

Its own province, was, if possible, still more evident. We know what was the attitude of the apostles toward the state. In questions of the soul, they set it at naught. They taught loyalty to Caesar in all that religion does not condemn, as their successors do at this day, so that among Christians there was a host of martyrs, but not a single conspirator or assassin: but when Caesar required disloyalty to God, the apostles and the Christians bade him defiance. They knew the penalty, and accepted it. It was perfectly understood that Caesar like other beasts of prey, had claws and teeth, and could use them. He did use them with considerable effect. He had soldiers, lieters, prisons, axes, scaffolds. But such engines, destructive as they were, could only hurt the flesh; and the apostles and Christians were told not to "fear them that kill the body, and are not able to kill the soul." They were warned that they would be "brought before the governors," but that they were not even to take thought what they should say. The divine master would teach them what to say.

The conditions of the combat between Christ and Caesar, between the spiritual and the secular power, will never cease. In order that the head of his church might enjoy perfect freedom in the exercise of his power, under God's providence the Pope became a temporal prince. He obtained his temporal power before Constantine abandoned Rome, and it was confirmed and completed by Charlemagne, more than a thousand years ago. God inspired Christian princes to attach a principality to the Holy See, called the Patrimony of St. Peter,—the States of the church: "It has been the will of God," says Pius IX., "that the princes of the earth, even those who are not in communion with the Church of Rome, should defend and maintain the temporal sovereignty of the Holy See, which has been, by a disposition of divine Providence, enjoyed for many centuries by the Roman Pontiffs. The possession of that temporal dominion enables the reigning Pope to exercise his supreme apostolic authority in the government of the Universal Church with that liberty which is necessary to fulfill to the duties of his apostolical office, and procure the salvation of the flock of Christ." (Allocution, May 10th, 1850.)

The Pope then possesses his territory under a title higher and older than any government in the world. Napoleon I sought to destroy this temporal power of the Pope, but was forced at last to admit the necessity of papal independence: "The Pope," he said, "is not at Paris; it is well; we reverence his authority precisely because he is not at Vienna nor at Madrid. At Vienna and at Madrid they feel the same with regard to Paris. It is, therefore, better that he should be neither with us nor with any of our rivals, but in Rome, his ancient seat, holding an equal balance between all sovereigns. This is the work of centuries, and they have done well. The temporal power is the wisest and best institution that could be imagined in the government of souls."

TO BE CONTINUED.

BLESSED MOTHER.

BY HENRY COVER.

I.

Blessed Mother, on thy breast
Fain my troubled heart would rest;
Thou, sweet Mother, thou didst share
All the ills thy children bear.

II.

Though thy soul, as pure as snow,
Took no stain from earth below,
Still the sinner, lost, forlorn,
Thou didst ne'er repulse with scorn.

III.

The poor soul with sorrow riven
May through thee have sins forgiven;
In death's hour, O be thou near,
Thou my guide I shall not fear!

OBITUARY.

PRAYERS of the readers of the REVIEW are asked for George Johnson, who died June 3rd, 1895, at Toronto; for the soul of Thomas Goodyear, who died on Sunday, May 19th, at Riverstown, Ont., with dropsy of the heart, at the age of 77 years; for Thos. McCarthy, whose happy death occurred at his aunt's residence, Corry, Pa., towards the end of May; for Mrs. Margaret Brennan, who died at Hastings, Ont., June 1st; for Rev. Father Quirk, who died at Hastings, Ont., June 7th.—R. I. P.