

cence of n Ordination.

M. L. Hart.)



L. HART,

pendent of the True
itness.

ashes upon me that
e, and with the date
of the same day eight
picture began in the
the early December
d the Cathedral of
ontrol, its walls of
were yet hidden in
f the still lingering
two near the altar,
the doors were the
brightness and life.
adows began to dis-
me was lightened
s were still in shade
distance was heard
chant, and out from
e a long procession
cassocked and sur-
rows wearing the
oulder only and car-
rns the chasuble in
would be vested; on
chapels moved the
ion, the chant now
and glorious melody.
n note of the pic-
ordination of the
e priesthood, seven-
were the youthful
they formed a cross
one simultaneous
ated themselves be-
Altar, the very air
th the solemnity of
e sacrifice of each
d of each pure and
offering itself to the
Altar. The Litany
prayers were said,
ony continued, and
moment approached;
chapels, from behind
om the dim recesses
y came priests and
and seculars, some
bed and bearded
socked and cowed,
wore the black-robe
the missionary; all in
and laid their hands
the newly-ordained,
raised until a perfect
testified to the com-
Ghost and the im-
acordotal graces to
ed.

eight years ago, eight
death has claimed
ite robbed group, the
however remain, and
ome the memory of
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lighten even embers
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or smothered by the
ills that enter so
daily life of the

NG TIME.

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A. NOTES.

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Council of Canada,
eld in the Windsor
January the 22nd.

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members of the commit-

THE TEMPORAL POWER OF THE HOLY SEE.

(From Catholic Times, Liverpool.)

The Right Rev. Dr. Whiteside, Lord Bishop of Liverpool, in his report of the Liverpool Diocesan Mission Fund, which was read in the churches of his diocese on Sunday last, after having referred to the death of Cardinal Vaughan and His Holiness Leo XIII. and the elevation of the present Holy Father to the Chair of St. Peter, says: There is one question in particular that has been agitating the minds of men, especially of those outside the Church, and that is, the attitude the Holy Father will take up with respect to the question of the Temporal Power. There are many amongst them who would have the world to believe that the Roman question is dead, who declare that the Pope should give up what they call the dream of Temporal Power and yield to accomplished facts; and they are resentful if Catholics in their loyal address to the Holy See sympathise with the Head of the Church in the intolerable position of being deprived of his dominions.

Hence they have seized on every little incident that might give color to their opinion that the present Holy Father will abandon the claim to the Temporal Power, and that he will at least come to terms with the usurpers of the Papal dominions; and, as happens in other matters, so also in this, the views of non-Catholics find sympathetic echo amongst a certain section of Catholics, who are beginning to claim to be at liberty to have what they call an open mind on the question of the Temporal Power. It is well, dearly beloved brethren and children, that you should be warned in time, and that so important a question you should listen, not to the opinions of men, but to the voice of the Church. But, in the first place, there would appear to be no little confusion of thought even amongst Catholics in this matter, so that it is necessary that the real point at issue should be clearly understood. It is not a question whether, admitting the right of the Holy See to the Temporal Power, and even to the whole of the old Papal States, it might be desirable or prudent for the Holy Father, without relinquishing his just claims, to tolerate for the time being the deprivation or curtailment of his rights. There are a certain number of matters in which the rights of the Church and those of the State may clash. There are others in which they do not naturally clash, but in which the State may at times wrongfully interfere with the rights of the Church.

Such, for instance, are the rights of the Church to educate her children, to foster vocations to the ecclesiastical or the religious state, to possess worldly goods. Without abating by one title her just claims, the Church may at times deem it prudent, as the lesser of two evils, to tolerate the invasion of her rights. Through the malice or perversity of men, rather than be excluded altogether from the warfare with the Powers of Evil, the Church has at times consented to enter the contest with one hand tied. As to when such an injustice is to be tolerated without sacrificing rights and principles, can best be settled by the Head of the Church, who, from his exalted position, has the knowledge and the grace to be able to determine what most conduces to the eternal interests of souls. Again, the question is not so much whether by reason of the Italian usurpation of less than half a century, the right has been forfeited by which the Sovereign Pontiff as Trustee of the Universal Church, has held for centuries the patrimony of St. Peter. That right has been voiced by the Catholic Episcopate addressing Pope Pius IX. in 1862, when they said: "Who should dare to attack a Sovereignty so ancient, founded on so great an authority, and under the stress of so great a necessity? What other power could be compared to it, if we consider simply the human rights upon which the security of princes or the liberty of peoples rest? What power is so venerable and so sacred? What monarchy or republic of past or recent centuries can boast of rights so august, so ancient, and so venerable? Hence, Holy Father, you are fighting and struggling, certainly for religion, but also for right and for justice."

