

one can judge whether His Lordship is justified in condemning the Reform party because of its members being Liberals :

"From which totally false idea of social government they do not fear to foster that erroneous opinion fatal in its effects on the Catholic Church and the salvation of souls, called by our predecessor Gregory XVI. an *insanity*—viz., that 'liberty of conscience and worship is each man's personal right, which ought to be legally proclaimed and asserted in every rightly constituted society ; and that a right resides in the citizens of an *absolute liberty which should be restrained by no authority*, whether ecclesiastical or civil, whereby they may be able openly and publicly to manifest and declare any of their ideas whatever either by word of mouth, by the press or in any other way.' "

Surely no one will find fault with His Holiness the Pope for condemning such doctrines. They are revolting. But no one in his senses can for a moment pretend that the present government at Ottawa uphold any such principle. If their idea of liberty is so false, why do they make laws to repress crime, to punish slander, to prevent libel ?

His Lordship and the *Nouveau Monde*, and the *Minerve* continually refer to the Syllabus as being an unquestionable authority upon what is error and what is truth.

The contents of the Syllabus are not matters of dogma. The Syllabus is a mere index, having the same authority as any other Table of Contents and no more. And the fact is that the Syllabus would soon lead a person into error if no reference were had to the original documents.

"It is plain that there are those near or with access to the Holy Father who would if they could go much further in the way of assertion and command than the divine *assistencia*, which overshadows him, wills or permits, so that his acts and his words on doctrinal subjects must be carefully scrutinized and weighed before we can be sure what really he has said. Utterances which must be received as coming from an infallible voice are not made every day, indeed they are very rare ; and those which are by some persons affirmed or assumed to be such, do not always turn out what they are said to be. But to return : the *syllabus*, then, has no dogmatic force. It addresses us not in its separate portions, but as a whole, and it is to be received from the Pope by an act of obedience, *not of faith*, that obedience being shown by having recourse to the original and authoritative documents (allocutions and the like,) to which the syllabus pointedly refers. Moreover when we turn to those documents which are authoritative we find the *syllabus* cannot even be called an echo of the Apostolic voice ; for, in matters in which wording is so important, it is not