



CHURCH AND STATE.

The Powers, Dignity and Jurisdiction of Each Defined.

Excellent Letter From the Learned Monsignor O'Reilly, Applying the Teachings of Pope Leo XIII. to the Vital Questions of the Day.

No Pontiff in the past has more clearly, more eloquently, more authoritatively explained than Leo XIII. the origin and the nature, the respective aims and spheres of action of the two co-ordinate societies which we call the Church and State.

One bugbear always stands in the way of Protestants when there is question of what the Catholic Church teaches with regard to the relative superiority of the Church over the State, or of the State over the Church.

There is, in what is popularly taught and held among non-Catholics, what I have called this misconception and misrepresentation on this same superiority, Leo XIII. makes misconception impossible to any person who will read his teaching with a candid and unprejudiced mind.

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And further on: "Wherefore, it is necessary that there should be between these two powers a system of relations well ordered. Of these relations a just notion can only be formed by examining attentively

THE NATURE OF EACH OF THE POWERS, and by keeping in view the excellence and nobleness of their respective purposes, since one of them has for its immediate and special object to take care of earthly interests, while the other aims to secure the good things of heaven and eternity.

As to the other matters and interests pertaining to the civil and political order: it is just that they should be referred to the civil authority, since Christ has commanded to give unto Cæsar the things that are Cæsar's and unto God the things that are God's."

It is a common thing in certain circles to misrepresent the Pope as claiming that the civil power is subordinate to that of the Church, and that the sovereignty given by Christ to His Church and exercised by her Pontiff extends by divine right to the legitimate spheres of the State or civil power.

Moreover, the Pope declares that God is the author of human and civil society, as he is of the ecclesiastical society. He traces the existence and origin of human society on the very nature of man, with its needs and instincts. He derives the authority which holds together all human society worthy of the name from God, the author of nature and

THE CREATOR OF HUMAN KIND. Defining the meaning of text of St. Paul, "All power is from God" (Romans xiii., 1), the Pope declares that "the public power in society can only come from God. For God alone is the true and sovereign Lord of all things; all things, therefore, whatsoever they may be, must needs be subject to Him and obey Him. Hence, any person who has the right to command, can only hold this right from God, the supreme ruler of all."

Do not, in this category, confound the right in constitutional governments vested in the citizens to elect their magistrates and rulers, or the persons who are to receive order from the State and its subject supreme or subordinate authority, with the notion that the electors are the primordial and the legitimate source of the civil power and its authority. Hence, also, Catholics in obeying and reverencing the authority of the magistrate in every degree of the civil hierarchy, are only obeying and reverencing the authority of God.

This authority in all its degrees and exercised for all the legitimate purposes of civil society is in its sphere independent of all other.

Let me remark here, no one has ever written more beautifully about the duties of the civil power than Leo XIII. in that encyclical. One other misleading notion is sedulously fostered by the teaching of the popular press and pulpit among us, and that is that Leo XIII., in his encyclical, and the Catholic Church in teaching and conduct, point out to us, as the Christian ideal of public society, a condition of things in which there should be a close union between Church and State.

They are perpetually recalling the medieval struggles of the Papacy, represented by Gregory VII. and Innocent III., with the German Emperors and the Kings of France, England, and other States, carried on for the purpose of asserting and establishing the supremacy of the Church over the State, of THE SPIRITUAL OVER THE TEMPORAL POWER.

Let the reader distinguish carefully historical and doctrinal truth from historical falsehoods and misrepresentations and the inveterate prejudices begotten of these.

The idea, I suppose, no doubt in the mind of any Protestant minister or layman who will read these lines, but that Christ wished in founding His Church and sending His Apostles to preach among the nations, as He must wish at this day to see every people converted to the Gospel, united in the profession of one religious faith, and in the acknowledgment of one civil authority. He wished then and wishes now that every one of these great families we call nations should worship the one true God, with heart and mind, after the same divinely proscribed form, and live in peace and happiness under the aegis of the same civil constitution. This ideal was, I believe, realized in more than one Christian country for a time.

