

the King. They were included in a Royal edict, commanding that they should be everywhere taught, and declaring them to be general law in all the dominions of France. They were in force in Canada, as is clearly shown in the Guibord judgment. Under the French law before the Revolution, "appels comme d'abus" to the King's Courts extended to all the relations between the civil and the spiritual powers.

That these liberties are not now upheld generally by the clergy of France is one of the results of the Revolution of 1789. That stupendous political convulsion broke up every institution of the country, civil and religious. The churches were closed, and the clergy either put to death or driven into exile. Finding it difficult, however, to get along without religion, Napoleon, at that time First Consul of the Republic, made, in 1801, a Concordat with Pope Pius VII. The Pope then issued the Bull *Qui Christi*, in which he suppressed, and extinguished in perpetuity, the status of the ancient churches as Episcopal and Episcopal, and all their rights, privileges, prerogatives of whatever sort they may be, and notwithstanding the statutes, customs (even though immemorial), privileges and indulgences of these same Churches." By the same Bull, all the legitimate Bishops and Chapters were deposed, and even the boundaries of the old dioceses changed. The First Consul named, and the Pope instituted, the new Prelates. There was, consequently, an absolute historic break in the continuity of the Church of France, and the foundation of the present Church dates only from the year 1801. To do the Pope justice, he was driven to this act of *outré* Ultramontanism (we quote the words of the Archbishop of Paris, in 1845) by Napoleon, who threatened to make France Protestant unless it were done. The Pope signed the Concordat and issued the Bull, but in order to save the rights of the State, and such of the Gallican customs as did not conflict with his government, the First Consul took care that neither Bull nor Concordat was promulgated until what were styled "the Organic Articles" were attached. These were not signed by the Pope, but rest on the authority of the State alone, and were purposely made to go over much of the subject-matter of the Bull in another form. He then published all these together

as one legislative act. It would be difficult to say whether the Pope or the Consul more exceeded their powers—and indeed that question has been disputed ever since in France; but, together, they succeeded in dealing such a blow at the ancient privileges of the Church of France, that these have maintained but a sickly existence ever since. Radicalism is potent to destroy but powerless to create, and the Revolution, in destroying the continuity of the institutions of France, entailed upon her Caesarism in the State, and Absolutism in the Church.

We come now to the consideration of the Bull of Boniface VIII., *Unam Sanctam*, issued in 1302, which Sir Alexander Galt shows us is re-affirmed in a decree of the fifth Provincial Council of Quebec, held in 1873, confirmed by the Pope the following year, and consequently in force in this ecclesiastical Province as far as such decrees can have any force. Cardinal Manning holds this to be an infallible *ex cathedra* Bull. Newman has considerable doubt upon that point, and Bishop Fessler maintains that the last sentence alone is an infallible utterance. That sentence is hard reading—it runs: "And this we declare, we say, we define, and we pronounce, that it is necessary to the salvation of every human creature that he should be subject to the Roman Pontiff." If the Pope had added "in spiritual matters," Protestants would have no right to complain, because, as far as their salvation is concerned, they are content to go wherever their fathers have gone; but when the doctrine of the two swords is re-affirmed, that at once clearly trenches upon the declaration of the Canadian Act of 1851, which, as we have seen, affirms that the equality of all religions is a fundamental part of our constitution. The text of a portion of the Quebec decree is given at page 21 of Sir Alexander Galt's pamphlet. In substance it is: that the Church is a perfect society, independent of and superior to the civil power; and that the political power of the Christian ruler is, not only negatively but even positively, subordinate to the religious authority of the superior society which resides in the Sovereign Pontiff. Not only, then, must the civil power abstain from hindering the superior society in attaining its supernatural end, but, when called upon, it must aid it; for the temporal sword is under the spiritual sword (*gladium*