The claim made for the necessity of the Temporal Power is not based so

much on natural right and justice, though this may best appeal to non-Catholics. But it is claimed, and this the children of the Church will understand and admit, as a deduction from one of the chief prerogatives which Christ, the Church's Divine Founder, bestowed on her and on her Head. It is the teaching of the Church that Christ Our Lord bestowed on the successor of St. Peter, full, supreme, and independent jurisdiction over the whole Church, and hence gave him the right to be free and unfettered by earthly powers in the exercise of his exalted duties. As Pius X. in his first encyclical, teaches us, "The Church ought to enjoy full and perfect freedom, as she was constituted by Christ, and ought not to be subjected to any external Sovereignty; and when we vindicate this liberty we are defending the most sacred rights of religion." But again, it should be clearly understood in what sense the Temporal Power is claimed to be necessary for the spiritual independence of the Sovereign Pontiff. There are some things that are necessary for the very existence of the Church. To fetter the exercise of her teaching office, to prevent the offering of the Holy Sacrifice of the Mass, or the administration of the sacraments, would be to dry up the very sources of truth and grace, whence the minds and hearts of the Faithful draw their supernatural life. Again, there are other things which, though not necessary for the existence and life of the Church, are necessary for its well-being, and without them the Church would be hampered in its efficiency, or shorn of its perfection. Such are the Roman Congregations for assisting the Sovereign Pontiff in teaching and ruling the Church; such are the religious orders for the practice of the Evangelical Counsels.

If the Temporal Power is asserted to be necessary to the Church it is not meant that it is necessary to it as dogmas, sacraments, the Sacrifice of the Mass, the priesthood, or the Episcopate, which are necessary for its very existence; but it is meant that it is necessary for its well-being. But once again, it is not claimed that the Temporal Power is necessary, even in this limited sense, for any hypothetical or ideal condition of the Church and of society, but only for the Church in its present normal and fully developed condition, and for society as it actually exists, with those weaknesses and evil tendencies which in practice are almost inseparable from it. The Church must be regarded, not as she was in the early centuries of her history, a proscribed and persecuted society made up of a few scattered flocks, fleeing from the light of day and hiding in the catacombs. She must rather be considered in her normal state, when having emerged from obscurity, she became a publicly recognized body, developed her organization, and, in particular, the principles of the central authority of the Holy See, and gradually extended her sway over nation after nation. She has to exercise her exalted duty of guarding, explaining, and defending the deposit of revelation in all parts of the world.

She has her mission not only to peoples but to rulers and Governments, with whom it might be her duty to remonstrate if they are unfaithful to their office. She has delicate points of discipline to settle affecting Governments and peoples, in all of which she has to be free from temporal influences, and even from suspicion of bias, if her subjects have to give her that full confidence and whole-hearted obedience which Christ required to be given to the Church. Furthermore, we have to suppose a condition of society and of Governments such as it has generally been in the past. It is of no use conceiving an ideal condition of things—a State in which the Sovereign Pontiff might live without being a subject of its ruler, with his position so fenced in by supposed adequate guarantees, either by the Sovereign himself or by Christian nations, that the Pope would be free to fulfill the duties of his position. If the Pope's freedom had to be in practice real and effectual, the conditions required would be such that, taking nations and governments as we find them, they would not be carried out. Self-interest enters so much into the motives of actions of nations as of individuals,

that it would be futile not to expect that, sooner or later, it would enter into the treatment of the Sovereign Pontiff, whose vast moral influence extends, not over one, but over all nations.

If, then, the Temporal Power is claimed as an inalienable right of the Sovereign Pontiff, it is claimed as necessary, not for the very existence of the Church, but for that well-being and perfection which its Divine Founder wished it to have, and that, when the Church had attained its normal development, and in the condition of society as we know it, with those traditional ambitions and weaknesses from which it has seldom been free. But whence have we to learn what we are bound to hold with respect to the necessity of the Temporal Power? For Catholics there is only one source of light, and that is the authoritative teaching of the Church. That teaching is very clearly reflected in a decree of the Sacred Penitentiary, issued in January, 1886, at the command of Pope Leo XIII., when a jubilee was proclaimed for the Universal Church. Special powers were given in that decree to confessors to absolve from reserved sins, and amongst them, that of ecclesiastics who had signed addresses against the Temporal Power. These persons were allowed to be absolved provided they made the following retraction: "I admit and assert that he is guilty of error and rashness, who questions doctrines made known by the Church, and that a person cannot, without grave sin, refuse obedience and sincere submission to the authority of the Holy See, and for that reason I reverence and assent to all the declarations of the same Holy See, and especially to those which have reference to the Temporal Power of the Sovereign Pontiff, and which have been echoed by the Catholic Episcopate."

