of bigotry can be healthy-of the lower classes in this country with regard to Roman Catholicism is too well known to require comment. Caleris paribus, we would a thousand times sooner run a man for a popular constituency who had a strong flavour of Atheism, than one with a smack of Popery."—p. 55.

Such is the opinion of a high Protestant authority. Over the portals of the House of Commons, spite of the repeal of the Penal laws, the old distich may still run.

"Turk, Jew, and Atheist 'May enter here: but not a Papist."

And in this may be found the explanation of Mr. Gladstone's anti-Papal pamphlet.

#### LORD ACTON, LORD CAMOYS, AND MR. PETRE.

What-we have heard it asked-is the position of Lord Acton, that of Lord Camoys, and Mr. Petre, as towards the Catholic Church? These gentlemen, no matter what they may call themselves, in off the widow's substance in order that the Protestthat they refuse to accept the definitions of the Council of the Vatican, are, ipso facto, excommunicate, or cut off from communion with the Church: living they cannot be recipients of her sacraments -nor, when departed, can they participate in her suffrages for the souls of her children who die in the faith. They are Dollingerite Protestants, and, therefore, aliens to her fold.

There has always been amongst some of the Catholics of England a strong hereditary-almost may we call it—tendency towards what in France was known as Gallicanism. As displaying itself in England we may term this tendency " Nationalism" as opposed to Catholicism; its spirit was well expressed in the words which Shakespeare puts in the mouth of King John.

"No Italian priest, "Shall tithe or toll in our dominions."

In the days of Elizabeth we may be sure that these words were received with loud applause when delivered on the stage, tickling the cars of the groundlings to pleasurable excitement. The workng of the same spirit may be traced in the legislation of the Plantagenets; and the second Tudor King [did but carry out a little further than had dictated the severe and bloody laws which before To this, we fear, it will come at last. his days stood upon the Statute Book. The tradiother respects remained faithful to the Catholic Englishmen first; Catholics afterwards; but never

Papists. To this class Lord Acton, Lord Camoye, and some other members of the aristocracy have long notoriously belonged; their open defection, has therefore surprised nobody, and the only wonder is that it has been so long delayed. It is a consolation, however, that these noblemen and gentlemen, however estimable they may be in private life have but few followers, and that the overwhelming majority of the Catholic body in England—it is unnecessary to add of Ircland-are faithful Papists, or Ultramontane Catholics, in whose affections their Church holds, as she should hold, the first and most honored place. They will be none the worse Englishmen because of this. Sir Thomas More though a Papist was a loyalist of loyalists: and yet he preferred death on the scaffold to a recognition of the Royal Supremacy.

# THE FIRST BLOOD.

The Bismarkian policy has at last received its baptism of blood; the blood of unarmed Catholics shed most appropriately before the altar, at which a Catholic priest was celebrating the sacred mysteries. We are writing of events which occurred, not in the days of Diocletian, but in the latter part of the nineteenth contury.

The story is shortly told. A Catholic priest exiled by orders of the Government, in defiance of law, was celebrating Mass, in a church at Treves. Just at the moment of consecration, an armed body of police advanced to seize the priest thus worshipping God, contrary to Statute. The congregation, to prevent the contemplated desecration and sacrilege, hastened to form a rampart with their man. bodies in front of the sanctuary; the police drew their swords, and smote right and left on the unarmed crowd; but the priest had time, it seems to Reformation (I speak now as a Protestant) an upbring the sacred mysteries to a hurried conclusion. and to drevent the precious pearl from being trodden under foot by the Bismarkian swine.

The dragoons of "bloody Claverse" as he is called in Scotland could not have done better than did government; but from the Protestant world arises no such cry of indignation as that which the reyet it should be borne in mind that the religious my abilities. And take notice; I should be bound of the law of God as the superior court, which meetings which Claverhouse broke up, were meet, to do this Pope or ne Pope. Every man is bound must be recognised and submitted to as such These, says the Times correspondent form but pensation have served any useful purpose."

These, says the Times correspondent form but pensation have served any useful purpose."

The orthodox staff of servants, and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and which ... some the state of a servants and ... some state of ... some ...

government of the day—whose rigorous measures Catholics are not called upon to defend, or apologise for. In the Treves affair however all those peculiar features which account for, if they do not justify, the severe treatment of the Scoth Covenanters, were wanting. The Catholics of Germany have been guilty of no crime, of no act of violence. They were assembled in their church with no political or quasi political intent, but solely with the design of celebrating according to their ancient fashion, the most solemn act of Christian worship. Without arms, accounted in the garb of peace, they were set upon, and cut down in front of the altar; bled? And indeed no king shows the unchange-and so according to the theory of Liberals and ableness of the Catholic Church—the semper Protestants, was the grand principle of religious liberty upheld in the German Empire.

So was the first blood shed in this latter day per\_ secution; will the blood so shed be the last? We fear not; but we hope and pray that if more blood must flow ere the fires of persecution be extinguished, it may be Catholic blood only, for the blood of the martyrs is ever the seed of the Church.

