

all things whatsoever he had commanded them—on that day was established a power in the world which Cæsar would forever vainly attempt to destroy.

Christianity, therefore, teaches the existence of a double power, the temporal and the spiritual. The king is the representative of the one, the priest the representative of the other. Man is created to live a double life, one ending upon earth, the other unending in heaven. The duty of the temporal power is to procure man's welfare in the natural order; the duty of the spiritual power is to procure his supernatural welfare. As far, then, as the supernatural is above the natural, as far as heaven is above earth, so far is the spiritual power superior to the temporal. It is a fundamental principle of Cæsarism that both powers must be vested in Cæsar, whether Cæsar be an absolute monarch, an oligarchy or a democracy, and it is a fundamental principle of Christianity that only one man has existed or will exist with the right to hold both powers in his hands—the Incarnate Son of God. "If man could obtain by his natural power his last end," says St. Thomas, "it would be the duty of the king to guide him in it. . . . But as man cannot by merely human virtues attain to his end, which is the possession of God, it follows that it is no human direction but a Divine direction that must conduct him to it. The king to whom that supreme direction belongs is not man alone but God also—Our Lord Jesus Christ." From this it will be understood that while earthly rulers have the right to direct their subjects in the observance of the natural law, yet with regard to the supernatural law they themselves must seek for guidance from those appointed by Christ to teach all nations.

It was not strange that this doctrine should prove displeasing to Cæsar—so displeasing that even after 1900 years of conflict, he still refuses to accept it in its entirety. It was not surprising that Christianity should be decreed an unlawful religion by a monarch who had to be addressed as "Your Eternity," and whose very decrees often began with the words, "It has come to our divine ears." Nay, from the hour when the Prince of the Apostles uttered the first *non possumus*, "We cannot but speak the things which we have seen and heard," unto the present hour, the battle has raged between Cæsar

on the one side and Christ in the person of his Vicar on the other.

For 300 years all the machinery of the vast Roman Empire was employed to crush Christianity. Not fewer than five millions of martyrs were given to the Church, half of whom perished in the capital itself. And what was the result? It may be summed up in the blasphemous dying words of Julian the Apostate: "Thou hast conquered, Galilean!" Constantine the Great constituted himself the first imperial protector of the Church and rendered it eminent services, but he established a mischievous precedent, which has been so faithfully followed by succeeding Cæsars, as to lead moderns to doubt that state protection has not been a bane rather than a blessing to Christianity. Instead of being satisfied with procuring the Church that perfect freedom of action necessary to the performance of its duties, Constantine took sides in the great doctrinal discussion which then divided the Christian world. Arius, one of the public preachers of Alexandria, had denied the divinity of Christ—and the emperor, at first opposing him, ended by supporting him and sending into exile his greatest opponent, Athanasius the Alexandrian Patriarch. Four times was this great champion of orthodoxy banished by the successors of Constantine. Here we see at once how little the nature of Cæsar had been changed by his conversion to Christianity. Men change but principles do not, and Cæsar is not a man but a principle. The Roman Emperor had resigned the title of Sovereign Pontiff and acknowledged the Vicar of Christ as its lawful possessor, yet he reserved to himself a casting vote in doctrinal disputes, thereby setting his jurisdiction above that of the Sovereign Pontiff. Constantius upheld Arianism, banished Pope Liberius, and told the 300 bishops assembled in the Council of Milan, "My will must be your canon." Justinian I. assumed the right of confirming the election of the Pope; and his wife, the infamous Theodora, ardently desiring the spread of the Monophysite heresy, had Pope Silverius expelled from the Holy See. To Justinian II. is owing the abolition of celibacy in the East. All who opposed the Iconoclastic heresy were persecuted bitterly by Leo the Isaurian. Thus did the Byzantine emperors busy themselves in widening every rent