

in the other ranks of the clergy, nor in the entire body of the laity, but in the Vicar of Jesus Christ exclusively—to whom (remember) God Incarnate pledged His most especial guidance and protection: Mat. 16' 18; Luke 22' 31, 32; John 21' 15-17—etc.

The legislative, judicial, and executive powers exercised by the bishops are divinely subordinate to the Supreme Pastor of the Fold (John 21' 17)—whilst the authority of the Pontiff himself is sovereign and independent of all human interference (*Ibid.*).—

Moreover, as the Pontiff is chosen, not by the people, but by a special body of electors appointed by the successor of Peter—viz., the College of Cardinals—and as, furthermore, the bishops and all other subordinate rulers of the Church can only be chosen and confirmed by papal authority and not by the popular vote—it follows that the Church is a Divine Monarchy indeed and not a duplicate-copy of any republic, ancient or modern.

Note that the pope has the right to designate and appoint his successor and to invalidate, thereby, in advance, the election of any other candidate.

Not Christ alone, but St. Peter and other popes have personally exercised the right in question. Consequently, the elective franchise enjoyed by the College of Cardinals is not a right, but a privilege granted by the Sovereign Pontiff, and revocable at his good pleasure.

Even Protestants, e.g., the greatest of them all, Leibnitz—acknowledge the right of the pope in the premises. Writes Leibnitz: "The Ancients unanimously attest that the Apostle Peter governed the Church, suffered martyrdom and appointed his successor in the City of Rome" (*Sys. Theol.*, Dr. Russell's tr.).—

That the Church is the greatest benefactress of society is a fact as visible as the light of day. Christ was confessedly the greatest benefactor of mankind. Now, Christ himself points at his Church as the embodiment and world-wide social irradiator of His own Spirit (John 17' 23; 1 Cor. 10' 17; Eph. 4' 16; Col. 1' 18—etc.); therefore, the Church is the greatest benefactress of society. What else could She be, since She is, we repeat, the Divine Mould into which Christ recasts the fallen race of man to turn out fac-similes of Himself, and propagate a race of Christs: John 17' 22; Rom. 8' 17; 1 Cor. 15' 20; 15' 49; 2 Pet. 1' 4—etc., etc.