The full details of the outrage at Treves, by us copied from the London Tablet will be found on our sixth page.

#### STATE-SCHOOLISM IN THE LOWER PROVINCES.

Not in the Province of New Brunswick only are the enemies of the Church on the alert, for we see that in view of the approaching elections in Nova Scotia the leading ministers of the Presbyterian body, in synod assembled, have issued a circular appealing to the Protestant feelings of the electors against the school system which actually exists in their Province; and under the operation of which Catholics have the privilege of paying for, and supporting their own schools, without being forced by law to pay for the support of the schools of their Protestant fellow subjects. This is a state of things most intolerable in the eyes of the Presbyterian ministers.

In New Brunswick we see renewed the state of things that in the days of our fathers obtained in Ireland, when the tithe collector seized upon the pig of the Catholic peasant, and carried ant parson might have his legal dues. So it is to-day in New Brunswick. The majority being Protestant, tax Catholics for the support of Protestant or non-Catholic schools, schools which no Catholic parent can in conseience allow his children to attend; and on the refusal of the Catholics to pay this iniquitous tax-and pay it they never will except upon compulsion - an execution is levied upon their property, and they themselves are thrust into prison. The infamous system of State-Schoolism can be enforced only by the same weapons as of old were employed to enforce State-Churchism, for in principle the two systems are identical.

How long is this state of affairs to last? Catholics, we know, will never yield. Hitherto they have borne in patience the outrages inflicted upon its limits, and Catholics, though under strong moral restraints—are after all, made as other men are, of flesh and blood. Have they not a sense of right and wrong, a keen feeling of injustice? have they not affections, and passions even as Protestants have? If you deal justly with them, do they not repay justice with loyalty? and if you wrong

Evil times, we fear, are in store for the Lower of Toronto availed to disturb his position. tions which inspired those laws has never become Provinces, and much trouble, much discontent, must have smiled at its impotence and pitied its importance. We know that these good Protestant yet to spring from the tyrannical conduct of the religion. They were, and this was their boast, Protestant majority. The Catholic clergy will do their best, we know, by preaching patience under any very steady front against that splendid system persecution, and insult; but, as we said above; patience, even Catholic patiece, has its limits.

# MR. GLADSTONE'S PAMPHLET.

(CONTINUED.)

It appears impossible for a Protestant—even though he be a Gladstone—to grasp the idea of an infallible Pope. Our disappointed English states- those few points are certainly not handled with since the Vatican Council; and that it is therefore men of ordinary learning and literary training necessary that the world should learn from English | Altogether the answer of the Toronto Prtotestan Catholics, what demands the Pope could make upon their civil allegiance? Had Mr. Gladstone succeeded in grasping the Catholic doctrine of Infallibility he would not have needed to ask this schoolboy question. The fact is; it is a fallible Pope he is fighting against if he only knew it; not an infallible onc. An infallible Pope rules by the law of God, and can no more rule by any other law, than he can fail; for to rule by any other law would be to fail. Now the law of Godis one and immutable, and therefore the same before the Vatican Council as since; and the civil allegiance of it stands, and proceed to qualify it. In this they English Catholics being founded on the law of do not succeed, owing, probably, to want of time, God is also one and immutable; and was therefore the same before the Vatican Council as it is since. they have no control. Dr. Brownson draws a line Mr. Gladstone should revert to first principles. An infallible Pope rules by infallible principles—a in his essay on "Authority and Liberty," April fallible Pope by fallible principles. It is therefore only when an infallible Pope becomes fallible, that he is at all to be dreaded.

But if Mr. Gladstone wishes to ask the question point blank—are there any circumstances under ate and mutually independent authorities. The which you, as an English Catholic would feel it State holds under the law of nature, and has authorities. your duty to prefer your allegiance to your Church ity only within the limits of that law. As long the before your allegiance to your King? I answer it confines itself within that law, and faithful decidedly yes; and I do so fearlessly because this is only to answer that-"My God is above my King"that God's Church is above Man's. State—that my religious duty is before my civil duty-in fine that I am first a Catholic and then an English-

Nor should Protestants blame me for this answer unless they wish to throw overboard that Reformation which they call "glorious." For was not the setting of the constitution of England in order to set up a Protestant God? just as the last American war was an upsetting of the American Constitution | bound to receive the law from the supreme court in order to set up the God Liberty? Why then and liable to have its decisions reversed on ap am I to be blamed for doing what Protestants have peal.

"This must be assorted, if we assert the supre

And if you ask me-what these circumstances are that may claim my allegiance for my Cliurch rather than for my country—I answer These and these only, though they are innumerable; whenever the civil government encroached upon my religious convictions I should be in duty bound administer the civil government; what: we advo to withstand that encroachment to the extent of

Nor is this principle of Church above the State exclusively a Catholic principle. The Puritans of England put it into practice, even to the founding of the New England States, and the disturbing the Stuart Kings to their upsetting. What is right then in the Puritan cannot surely be wrong in the Catholic.

