

signed to her by God Himself, and a hierarchy divinely established, which precludes her being subordinate to the civil power, while Jesus Christ gave her, within the sphere of things sacred, full power to enact laws, to pass sentence,—in a word, to safeguard, in entire freedom and under His own responsibility, all the interests of Christian society." (Encycl. Immortale Dei.)

In presence of this liberty of the Church, let not the State, as it has often done, plead "its rights." It has indeed rights, and in God they have their origin, but before all, it has its "duties," which constitute the fundamental reason of its rights; and the very first of these duties is to protect the liberty of the Church.

The State is bound to do this, for it is just and so ordained by God. The Church and State are distinct in view of their respective ends and in view of the means they have to reach those ends. Their very origin is not wholly identical; the organization of the Church has God for its immediate Author, while political constitutions suppose the intervention of secondary causes. But this distinction between the two societies is not such as to render impossible every point of contact. Whatever is created by God and for God; and if the State has for legitimate end the temporal well-being of mankind, this very temporal good has cause for existence only because it conduces to the fulfillment of the Creator's will. Now, this will, inasmuch as it concerns man, tends to procure for all eternal happiness. If the immediate end or object of the State is not the same as the immediate end of the Church, it is nevertheless evident that these two institutions should bring about the same result, which is no other than the possibility for all men to save their souls.

When we consider this question in its true light, we are at the very outset struck with the disproportion