In these days when there is so much talk about claiming the liberty of keeping an open mind upon questions on which the Church has made known her teaching, it is important to notice in the above retraction the doctrinal basis upon which the obligation for Catholics rests, of accepting the teaching of the Holy See on this subject of the Temporal Power. As the late Holy Father in one of his encyclicals taught us, "in settling how far the limits of obedience extend, let no one imagine that the authority of the sacred pastors, and, above all, of the Roman Pontiff, need be obeyed only in so far as it is concerned with the dogmas, the obstinate denial of which entails the guilt of heresy. Again, it is not enough even to give a frank and firm assent to doctrines which are put forward in the ordinary and universal teaching of the Church as divinely revealed, although they have never been solemnly defined. Another point still must be reckoned among the duties of Christian men, and that is, they must be willing to be ruled and governed by the authority and direction of their Bishops, and, in the first place, of the Apostolic See." (Encyclical "Sapientiae Christianae.") As the joint Pastoral of the English Bishops on Liberal Catholicism lays down, besides the assent of Faith, there is a second kind of assent of the mind, that of religious obedience, which the Church may demand. "It is given to that teaching of the Church which does not fall under the head of revealed truth, nor even under the endowment of her infallibility, but under the exercise of her ordinary authority to feed, teach, and govern the flock of Christ." Under this would come the teaching of the Catholic Episcopate, the decisions of Roman Congregations, or the Encyclicals of the Roman Pontiff. Were a person, then, to refuse assent to the declarations of the Holy See or of the Catholic Episcopate on the subject of the Temporal Power, he could not escape the imputation of a culpable temerity in setting up his own opinion against the teaching of the divinely appointed Teacher; or, as the Sacred Congregation expresses it, "he is guilty of error and rashness, who questions doctrines made known by the Church, and a person cannot without grave sin refuse obedience and sincere submission to the authority of the Holy See."

And what are the declarations of the Holy See with respect to the Temporal Power which the Catholic Episcopate has re-echoed? Amongst the errors which Pius IX. in the exercise of his Apostolic ministry condemned, and admonished the Catholics of the whole world to abhor and avoid as the contagion of a direful plague, is the error that "the abrogation of the Temporal Power possessed by the Apostolic See would very greatly conduce to the freedom and happiness of the Church." In an Encyclical addressed to the whole

world in 1859, the same Pontiff taught as follows: "We publicly declare that the Temporal Power is necessary to the Holy See, in order that it may exercise without hindrance its sacred power for the good of religion." And in the following year he addressed an Encyclical to the whole Church, in which, after he had called attention to the special Providence by which at the destruction of the Roman Empire, the Sovereign Pontiffs obtained possession of the Temporal Power, he goes on, "by this means, God most wisely arranged that amidst so great a multitude and variety of temporal princes, the Sovereign Pontiff should possess that political liberty which is so necessary in order that he may exercise, without hindrance, his spiritual authority and jurisdiction throughout the whole world." If now we turn to the declarations of the Catholic Episcopate who have echoed the teaching of the Sovereign Pontiff, we shall find them in an address presented by some 300 Bishops to Pius IX. in the year 1862. These are their words: "We recognize the civil principedom of the Holy See as something necessary, and manifestly instituted by the Providence of God, nor do we hesitate to declare that in the present state of human things, this civil principedom is altogether required for the good and free Government of the Church and of souls. It was assuredly necessary that the Roman Pontiffs should not be the subject, nay, not even the mere guest of any prince but that residing in a kingdom and dominion of his own, he should be his own master, and in a noble, tranquil, and venerable liberty, should defend the Faith, and rule and govern the Christian commonwealth. But to say any more on this subject hardly becomes us, when we have so often heard thee, not so much discoursing as teaching with regard to it. For thy voice as a sacerdotal trumpet resounding throughout the whole world, has proclaimed that by a decidedly singular counsel of Divine Providence, it happened that the Roman Pontiff, whom Christ had constituted the Head and Centre of His whole Church, acquired a civil principedom. By all of us, therefore, it is to be held as most certain that this temporal rule did not fortuitously accrue to the Holy See, but by a special disposition of God was assigned it, and during a long series of years confirmed and preserved to it with the unanimous consent of all kingdoms and empires, and almost by a miracle." With such declarations of the Sovereign Pontiffs and of the Catholic Episcopate before you, dearly beloved brethren and children, you will see that you would incur the stigma of culpable rashness were you to claim to be at liberty to have an open mind on this question. It will be for you rather to proclaim along with your spiritual rulers: "We do not hesitate to declare that in the present state of human things the Temporal Power is necessary for the good and free government of the Church and of souls."

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