

The branching shades in woodland glades  
Seem to the under fern  
Wide as the night that leaves no light  
No shape can they discern.

And we who seek in senses weak  
Love's form to entertain  
So far Love's whole o'erspreads the soul—  
Too oft see only pain.

F. W. Bourdillon.

I am so glad! It is such rest to know  
That Thou hast ordered and appointed all,  
And will yet order and appoint my lot.  
For though so much I cannot understand,  
And would not choose, has been, and yet may be,  
Thou choosest, Thou performest, Thou, my Lord,  
This is enough for me.

F. R. Havergal.

Well blest is he who hath a dear one dead!  
A friend he has whose face will never change,  
A dear communion that will not grow strange;  
The anchor of a love is death.

John Boyle O'Reilly.

### TEMPORAL POWER.

ITS NECESSITY NOT A DOGMA, BUT THE NATURAL CONSEQUENCE OF ONE.

THE necessity of the temporal power of the Pope is not a dogma, but the natural consequence of a dogma. It is not a revealed truth, but one closely allied to revelation. It is a dogma that the spiritual power of the Pope should not be dependent upon political rulers. The kingdom of Christ the church is not of this world, and does not derive its origin from this world. Jesus Christ, Himself, when before Pontius Pilate, answered him saying, "My kingdom is not of this world." It follows that the supreme authority which governs the church, the Papacy, from which all jurisdiction is derived by the prelates who compose its hierarchy, cannot be subject to the secular power. The independence of a society and the church is a perfect society is identical with the independence of its supreme head.

Now, what is to be done to guarantee this independence? Emancipate the Pontiff from all subjection to secular princes. In other words, constitute him a civil sovereign, for, in human society, there is no middle term between subject and sovereign all are either subjects or sovereigns. The temporal power of the Holy See, although not absolutely requisite for the spiritual independence of the Papacy (since for several centuries the Popes were without it), is nevertheless, morally speaking, indispensable in order that its spiritual independence may, without hindrance, be freely exercised in the face of the whole world.

The Pope needs the College of Cardinals for aid and counsel. He stands in need of the Dicasteri and various congregations for the dispatch of business which is forced upon him from every quarter of the globe. How could he feel sure of the impartiality, fidelity and complete obedience of those who are employed in his service in so many ways, if they were not legally also subject to his authority. But apart from this, the diverse conditions of the faithful whom the Pope governs, suffice to prove the necessity of his temporal power. The spiritual head of a society, which is composed of so many nations, cannot, politically speaking, belong to any one of them, but should be extranational or, to use a more correct term, supernatural. This can only be accomplished by constituting him sovereign ruler of the place in which he resides.

The Pope as a member, even as guest, of any one nation, would justly arouse the jealousy of other nations; and few would be disposed to accept the direction of spiritual affairs from one who might be suspected of serving the interests or being the creature of a foreign sovereign. It is unquestionably just that access to the Pope should be free to all, especially those who claim the right of his jurisdiction. Yet this privilege and right could never be guaranteed so long as any prince or potentate should have it in his power to interfere with or forbid the free movements of the Pontiff, and those who approach him; or who would be unable or unwilling to protect either or both from any wanton attack by hostile factions. Witness the outrages recently committed on occasion of the French pilgrimage to Rome.

But the most serious difficulty is that the state receiving the Pope in the quality of a subject, thereby loses a considerable part of its own autonomy. The present Italian government knows this only too well. It is obliged to tolerate a double diplomatic corps, with all its accessory exemptions, etc., inasmuch as every nation has the right to have a representative at the Papal court. Italy is accountable for the manner in which the Pope is treated; because all Catholics have a right to see that the dignity and independence of their superior chief be assured and respected.

