

The True Witness

AND CATHOLIC CHRONICLE, Founded in 1850, by G. E. CLERK, PRINTED AND PUBLISHED EVERY FRIDAY

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MONTREAL, FRIDAY, October 15, 1875.

ECCLIESIASTICAL CALENDAR.

- Friday, 15—St. Theresa, Virgin. Saturday, 16—Of the Immaculate Conception. Sunday, 17—22 P. Maternity of the Blessed Virgin. Monday, 18—St. Luke, Evangelist. Tuesday, 19—St. Peter of Alcantara, Confessor. Wednesday, 20—St. John Cantius, Confessor. Thursday, 21—St. Hedwige, Widow.

NEWS OF THE WEEK.

The Prussian Government is about putting in force in a most severe and unforeseen manner the law confiscating the incomes of priests derived from State funds. They are about to compel the clergy to quit the residences which they have hitherto occupied wherever these are not strictly private property. Circulars have been issued in several provinces calling on the priests to quit their official residences. The Archbishop of Cologne has received formal notice that he must quit his palace. It appears that, in the year 1820, the then owners of this palace sold it to the Prussian Government at a reduced rate, on the express condition that it should be always used as the residence of the Archbishops of Cologne for the time being. It is contended that the Government cannot now deprive the Archbishop of it; and his Grace is resolved to carry the matter before the legal tribunals. The Bavarian papers announce that the Catholic Popular Association of Munich has addressed a petition to the King, concerning the dangers of suppression with which the Orders of Capuchins, Carmelites, and Franciscans are threatened, and beseeching his Majesty to give this royal protection to men who have been the greatest spiritual benefactors of the Kingdom. The Bishop of Paderborn has been deprived of his rights as a Prussian subject in consequence of his continuing, since his pretended deposition, to designate himself as Bishop of that diocese, and the Archbishop of Cologne has received the usual request that he will resign his see, which is preliminary to the process of deprivation. The Mayener Volkzeitung has taken pains to reckon up the amount of fines, &c., inflicted on clergymen of the diocese of Treves since the beginning of the Culturkampf. The total amount is 80,925 marks (£4,046 5s.), with the alternative of 11,074 days' imprisonment.

The Deutsche Reichszeitung announces "on unquestionable authority" that a German Jesuit, Father Martin Egger, has discovered an electromotor. It would seem that for the last fifteen years Father Egger has been endeavoring to find out a way of making electro-magnetism useful in machinery in the same way that steam is employed. He has at last succeeded in exciting a machine in which electro magnetism will be employed as the moving power, just as steam would be employed. He laid his project before the Imperial Society of Arts and Sciences at Vienna, which, upon examination, pronounced it practical, and decided to furnish the inventor with the means for fully completing his machine. The inventor has obtained an Imperial patent, and is now engaged in completing his invention, which, when finished, will be sent to the Universal Exhibition in Philadelphia. The Imperial Academy seems to take very great interest in this discovery, which, if it does not prove too costly, seems destined to effect great changes in machinery and the means of locomotion.

In reference to the insurrection in the Herzegovina the Pall Mall Gazette has a special from Berlin containing the following:—"It is now proposed, in execution of the contemplated reform, that the administration of disaffected Provinces be intrusted to a Governor-General enjoying the confidence of the Christian subjects of the Sublime Porte. The proposal seems likely to succeed, though it is not at all likely the Great Powers will guarantee the Reforms, notwithstanding the insurgents still insist upon it. The Consuls at Mostar are negotiating and endeavoring to pacify the insurgents through the medium of the clergy." A Mostar despatch says the Consuls consider that unless Turkey determines upon radical reforms in every department of the Administration of Herzegovina, that province will be completely lost to her. A special from Vienna to the Times says the European Powers have exchanged ideas with regard to the financial situation and policy of Turkey. France has not yet declared her opinion. None of the other Powers see any grounds for remonstrance.

An International difficulty between Holland and Venezuela has been obscurely referred to in the telegrams, and it seems to have resulted in the breaking off of diplomatic relations between the two States, the Venezuela Plenipotentiary having left the Hague. The following particulars have transpired:—Venezuela asked to be indemnified for expenses incurred in suppressing a recent revolt in her dominions, which, as she alleged, was aided by the inhabitants of the Island of Curacao. Holland

refused to enter into negotiations until Venezuela restored the Dutch ship Midas, which she had seized, and agreed to re-open her ports to Dutch commerce. Venezuela eventually agreed to restore the Midas, but desired the withdrawal of Holland of the second condition. Holland not having acceded to these terms within three days, the diplomatic relations between the two countries were ruptured.—The Dutch representative at Curacao has been recalled.

