

divinely revealed, and which the Vatican Council decreed as of 'Catholic and divine faith.'⁴ But it is moreover a chief duty of Christians to suffer themselves to be ruled and guided by the Bishops, and particularly by the Apostolic See. How fitting this doctrine is, is very evident. For the words of God refer in part to God Himself, and in part to man, and to that which is necessary for his eternal salvation. Now in each division the guidance of both belief and action by divine right belongs to the Church, as we have said, and in the Church to the Chief Pontiff. Hence the Pontiff must have the power authoritatively to judge of the meaning of Holy Scripture; what doctrines are in harmony with it and what at variance; and also to declare what is virtuous and what sinful, what is to be done and what avoided in the work of salvation; for otherwise he could neither be a sure interpreter of the moral word of God nor a safe guide to man.⁵

While the Catholic world undoubtedly accepted that doctrine as the only logical deduction from the doctrine of the infallibility of the church, there was not lacking an element of opponents within the fold, few in number, but able and skillful in the conduct of a controversy. These sought to rally around them that much larger class of Catholics who are continually fearful of offending the non-Catholic world, and who therefore believed that the definition of the dogma should have been postponed. The *Freeman's Journal* never wavered for a moment. It called aloud for the definition which the Holy Father deemed it fitting should be made, and it spared no one who stood in the way of adding this keystone to the perfect arch of Catholic doctrine. The wisdom of the church in the Vatican Council assembled, in paying no heed to the clamor of the external world, and in defining the doctrine of the infallibility of the Pope, has been vindicated by the event. Never has the moral power of the Papacy been greater than it is to-day, for, while the Pope was from the first infallible, still he had not before the Vatican Council the symbol of his power, in its full extent, exhibited to all the world.

An excellent proof of McMaster's faith in the infallibility of the Pope is the following:

"When it had become certain that the doctrine of the Pope's infallibility would be promulgated, this journal opened its columns for a subscription to be a testimonial to the Pope—the Infallible Judge in faith and morals, and the Bishop of the

Universal Church, in token of thanksgiving to God for the dogma of the infallibility of the Pope, when teaching the Church." As the result of this subscription, \$7,100.20 were sent to the Pope on December 17th.⁶

As McMaster defended the Papal infallibility, so, in like manner, he defended also the temporalities and independence of the Pope against all those who held contrary erroneous opinions. It should be remembered that, in the establishment of his church, our Divine Saviour did not consult the civil authorities. Neither Herod nor Pilate was asked for approval. If those rulers had not been in the world at all they could not have been more completely ignored, when it was question of the establishment of the church, the preaching and teaching of the doctrine of Christ, and the exercise of all the offices of the Christian ministry. Caesar and his officers had no voice in all this. They had authority in the kingdoms of the world, but none whatever in the kingdom of God. It was established, propagated, to be made universal and to last forever, whether they willed it or not. The apostles, especially the head of the Apostles and his successors are to exercise their power in perfect freedom. It is divinely theirs, freely to teach what is true, freely to condemn what is false; freely to denounce the crimes of men and of governments; freely to constitute the hierarchy in various countries; freely to afford to persons recourse to them in doubt and freely to reply to them; freely to condemn those who refuse obedience to the church; freely to excommunicate from the church those who remain obstinate in error or in disobedience; freely to define religious and moral truths, that is to formulate laws that direct the mind what to believe and the conscience how to act. A ruler of nations like Caesar himself, with vast armies at his back, though he had not been consulted at all in the establishment of the church, was bound to hear her voice like the humblest peasant, and submit his soul to her guidance under pain of eternal banishment from the presence of God. He might pretend to command when it was his duty to obey, but the mistake was sure to be disastrous to himself, as indeed the final result proved to many.

When the divine Master had finished his work, and his vicar reigned in his place, the independence of the spiritual power, is