The Puritans sought to make a reality of such a Christian ideal when they sought the shores of Massachusetts; the Quakers under William Penn sought it when they founded Philadelphia and the State of Pennsylvania. There is not a Protestant denomination in the United States who would not, if they could, make their own ideal of doctrine, of worship, of private and religious life, of public conduct and political government self and supreme in the Union to-morrow from Maine to California and distant Alaska.

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Fragmentary Christianity.

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DEATH IN THE MINE.

Flood and Fire-damp Combined.

KILL THIRTY-TWO MINERS. DUNBAR, Pa., June 16.—This morning at 10.10 a sudden, shivering roar shook the lowly miners' dwellings on Hill Farm, in Fayette county, near this place, and affrighted hundreds of people, who knew too well the sound indicated another mine disaster. In a moment the fearful news had spread that the Hill Farm mine, owned by Philadelphia parties, had exploded. The low-lying hill from which the slope entered struck from mouth to pit, and the coarses of miners' houses being the hill poured out frenzied inmates by the hundred. A man was made to the mouth of the pit, but ingress was impossible, as smoke in dense volumes was issuing forth. Fifty-two miners had gone to work this morning and were in the slope when the explosion occurred. Of these eighty-two were in the left heading and thirty-two in the right heading.

NOT ONE OF THEM ESCAPED. Those in the left heading got out all right. All the others were cut off, and not one escaped. Their names are: Joseph Brigner, Edward Brigner, H. Barney, B. Mast, Emanuel Mast, F. Courtney and his son, J. W. Mitchell, J. Hines, wife and two children, Peter Egan, B. McGill, M. Cayce, John Cope, A. Cope, Patrick Devlin, John Delaney, John Joy, John Davanney, D. Davis, Thomas Davis, Patrick Cahill, John Courtney, Jack Mitchell, Dan Smith, Dan Shearn, William Hayes, James McCleary and Elmer Dunny.

At 7.15 the gang turned into the mines, the smaller gang drifting off to the left, while the larger, some thirty-two in number, drifted to the right and descended some 500 feet from the surface and at least a mile from the opening.

FLOOD BEGINS THE DISASTER. These two drifts are connected, but the connection is from the main shaft some half-mile from the entrance. The mine had been somewhat troubled with water, and an shaft had been drilled from the surface to the junction of the right and left shafts, where the water seemed the most abundant. As the miners branched off from this point they knew an air-hole had been drilled there and that it had not yet been broken into the mine, but they did not know the shaft was to be broken into to-day. This shaft is a six-inch hole. A miner named Kerwin had been left on the right drift, near where that branch joined the miners' exit, and in the course of his labors broke into the perpendicular shaft. The moment this was broken into a flood of water rushed out, and Kerwin and a man named Landy, standing by, yelled out for some one to save the men in the mine in the right drift.

A MISTAKE HERO'S DOOM. Young David Hayes, who had seen the affair, leaped forward at the call and turned down the left drift in a deluge of water to warn his endangered comrades. Just as he passed the air shaft that had been broken into the rush of water had changed to the ugly roar of a flood which blanched the cheeks of the men who stood behind and towards the right. The flow of water had changed to a deadly volume of fire damp as young Hayes swung by the flashing of the blizzing light, and through the shaft from end to end. The daring youth carried an open burning miner's lamp in his hat and he had hardly taken a step beyond that roaring shaft when the spark ignited a reservoir of the deadly fire damp that had already accumulated and he sank a corpse 10 feet towards the men he had hoped to save and whom he certainly doomed.

Continued on eighth page.

A WARNING FROM THE POPE.

Indifference to the Church May Result in Punishment. DUBLIN, June 13.—The Irish Catholic states that the Pope, in replying to congratulations of visitors at the Vatican, expressed himself as strongly of the belief that great punishment was impending on society for its disregard of and indifference to the church.

"The Lord," he said, "will come no longer with a sword and peaceful face, but with an angry one to strike and purify his church. I am neither a prophet nor the son of a prophet, but I feel in my heart a sorrowful presentiment. Prayer will not suffice to appease the Almighty."

Better Than a Thousand Thrones.