The Madrid Imparcial states that the Spanish Government, in communications of the Vatican, declares they will respect the Concordat except where it interferes with the internal affairs of Spain-Government, while admitting the Concordat has been violated, must accept accomplished facts, and maintain toleration.

An edict has appeared in the Gazette of Peking, China, enjoining proper treatment of foreigners. The important points that the English Minister demands, however, including the punishment of the Margary murderers, are still in abeyance, and the prospects are now not so favorable for an ultimate settlement.

The Prince of Wales departed from London on his visit to India on Monday evening. He will be accompanied as far as Calais by the Princess Alexandra. The recent rains in England have caused disastrous inundations in the counties of Leicestershire and Warwickshire, with loss of life, very heavy destruction of property, damage to railroads, and general suspension of traffic.

The Judicial appointments in connection with the organization of the Supreme Court of the Dominion were gazetted on Saturday. The Supreme Court is composed of the Hon. W. B. Richards, late Chief Justice of Ontario, Judge Taschereau and Hon. Mr. Fournier from Quebec, Judge Strong, Ontario, Chief Justice Ritchie, of New Brunswick, and the Hon. W. A. Henry, of Nova Scotia; Mr. R. A. Harrison becomes Chief Justice of Ontario, and Mr. Moss, M.P., takes the place of Judge Strong; Judge Tesser, of the Superior Court in this province, takes Judge Taschereau's place in the Court of Queen's Bench, and is succeeded by Mr. V. P. W. Dorion; Judge Allen, of New Brunswick, becomes Chief Justice of that province, and his place is filled by Mr. Charles Duff, of St. John.

WHAT IS PROTESTANTISM?

"Protestantism, moreover, is not Christianity, as a man may be a most devoted and bigoted Protestant, as commonly understood, and not be a Christian at all and not know anything about Christianity."—Witness, Oct. 5.

That's the plain unvarnished truth and no mistake, however it got into the columns of the Witness. And now, having so candidly told us what Protestantism is, perhaps our contemporary will be good enough to tell us what Protestantism is, and give us some criterion by which we can distinguish Protestants who are Christians from those who are not. We are deeply interested in this matter for many reasons; for instance, we wouldn't like to go up to a "most devoted and bigoted Protestant" acquaintance and plumply tell him, "you're not a Christian, sir," unless we were positive about it, because he might all of a sudden turn around and say, "you're a liar, sir," or something to that effect, and knock us down for our pains. Would that be nice? And do you think we could explain things to his satisfaction by showing him the article in the Witness from which we have quoted?—Why, it is likely he would say, "the Witness is another, and want to know what the dickens right the Witness or any other man had to draw such a line between Protestants and Protestants. And would that be nice?"

There is the situation in a nut-shell. We willingly admit that Protestantism is not Christianity; we admit everything that the Witness has advanced as above; but we don't clearly see how, if one man may be a Protestant "and not be a Christian at all and not know anything about Christianity," another man may be a Protestant and a Christian to boot.—Can the Witness enlighten us on that point? To begin with, can the Witness tell us what Protestantism is?

THE "SECRET APARTMENT" STORY.

C. Chiniquy lately propounded the following to an "intelligent" Ottawa audience:—

"Now, my friends, go to-morrow and take a priest or Roman Catholic bishop by the hand and say, 'we think Chiniquy is an old fool—we want to see that he is an impostor.' The bishop will be pleased at this. Then ask him to take you into the church, and when you come before the altar you will see a beautiful door; stop there and ask him if there is a room behind that door. He will say, 'Yes. Then ask, 'Have I the power to go there?' He will answer, 'No, it is a secret apartment.'"

He will say nothing of the kind. Everyone who knows anything about a Catholic altar knows that the door of the tabernacle is just large enough to allow a ciborium to be passed through; and Job himself, if asked such a silly question, couldn't help saying: "Look at that door, you corn-stalk, you cabbage, you son of a cauliflower—don't you see you can't go in there." That's what he would likely say, and then, perhaps, "my friend" would see what he wanted to see, and get mad, and go back to C. Chiniquy and tell him he was an "old fool," and an "impostor," and other ugly things too numerous to mention, all on account of that "secret apartment." Such is life on the "evangelical" prairie.

