

In four successive sections, the 45th, 46th, 47th, 48th, it is emphatically declared that "the laws relating to Education do not belong exclusively to the State." And in strict accordance with this view the Legislature of Quebec has recently handed over the education of our entire Roman Catholic population to the sole care and control of the Church, a measure which will speedily plunge the people into lower depths of ignorance and superstition than they have yet reached. The doctrine of sections 55 and 78 is, that Church and State should be united, of course on the Romish theory that the latter is subordinate to the former, and that the Catholic faith should be held as the only religion of the State to the exclusion of all others. Consistently with this view and as its logical consequence section 78 denounces toleration, and strongly condemns the opinion "that it has been wisely provided by law in some countries called Catholic, that persons coming to reside therein, shall enjoy the public exercise of their own religion." And section 80 crowns the whole with a statement of what is to be expected from the Infallible Roman Pontiff, viz., "that he cannot and ought not reconcile himself to, and agree with progress, liberalism and civilization." But are the doctrines of this Syllabus being adopted and enforced in this Province? They are. It seems incredible that such darkness should prevail anywhere on this continent, but so it is, and here is the proof of it.

At the fifth Provincial Council of the Hierarchy held at Quebec, in 1873, and approved by the Pope in Sept. 1874, the following deliverance was adopted respecting the relation between Church and State:

"We assert that the Church is a perfect Society," (a doctrine which Jesus Christ never taught) "independent of the civil power, and superior to it. Between the religious authority of this Society, the fulness of which authority resides in the Roman Pontiff, and the political power of the Christian ruler, there exists from the very nature of things, such a relation, that the latter is to the former, not only negatively but also positively subordinate, although indirectly so."

The decree then proceeds to recite that this is the doctrine of Boniface the Eighth, in the Bull *Unam Sanctam*, and of the Fathers who teach that the temporal sword should be subordinate to the spiritual sword—thus affirming the principle, that the Theology, the Spirit, and the Legislation of the Church are always the same. Many Protestants refuse to believe this. They think that Popery in our day, and especially in this country, is not identical with Popery in the past and in other lands. They could not offer a greater insult to intelligent and zealous Romanists than this opinion expresses. But still they believe that the spirit of toleration is abroad in the world, that persecution and inquisitorial tortures are now impossible; that the arrogance of the Church of Rome has disappeared; that she would not now, if she could, put her foot on the necks of Kings, or usurp civil authority. And those who are unable to entertain such benevolent notions, are charged with bigotry and accused of reviving dead issues, importing into our country old historic strifes and controversies, instead of cultivating the spirit of unity and peace among a people composed of many nationalities and diverse creeds.

I submit that we have not to travel back into the distant past, or to look to Spain or Italy, or any other country, for facts in refutation of this pleasant delusion. The decisions of a Council held in this Province three years ago,