Nor is it exclusively a modern principle. Catholic theologians have enunciated it from time immemorial; for centuries and centuries before the Vatican Council was thought of except in the mind of the Holy Ghost, it was law ; may indeed it was the principle on which Christianity itself was founded. For was it not for this principle—that our God is before our King—that so many martyrs eadem-more than the fact that all her martyrs from the martyred Apostles down to the last priest who was hanged bowelled and quartered at Tyburn each and all have died for this principle.

But the trouble with all these disputes is; that we are always assailed from both sides. Gladstone says the doctrine of Papal Infallibility is only four years old. The Edinburgh Review accuses the Church of it, so early as the twelfth century. If Mr. Gladstone will take the trouble to look he will find at the bottom of p. 15 in the July number for 1847 of the Edinburgh Review a remarkable passage. The theme is a review of the life of St. Francis of Assisi; the time, the visit of Francis and his companions to Pope Innocent III. After the interview the reviewer tells us "Francis and his companions betook themselves to prayer; Innocent to his couch. . . Never however was there a time when the councils of Rome were less under the influence of narcotics of any kind. It must have been in the vigils not the slumbers of the night, that the Pontiff revolved the incidents of the preceeding evening and perceived their full significance. Yet why deliberate at all when it is impossible to err? Infallibility should advance to truth by one free intuitive bound, not hobbling on the crutches of enquiry and inference. Now here evidently the Review accuses Innocent the Third in the 12th century of Infallibility. Who is right? Mr. Gladstone or the Protestant reviewer? Who shall tell?

SACERDOS.

#### THE TORONTO "LEADER" TRYING TO BE INSULTING.

The Leader in a short paragraph speaking of the Archbishop of Toronto's admirable lectures, tells us that a learned and leading Protestant occlesias. tic was attending them in order to answer them, In making the announcement the Leader speaks of the Archbishop as the Chief Roman Catholic ecclesiastic of the city. Were the Leader speak. ing of a Police Magistrate or any of the civic dignitaries of the City of Toronto, he would doubtless have the courtesy to give him his proper title with. out going to the trouble of inventing a long and cumbersome circumlocution, which besides being puerile would have every appearance of a desire to be insulting; we doubt not that even the city scavenger would receive that designation which common usage demands. But with a Catholic Ecclesiastic, (such is the bitter war that is carried on against the Catholic Church) it is otherwise. What the city scavenger receives, the Catholic Archbishop must be denied. We know that from some men seant courtesy may be expected by every Catholic of the land; nor from them personally should we resent it. But coming from a paper which must have some subscribers, and knowing that many editors are only the reflex of their readers, we are inclined to fear, that there must be in Toronto a clique of men, whose narrow and bigoted them by a tyrannical majority—but patience has minds are only to be fed with intolerance and vitual and Catholica though under strong vituperation. If it were not so, the Leader's Editor would have spared his readers feelings, however much his own might have led him to try to be insulting.

As to who the leading Protestant Ecclesiastic was, who attended His Grace's lectures in order to answer them, we know not; but of this we are sure, that the Archbishop of Toronto cannot have but felt flattered the Tuesday after his lecture his predecessors, the anti-Papal policy which had them, is there not danger that they may revenge? when, from the reports of the sermons preached against him from the various purposes the long he found how little the joint Protestant theology he found how little the joint Protestant theology divines are equally to be excused. Protestant theology has never risen to the rank of a science. How then was it to be expected, that it could offer of Catholic theology, which has in all ages and in all lands shown itself not only a science, but a divine onc.

But even this will not altogether excuse the Toronto divines, since their rejoinders were ever below par. The Archbishop had run through almost the cursus of Catholic Theology; then answers comprise only a few points; and even man thinks the position of Catholics is altered that precasion which ought to be expected from pulpit to Archbishop Lynch's splendid lectures is disappointing.

# THE TWO POWERS.

Monsigner Capel, in his letter of Nov. 15th t the Times, asserts:-

"That the ecclesiastical power is superior to the civil, and defines the limits of one and another." Sir George Bowyer, a Mr. O'Donnell, and other Catholic laymen hesitate to accept this assertion as or space, of some other circumstance over which which cannot be mistaken between the two Power

1849. He says:-

"The Church and the State, as administration are distinct bodies; but they are not, as son modern politicians would persuade us, two coording it confines itself within that law, and faithfull executes its provisions, it acts freely, without ed clesiastical restraint or interference. But the Church holds from God under the supernatural c revealed law, which includes, as integral in itsel the law of nature, and is therefore the teacher an guardian of the natural, as well as of the revealed law. She is, under God, the supreme judge of both laws, which for her are but one law; and hence she takes cognizance in her tribunals of its breaches by individuals; by the prince as well as by the subject, for it is the supreme law for both. The State is, therefore, only an inferior court

macy of the Christian Law, and hold the Churc to be its teacher and judge; for no man will den that Christianity includes the natural as well the supernatural law. \* \* We do not adve cate—far from it—the notion that the Church mui cato is her supremacy as the teacher and guardie