THE CHURCH IN FRANCE.

As the waves of Revolution and misfortune subside in France it is more and more evident that the heart of the great nation is still Catholic and beats in union with that of Rome. This is fully proved by the education of the rising generation having been taken out of the hands of the infidels and given to those most fitting for the work. In truth, infidelity has never taken hold of the mass of the people. France still sends forth to convert the heathen more than her proportion of missionaries, and writes the largest number of Catholic books. She is still the great bulwark of Christianity. Infidelity makes a great noise and that is all. Those who fell away from the true Church in England and Germany became Protestants, in France infidels. As Montalembert, when he propounded his famous question, "Shall we the descendants of the Crusaders succumb to the progeny of Voltaire?"

was answered by the almost unanimous voice of the nation in the negative, so such a question would receive a like response at the present day. When for a short space the followers of Calvin, or the disciples of Voltaire and the encyclopedists obtained supremacy, France was torn to pieces at home, and vanquished by enemies abroad, but when the Catholic Church resumed her place, France became prosperous at home and victorious abroad. May we not hope that the advent of the great Catholic soldier at present swaying her destinies is a sign of a better time for "La Grande Nation"?

BROWNSON'S QUARTERLY REVIEW.

The October number is the last issue of this well-known and highly prized Catholic periodical. In his valedictory the learned Doctor tells us that the Review is closed, not from lack of support, nor from lack of sympathy, but on account of precarious health and the failure of his eyes. The Review bears so much of the personal character of the editor, it so completely the expression of his single mind, that none could continue it after him, or would be willing to attempt it. It originated with him, and must die with him. Others may publish a Quarterly Review far more valuable than his has ever been, but no other man can produce Brownson's Quarterly Review.

We are very sorry for the Review. It stood alone on this Continent, and we do not think it can be replaced for a long time to come. The Doctor was, to be sure, a little crotchety betimes, particularly on political questions and questions relating to the Irish as a nation, but he was always thoroughly honest and sincere, and never failed to commend respect where he could not carry assent and approval. He abhorred nationalism and strongly denounced it as the worst enemy of the Church in every land, and was on that account severely taken to task by several Irish American journals and in turn denounced as a Native-American or Know-Nothing. Here we think there was a misunderstanding on both sides, and if the Doctor had been less stubborn, and the Irishmen less impetuous, the difficulty would long ago have been easily and satisfactorily settled. Unfortunately there is now as wide a breach as ever between them. For our part, we believe that amongst Catholic Irishmen the most devoted to Ireland's interests are those who are Catholics first, and Irishmen after. It stands to reason that the man who is faithless to his God cannot be faithful to his country.

In taking leave of his readers and friends Doctor Brownson says: "In some other way, I may continue to labor, as long as I am able, for the cause so dear to me and to them, and I hope that they will not forget to remember me in their prayers.—Vale, dear friends, and the blessing of God rest on you and your labors." To all of which we heartily respond, Amen.

In another column our readers will find the reply of His Holiness the Pope to the Pilgrims from Laval, France, to Rome. The pilgrimage took place on the 8th September, the Feast of the Nativity of the Blessed Virgin. We desire to direct the special attention of our readers to it, not only because it is an utterance of the Holy Father, but also on account of the wide range of subjects embraced by it. Our readers will not fail to notice that the Holy Father has again paid a tribute of marked respect to the memory of the great O'Connell by proposing him as an example to be followed by the Catholics of the whole world in these days of persecution that have come upon the Church in so many countries of the world.

The Toronto Tribune says that at the famous meeting in the St. Lawrence Hall on the Friday preceding the second riot, some of the members of the Tenth Royals "openly boasted that they would charge on the pilgrims." It has not been denied that men wearing the uniform of this regiment, under arms to prevent disturbance and bloodshed, whistled the "Protestant Boys" and other incendiary airs while marching through certain streets. We hope the Minister of Militia will investigate this matter immediately; if he does not, attention will be called to it next session, and his neglect exposed.

Genoa.—It is currently reported that the Guibord burial will take place within a few days. "If a none of our funeral" remember, and all Catholics who pride in being obedient children of the Church will not notice in any way the Institut's dead march which, it is calculated, will put not less than one hundred thousand dollars in their pockets.

The fine spire of St. Peter's Church, Visitation street, has been completed. It attains a greater altitude than any other in Canada, except perhaps that of St. James' Cathedral, Toronto. Plans for finishing St. James' Church, St. Denis street, in the same way, are now ready.

