

and directing education in public schools. People do not consider any more that the heads of nations and their legislalators owe submission respect and obedience to the Church, just as much as the humblest citizens, and that the more elevated they are in the eyes of men, the more formidable account will they have to render to God for their want of respect and submission to the laws of Holy Church. People do not consider any more that the State is united to the Church, only when it obeys the Church in all that is amenable to ecclesiastical authority, and that the State is in duty bound to protect the Church. Notions about the State and Government have been reduced to mere abstractions, and by this convenient process, people think they have succeeded in freeing those who govern from all responsibility before the Church and before God. But God and the Church make no account of these empty systems. In the eyes of God, the Government is *they* who govern. Each of *them* is responsible before Him, for the acts of his administration. They shall be judged, condemned and punished for everything they will have done against the sacred laws and the independence of the Church. In fine, now-a-days, God is no more looked upon as the source of right and the fountain-head of justice ; but the State, the many, the majority, claims to be the source and principle of right and of justice, and it is taken for granted that, under pretext of public utilities, the majority that governs may impose its wishes. It is the old Pagan despotism. Do not might and the majority constitute the *right* in the eyes of modern wisdom? And it must needs be said, we see Governments led astray by these false principles, commit flagrant injustices towards individuals. Every one knows what is going on in Germany. And the besotted peoples adore *Might* and the majority; behold in the modern *Right* the modern God. All that is materially useful to a society is not therefore permissible, not more to Governments than to individuals. Finally to sum up : God, as a modern politician lately said, has nothing to do with affairs of State. Gallicanism and Liberal Catholicism have powerfully contributed to propagate all these errors. Gallicanism is, in ecclesiastical affairs, insubordination towards the Holy Father, servility toward civil power, despotism towards inferiors.

The Gallican refuses to obey the Pope, he arms himself against him with the protection of the powers of this earth, he grants to the civil power, that protects him in his rebellion, all the authority which he refuses to the Sovereign Pontiff. Hence it comes that everywhere Gallicans are the flatterers of civil power, and have recourse to it even in ecclesiastical cases, when the Bishop or the Sovereign Pontiff alone, should examine, judge and pronounce. It is this insubordination towards the Holy Father, and this servility towards civil power, which Pope Innocent XI. so justly stigmatized in a Brief of the 11th April, 1682, to the Bishops that composed the Assembly of the French Clergy."

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"With respect to despotism towards their inferiors, Gallicans, when there is a question of doing justice, pay no attention to the canons. Their own will, and what they call their common sense, hold the place of law for them. Arbitrary measures, such is their rule. It is well known that, in some dioceses, many Catholic writers, through obedience to the wishes of the Holy See, having handled with great talent, questions contrary to the Gallican notions of some Superiors, were exposed to severe penalties, and that the Holy Father himself was obliged to take their defence and protect them against an unjust punishment. Liberal Catholics acknowledge that the individual, in his private life, ought to profess the Catholic religion; and at the same time, they think it advisable that he should, in his public life, admit an equality of rights for truth and for error. Liberalism is a so-called generosity towards error ; it is a readiness to yield on the score of principles. Liberal Catholics grant to the State the right of requiring that parishes, bishoprics and religious orders be civilly incorporated, that they may have a right to hold property. They grant that the State has a right to limit the possessions of the Church, to make laws for regulating the administration of Church property. They grant to the State the right of taking possession of Church property and of keeping it, thus laying down the principle of Communism. Speak of restitution to these sacrilegious usurpers, their only answer will be a sneer. Liberal Catholics pretend that the State can prescribe the *form* of marriage, define *invalidating impediments*, and pronounce upon the conjugal tie