

broad proposition that Conscience is ever to be obeyed, whether it tells truly or erroneously.

Corduba, *de Conscientia*, p. 138. "In no manner is it lawful to act against conscience, even though a law or a superior (the Pope) commands it."

Cardinal Jacobatius : "If it were doubtful whether a precept of the Pope be a sin or not, we must determine thus :—That if he to whom the precept is addressed has a conscientious sense that it is a sin and injustice, first it is his duty to put off that sense ; but if he cannot, nor conform himself to the judgment of the Pope, in that case it is *his duty to follow his own private conscience*, and patiently bear it if the Pope punishes him.

Fenelon says no one can force the impenetrable intrenchments of the heart.

But, should an Act providing for compulsory voting by all citizens be passed by the Legislature, then the position which I assume would be made still stronger, for, in the conflict which would then arise between the law ordering me to vote and the Bishop indirectly compelling me to abstain from voting, I think I would be yet more justified in disobeying my spiritual superior.

"Were I actually a soldier or sailor in Her Majesty's service, and sent to take part in a war which I could not in my conscience see to be unjust, and should the Pope suddenly bid all Catholic soldiers and sailors to retire from the service, taking the advice of others as best I could, I should not obey him.—*Dr. Newman.*

Again I find an Act of this country referring to Clergy Reserves, emphatically declares the severance of Church from State. But if State and Church matters are to be so separated, then it is a transgression of the laws of the land for His Lordship to seek to invade the domain of politics, and to declare that the privilege of voting which is given to the subject by the Constitution, shall not be enjoyed, or shall be enjoyed only in a particular manner.

Here another objection will be raised, that the supporting of a party is the supporting of principles, that principles are to be gauged by the moral law as being metaphysical, and that, therefore, the Clergy, as being the expounders of our moral obligations, are alone entitled to teach us what principles we should advocate.

To this I answer that principles do not necessarily relate to morality. As there are many principles upon which steam-engines are constructed which have no reference to the moral law, so also there are many principles upon which political parties are based which are of a temporal, a material and not of a metaphysical nature. Free-trade and Protection have nothing to do with ethics ; of course if a microscope be used there will be found in the political questions of the day something germane to religion, but if