TO OUR DELINQUENT SUBSCRIBERS.

We would again remind those of our subscribers who are in arrears, and who have not yet responded to our appeal of the week before last, that unless they at once pay up the amounts due by them for subscription, we shall be compelled, against our will, to give their accounts into the hands of our solicitor for collection. We are sorry that no other course is left open to us. It is really too bad that the Publisher should find it necessary to take legal steps to compel the subscribers of a Catholic paper to fulfil their engagements. Another thing the subscribers should bear in mind, that they now receive the paper free of postage, which throws an additional burden on the shoulders of the publisher. We will wait until the 8th of November before taking any legal steps, to give those in arrears to us another chance to pay up their indebtedness after that date, however, we shall make no distinction, but proceed against all and every of them to recover our lawful dues. They will, therefore, find it to their interest to avail themselves of the extension of time, and remit to this office and avoid the additional expense.

To those subscribers who have promptly answered our appeal, we return our sincere thanks.

NEW AGENT.

Mr. A. McGillis, P. M., Williamstown, Glenora, has kindly consented to act as Agent for the True Witness in his locality.

PASTORAL LETTER

OF THE BISHOPS OF THE ECCLIESIASTICAL PROVINCE OF QUEBEC.

We, by the mercy of God and the favour of the Holy Apostolic See, Archbishop, Bishops and Administrator of the Dioceses of the Ecclesiastical Province of Quebec.

To the Clergy, Secular and Regular, and to all the Faithful of the said Province, Greeting and Benediction in Our Lord.

Our Dearly Beloved Brethren,—We deem it our duty as Your Pastors, to address you on many most important subjects to which divers circumstances have given rise.

I. AUTHORITY OF THE CHURCH.

"Whosoever will be saved," says the Creed of St. Athanasius, "before all things it is necessary that he hold the Catholic faith." "Quicumque vult salvus esse, necesse est ut tenet Catholicam fidem." To obtain a certain knowledge of this faith, "without which faith it is impossible to please God," sine fide impossibile est placere Deo (Heb. xi., 6), it is necessary to listen to the Church in which Jesus Christ himself taught, and out of which one finds error, doubt and uncertainty; for it "is the Church of the living God, the pillar and support of the truth; Ecclesia Dei vivit, columna et firmamentum veritatis" (1 Tim. iii., 15). It has received a mission "to teach to all nation the commandments of Jesus Christ." Docte omnes gentes servare omnia quaecumque mandavi vobis (Matt. xxviii., 20).

To fulfil this sublime and difficult mission it was necessary that the Church be constituted by its Divine founder in form of a Society perfect in itself, distinct and independent of the civil body. A society, however, cannot exist without laws, and, consequently, without law-givers, judges and a power to make the laws respected; the Church has, therefore, necessarily received from its founder authority over its children to maintain order and unity. To deny this authority would be to deny the wisdom of the Son of God. To subordinate this authority to the civil power, would be to give a right to a Nero and a Diocletian over those millions of Christians who preferred death to betraying their faith; it would be to give a right to Pilate and Herod over Jesus Christ himself.

Not only is the Church independent of the civil body, but is superior to it by its origin, by its extent, and by its end. Without doubt the civil body has its root in the will of God, but has decreed that men should live together; but the forms of the civil body vary with times and places; the Church is born from the blood of God on Calvary, has received direct from His mouth its unchangeable constitution, and no power on earth can alter it.

A civil body embraces but one people; the Church has received dominion over all the earth; Jesus Christ himself has given the mission "to teach all nations," docte omnes gentes (Matt. xxviii., 20); the State, then, is in the Church, and not the Church in the State.

The aim of the Church is the eternal happiness of souls, the supreme and last aim of man; the civil body has for its aim the temporal happiness of the people. Even by the nature of things, the civil body finds itself indirectly but in truth subordinate, for not only ought it to abstain from putting any obstacle in the way of that supreme and last aim of man, but ought rather to assist the Church in its divine mission and in its wish to protect and defend it. And besides, is it not evident that even the temporal happiness of the people depends on truth, justice and morality, and consequently on all those truths the keeping of which is confided to the Church? The experience of the last hundred years teaches us there is no longer either peace or stability for nations who have thrown off the yoke of religion, of which the Church is the only true guardian.