The law of guarantees simply supposes the Pope to be a subject, and leaves him a subject. The man for whom a law can be made in his own dominion is subject to the power which enacts it. By enacting this law in behalf of the Pope his sovereignty is denied, and a pretext is created to enforce his subjection. Article XIV. of this law says:

"Every case of dispute regarding the non observance or violation of any of the prerogatives allowed in the preceding article is to be referred to the supreme judicial authority of the kingdom."

If the recognition and determination of a person's rights depend on the judicial authority of a state, that person is evidently and unquestionably subject to the political authority of that state. The very existence of the so called law of guarantees is precarious. The leaders of the Italian revolution have declared it to be an internal, not an international, law, and, consequently, it may be broken or repealed at will by the political party in power.

There is no denying that the overthrow of the Pope's temporal power makes him a subject of the Italian kingdom; and if this is a source of grave difficulty to the government, the only way to overcome it is to return to the Pope his lawful domain, and replace him upon his throne. To this, *bona gre mal gre*, Italy must finally consent. Senator Tacini has well said that Italy, by her occupation of Rome, has put into circulation an unsigned letter of credit going the rounds in the political market of Europe.—*Rev. Matteo Liberatore, S.J., Rome, in the American Ecclesiastical Review for June.*

### TOOK HIM AT HIS WORD.

A STORY OF FIFTY YEARS AGO.

THIS recalls to our minds that the foundation stone of St. John's Church was laid by Archbishop Polding shortly after his arrival in these parts. It was the first ceremony of the kind performed by the Archbishop in the Colonies. Dr. Polding arrived in Hobart, bearing with him from the Holy See the documents giving him jurisdiction over Tasmania and Australia. The priest who was then looking after the spiritual interests of, we believe, the whole of Tasmania, thought Dr. Polding had no jurisdiction. Possibly the good Father may have thought he was an impostor. Accordingly, he swore an information, and Dr. Polding was actually arrested by order of the police magistrate. Governor Arthur, seeing the Archbishop placed under arrest, invited his Grace to be his guest, to spend the time of his imprisonment at Government House, and to remain there until such time as he had an opportunity of convincing Father Connolly that he was the Bishop of Tasmania. From various inquiries made in Hobart the Archbishop learned that there were some few Catholics living at Richmond, 11 miles distant. He determined to visit them. The Governor tried to dissuade him. They were very few, and there was no road to Richmond. There was but a bush track, and this was infested by the aboriginals, who, according to the Governor, were of such a fierce character that the Archbishop would require a small troop of soldiers to protect him. Nothing daunted, the Archbishop left for Richmond, having first extracted from the Governor a promise that he would advance on the part of the Government for the building of a Church as much money as the Archbishop would collect amongst the Catholics and people of Richmond. The few Catholics of Richmond were surprised at the advent of their strange visitor. He called them together. They were five in all. He laid before them his plans for the building of a church and school. He told them of the Governor's promise. One of the Catholics, an Irishman named Cassidy, at once gave a site for the Church, Schools, Presbytery, and Cemetery, and added a subscription of some hundreds of pounds. The others followed suit. The Archbishop secured nearly a thousand pounds, and upon the Archbishop's return to Hobart, Governor Arthur opened his eyes very wide indeed when his Grace laid down his thousand pounds and asked the Governor to fulfil his promise. With this money, St. John's Church, Richmond, was built.—*Launceston (Tasmania) Morning Star.*

(We are told nothing more, but we may infer that Father Connolly's ideas of the correct way to welcome his Bishop underwent a metamorphosis before the next bishop was appointed.)—Ed. C. W. R.

### THE MOTHER.

IN after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggle, with the hard, uncaring world, for the sweet, deep sincerity I felt when of an evening, nestled in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep, never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave, and her eyes watch over me as I visit spots long since hallowed to the memory of my mother.—*Macaulay.*

*Indispensable.*—One spoonful of *Persian Lotion* used with the water when washing every morning if you wish to retain your colour fresh and rosy. The sun and wind crack the skin and render it more difficult to return to its natural gloss if you neglect this precaution.