

is a political agent, it has become a necessity for preserving the fruits of the conquest gained over them, the national union, to curb their authority so as to thwart their treasonable designs against the State wherein they minister as agents of a defeated foe. If the Church of Rome is hurt by the State's interference, it would do well to set the State the example of rendering to Cæsar the things which are Cæsar's, as then the governments of this world would more readily render to God the things which are God's. Ultramontanism, with all its imposing show of logical impregnability, is only so to those who admit the premise upon which it is built, the Canon law which declares "The Pope is God upon earth, superior to all belonging to heaven and earth, *whether spiritual or temporal*. All things belong to the Pope, and to him no one shall dare say, What doest thou?" But unhappily for the argument, He whose authority is usurped has commanded loyalty to temporal governments in the words we have quoted. He declared His kingdom to be not a temporal one, "not of this world." He, by His apostle, enjoined obedience to the higher, the temporal powers, even at the time when those powers did not recognize His sceptre. Lamentable as is the sight of a civil government imprisoning a bishop for contumacy inspired by religious conviction, it is more so to find a bishop holding as a religious conviction a theory in regard to the sphere of the Church which is the direct antithesis of the teaching of Christ, which makes it a civil institution "of this world" and a perpetual menace to "the higher powers" in government the world over, unless in subjection to the Papal Court. Since the hour when the waters in the firmament were divided from

the waters beneath, there has not been a more permanent division made than was made when the Conqueror William ordained that the bishops and aldermen of the shires, clerical and lay judges, should have separate courts and separate jurisdictions. Since the efforts of Innocent II. to obtrude on Christian States the *decretals*, as laws manifestly calculated to destroy the power of the civil magistrate, his successors have sought to subject the power of Kings to the power of Popes. It is a misnomer to say subject the temporal to the spiritual; for the Pope's power has till lately been temporal, and it is to restore this temporal power that the Jesuits are now intriguing all over Europe. The conflict in Germany is an anachronism of eight centuries. The cleavage which a Gregory IX., Alexander and Honorius sought to heal up when Princes were devoted to the Church, and the people still more so, has widened, century by century, until between Papal claims and the possibility of their realization in any civilized nation, there exists a gulf as impassable as between Dives and Lazarus. Europe may be troubled by the Papacy in baffled despair and in revenge stirring civil strife by fomenting and aiding the democracy in its revolutionary designs; but from such a chaos Europe would not emerge renovated after the ideal of Gregory or Hildebrand. The spirit of democracy is the *bête noir*, the dread of Ultramontanism. Kings of all grades it has used as tools, even to the betrayal of their country; but it has never yet succeeded in so annihilating or lulling the patriotic genius of any people, as to seduce them from their allegiance to national interests in reverence for the Pope's temporal power.