This submission does not stop at those bodies that may be distinct for the sake of their aims and independence each in its proper sphere. But the moment a question touches on faith, morals or the divine constitution of the Church, on its independence or on that which is necessary to fulfil its spiritual mission, it is for the Church alone to judge, for has not Jesus Christ said, "All power is given me in heaven and in earth.... As my Father has sent me, so send I you.... Go then, teach all nations.... Who hears you hears me, and who contemns you contemns Me, and who contemns Me contemns Him that sent Me.... Who does not listen to the Church deserves to be considered as a heathen and a publican," that is to say, as unworthy to be called His child. (St. Matt., xxviii., 18-19; St. John, xx., 21; St. Matt., xviii., 17.)

But in thus vindicating the rights of the Catholic Church over its children, by no means do we intend to usurp or fetter the civil rights of our brothers who differ from us, with whom we will always be happy to be on the best of terms in the future as we have been in the past. The principles we announce are not new; they are as old as the Church itself. If we repeat them to-day, it is because certain Catholics appear to have forgotten them.

II. CONSTITUTION OF THE CHURCH.

The power of legislating and judging in the Church exists in the highest degree in the Sovereign Pontiff, the successor of St. Peter, to whom Christ confided the keys of the Kingdom of Heaven and ordered to confirm his brethren.

The general Councils, summoned, presided over and confirmed by the Pope, have same power. "The Bishops have been appointed by the Holy Spirit to govern the Church of God." Spiritus Sanctus ponit Episcopos regere Ecclesiam Dei, Acts xx. 28. In their respective dioceses they have the power of teaching, commanding and judging; a power nevertheless subordinate to that of the Head of the Church in whom alone is centred the fullness of the Apostolic power and doctrinal infallibility. Priests and laymen owe to the Bishops submission, respect and obedience.

Each priest, in his turn, when he has received from his bishop authority to preach and administer spiritual comfort to a certain number of the faithful, has a strict right to the respect, love and obedience of those whose spiritual interests are confided to his care.

Such is the divine plan of this Catholic Church which Jesus Christ has clothed with his power; such is this Ecclesiastical Government which, in its admirable uniformity, shows us a body perfectly organized and capable of surely reaching its end, which is the eternal salvation of every one of its innumerable children "of all tribes, languages, people and nations," ex omni tribu et lingua et populo et natione (Apoc. v., 9).

III. CATHOLIC LIBERALISM.

The Catholic doctrine founded on Liberal principles, says, Pius IX., "is the most troublesome and dangerous enemy to the divine constitution of the Church." Like a serpent that glides through the terrestrial paradise to entice and destroy the human race, it presents to the children of Adam the deceptive allurement of a certain liberty, and knowledge of good and evil; a liberty and knowledge which leads to death. It endeavors to crawl imperceptibly into the most holy places; it fascinates the eyes of the clearest-sighted; it poisons the hearts of the simplest; if one wavers ever so little in faith in the authority of the Sovereign Pontiff, the consequences are terrible. The followers of this abominable error concentrate all their strength to break the bonds which unite the

people to the bishops and the bishops to the Vicar of Jesus Christ. They apply civil authority every time it invades the sanctuary; they seek by every means to induce the faithful to tolerate, if not approve, of iniquitous laws. "Enemies so much the more dangerous that often, without even being conscious of it, they favor the most pernicious doctrine, which Pius IX. has so well described in calling them a visionary reconciliation of truth with error.

The Liberal Catholic reassures himself, because he still has some Catholic principles, certain plous to the Church; but he carefully shuts his eyes to the rent made in his heart by the errors which he silently devour it. He still boasts to be a religious man; and is angry when warned that he has dangerous principles; he is perhaps sincere in his pride; God alone knows it! But, beside all these fine appearances, there is a great depth of pride which lets him believe he has more prudence and wisdom than those to whom the Holy Spirit gives authority and grace to teach and govern the faithful people. He will censure without scruple the acts and writings of the highest religious authority. Under pretence of removing the cause for dissensions and of reconciling with the Gospel the progress of the present society, he puts himself in the service of Caesar and of those who invent pious laws in favor of a false liberty; as if darkness could exist with light, and as if truth did not cease to be the truth when one violated it, despoiling it of its true meaning and immortality of its nature.

In presence of five Apostolic Briefs denouncing "Catholic Liberalism" as absolutely incompatible with Church doctrine, although it may not be yet formally condemned as heretical, it can no longer be permitted in conscience to be "a Liberal Catholic."