VIENNA, June 16.—The Archduchess Valerie to-day publicly renounced all claims to the throne of Austria in order that she might marry the man of her choice. The ceremony of renunciation took place in the Imperial Council chamber. It was an affecting as well as an impressive scene. The Archduchess, having made her formal declaration, which was duly attested and proclaimed, turned to the Emperor and members of the Imperial family and said a loving husband would make a true woman happier than a thousand thrones. The Emperor took his daughter in his arms, and all present were deeply touched.

It has often been said that the chief characteristic of the sphinx is its lack of variety, but it is perhaps better that it should err on the side of kindness rather than wound the living by a brutal truthfulness, as in the case of an inscription written for the tombstone of a lady man by one who knew him well "Alseep (as usual)."

At the Concert—"I want to ask you a question." "Don't talk now. Wait until the concert begins."

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Fragmentary Christianity.

IMPRESSIVE SERMON BY CARDINAL MANNING.

There was a large and fashionable congregation at the Pro-Cathedral, Kensington, on a Sunday, last month it having been announced that His Eminence Cardinal Manning would preach there. The music (by Haydn) was rendered by the cathedral, under the direction of Father Cox. Taking for his text the words, "We have not so much as heard if there be a Holy Ghost," from the 19th chap. of the Book of the Acts of the Apostles, His Eminence said: These, as you remember, were the words of the Disciples at Ephesus when St. Paul first went there. They had been baptized by the baptism of John, the baptism of penance, but they had not known of the passion, the resurrection, or the ascension of our Lord Jesus Christ, and neither and much less had they known of the coming of the Holy Ghost on the Day of Pentecost, and therefore their knowledge was the knowledge of the people of Israel of old, with the addition of the mission of St. John the Baptist, the doctrine of penance, and the expectation of the Messiah who was to come. They therefore did not know that there was a Holy Ghost, and yet they knew that the spirit of God was borne upon the face of the waters in the creation, they knew that the spirit of the Lord filled the whole world, they knew that the spirit of God was the giver of life and of sanctification, and that He was the Creator of a new heart in the penitent, they believed in the Divine action of the spirit of God in the souls of men everywhere throughout the world, but this was not to

THE LIGHT OF CHURCH AND STATE. We should not then be surprised or offended when we read Leo XIII., the head of the Catholic Church when all numbers on earth some two hundred and fifteen million of souls, describing in the light of reason and revelation the constitution of both the civil society and of the Church as Christ would have them to be, if he ascribes to the Church any superiority with regard to the Christian state, it is that which we Americans have never ceased to ascribe to her—the superiority of the spiritual over the temporal, of the heavenly and supernatural over the mere earthly and natural. The superiority is not one of jurisdiction, of the legal, subordination of an inferior court to a higher.

No, no! Leo XIII. has too high an admiration for the United States, and too high a sense of what he and all American Catholics owe to our free institutions, ever to wish to intrude his authority into our domestic politics.

The Popes kept wisely aloof when the passionate discussions about slavery were, like the subterranean fires of Vesuvius, threatening with disruption and ruin, one of the fairest political fabrics of all time, a country which contained the brightest promises of the future.

It was not the Catholic Church or her Bishops or clergy who then interferred to add fresh violence to the conflicting forces. We shared, it is true, in the perils and sacrifices and sorrows of the conflict; but our ministry was one of peace, conciliation and restoration.

I have opened a mighty and pregnant question. I should like to see it discussed in your columns as it deserves—with impartiality, calm and candor.

There is no time better adapted to a review of the claims which the Catholic Church and the Papacy have on the consideration of the civilized world than when her Pontiff and her Princes stand in the forefront of the battle against the slave trade in Africa, and foremost in contending for the just rights of the workingman on both sides of the ocean.

BERNARD O'REILLY. Heroic Work By Nuns. DAVENPORT, Ia., June 12.—By the prompt and heroic work of thirty nuns in the Catholic Mercy Hospital here this morning forty helpless patients in the institution were saved from horrible deaths. A sister sleeping on the fourth floor of the main building was awakened by smoke and discovered fire in the closet of her room. A general alarm was sounded and the work of removing the patients was begun and successfully accomplished. A nun