

the just and the unjust, the sacred and the profane. It has no statute book but human nature, and Cæsar is the sole and supreme interpreter and expositor of that natural law. Therefore law, morals, politics, and religion all come from him, and all depend upon him. The Sovereign Prince or State legislates, judges, executes by its own will and hand. This sovereign power creates everything; it fashions the political constitution; it delegates jurisdiction, revocable at its word; it suspends or measures out personal liberty; it controls domestic life; it claims the children as its own; it educates them at its will, and after models and theories of its own. Now, this exclusion of God is the deification of man. It puts man in the place of God as the supreme legislator, the fountain of authority, law, and right. It gives to him the control of men's actions and men's minds.

The Archbishop, after some learned remarks on the *Lex Regia* of Rome, the Cæsarism of Caligula, and citing passages from Ulpian, Gaume, and Terrasson, proceeded to trace the course of Cæsarism in the Christian world. There can be no Cæsarism, he said, where Christ reigns. Christianity has subjected the outward actions of men indeed to civil government, but it has withdrawn from civil rulers the whole domain of religion. The State may imprison the body and even take its life, but it has no jurisdiction over the soul. All its acts are free. They have no lawgiver or sovereign but God alone. By the coming of Christ into the world the kingdom of God was set up among the kingdoms of men. Cæsar was no longer "Divus" nor "Pontifex Maximus," nor absolute nor exclusive lord of men. No man any longer had unlimited sovereignty over man, and no man could by right hold property in man. The Son of God had redeemed men into the liberty of the sons of God, and He secured that liberty forever by a sovereign act. He divided the two powers, spiritual and civil, and gave them into different hands, so that they could never be again united in one person, except Himself and His Vicar, upon earth.

The presence of the Catholic Church among the civil powers of the world had changed the whole political order of mankind. It has established upon earth a legislature, a tribunal, and an executive independent of all human authority. It has withdrawn from the reach of human laws the whole domain of faith and of conscience. This is the solution of the problem which the world cannot solve. Obedience to the Church is liberty; and it is