IV. CATHOLIC POLITICS.

One of the greatest men who ever lived on this earth, St. Thomas Aquinas, defines law in general, "Quaedam ratio ordinatio ad bonum commune et ab eo rule curam communitatis habet, promulgata." "Law is a rule dictated by reason for the common good, promulgated by he who has the care of society." The Catholic Church recognizes in this short definition all the features of Christian Politics.

The common good is the only and supreme end. Reason ought to be the source of law. Reason, that is to say, the conformity of means to employ, not only with the end to attain, but also with justice and morals; reason, and not the mind of party, not the intention of remaining in power, not the wish to any of the party opposed.

The authority which imposes the law is here admirably defined. The Holy Spirit often represents it to us as bearing a sword and ready to strike whoever refuses to render it honor, fear and homage; it is thus it ought to appear to the people "as minister of the vengeance of God on those who do evil." Dei minister est, vindixit in iram ei qui malum egit, (Rom. xiii., 4.) But our holy doctor, considering the authority in the person clothed with it, shows him his duties at the same time that he defines his rights. "To you, oh princes, oh legislators, has been confided the care of society; qui curam societatis habet; it is not to satisfy your ambition, your thirst for honors and riches, that authority has been given you; it is a charge, an obligation, a duty, that has been imposed upon you."

Truly, a Divine policy! Oh, it leaves far behind it that false and superlatively unreasonable policy which makes the most serious interests of the people like a child's toy with which proud partisans seek to amuse and enrich themselves, and to mutually supplant one another.

Far be it from us to forget the advantages of a constitutional government, respected in itself, and consequently the usefulness of its distinctions of party, who hold one another in check, in order to signal and stop the errors of power. That which we deplore, that we condemn, is the abuse of it; it is the pretension that politics, reduced to the mean and ridiculous proportion of party interest, becomes the supreme rule of every public administration, that everything may be for party and nothing for the common good; nothing for that society of which one has the charge. What we still condemn is that one allows himself to say and to dare all that can tend to the triumph of a party.

"Listen to my word," says the Holy Spirit (Sagezza, vi.), "you who govern the people consider you have received the power from the Most High, who will examine your works, scrutinize even your thoughts; because being the ministers of His kingdom, you have not guarded the law of justice nor walked according to His will. He will also come to you in a terrible manner to judge you with extreme severity."

V. THE PART OF THE CLERGY IN POLITICS.

Men, who would lead you astray. Our Dearly Beloved Brethren, tell you repeatedly that the clergy have nothing whatever to do in politics; that no religious principles should be observed in the discussion of public affairs; and that the clergy have no duties to perform but towards the Church and society; and that the people should in politics, practice moral independence.

Monstrous errors, Our Dearly Beloved Brethren; and we to the country in which they take root, in excluding the clergy, the Church is excluded; and in putting aside the Church, we deprive ourselves of all the Church contains, both salutary and unchangeable,—God, morality, justice, truth; and when we have laid violent hands upon these, we can then only count upon force!

Every man who has his salvation at heart should govern his actions according to Divine law, of which religion is the expression and guardian. Who cannot understand what justice and rectitude would reign throughout, if governments and people had always before their eyes that Divine law which is equity itself, and the formidable judgment which they will have to undergo one day before Him from whose hands no one can possibly escape? The greatest enemies of the people are, therefore, they who wish to banish religion from politics; for, under pretext of freeing the people from what they call the tyranny, the undue influence of the priest, they are preparing at the same time for the people heavier chains, and ones which will be more difficult to throw off; they place might above right, and take from the civil power the only moral check which can prevent it from degenerating into despotism and tyranny!

They wish to shut the priest up in the sacristy! Why? Is it because during his studies he has acquired certain and salutary knowledge of the rights and duties of each of the faithful confided to his care? Is it because he sacrifices his resources, his time, his health, even his life, for the benefit of his fellow-creatures?

Is he not a citizen with as much title as others? And why? The first adventurer may write, speak and act; sometimes there is an influx of strangers into a parish or a county, who come there to forward their own political opinions; the priest alone can neither speak nor write; any one who comes into a parish may be permitted to promulgate all sorts of principles; and the priest, who is in the midst of his children, will have no right to speak, no right to protest, against the enormities which are submitted to them. They who to-day or to-morrow, that the priest has nothing whatever to do in politics, not long since found and knew their salutary sustenance, they now deny the competence of the clergy in these questions formerly praised the security of these principles, which give to a man the study of Christian morality.