CATHOLICS.

CONTINUED FROM THIRD PAGE. er making them any compensation: here the Church would have the right to interfere and say, "Stop there, you cannot do that, for it violates the right of property, and is contrary to justice, to moral or spiritual good." Here is a fair illustration of the distinction of the two powers. The State judges supremely of the railroad as to temperature of the church as to supremely of the railroad as to temporal good, and the Church as to spiritual good. So of any act of the government. The Church has jurisdiction of it in its spiritual relation, because in that relation it is spiritual, and necessarily fells within the jurisdiction. and necessarily falls within the jurisdiction of the spiritual power; she has not jurisdiction of it in its temporal relation, because she has only spiritual jurisdiction. (Brownson's Works, Vol. XI. "Uncle Jack and his Nephew.")

XI. "Uncle Jack and his Nephew.")
This doctrine, though it necessarily
subordinates the state to the Church
in all those things which are of conscience, as we say, does not destroy
the autonomy of the State, or absorb
it in the Church, as some pretend.
Man is subordinate to God, and owes

Him submission in all things. Has Him submission in all things. Has man therefore no autonomy? absorbed in God, or is God by this fact declared to be man? Of course not. Where there is identity there is and can be no there is and can be no subordination, for nothing can be subordinated to itself. The assertion of the subordination of the tem poral to the spiritual necessarily im-plies that the two powers are distinct.

It happens, however, that often the two powers, though distinct, are concerned with the same matters, but under diverse relations. (Appendix B.) The spiritual and temporal orders are in nature interlaced, run the one into the other, and are in reciprocal com-merce with each other, as the soul and body of man, and nothing affects the one without in some measure affecting the other. God has therefore established for Christian society two govern ments and ordained their mutual harmony and co-operation. For the com-plete and normal government of society you must have the concurrence of Church and State, that is, their har monious co-operation, the Church gov erning all things in the respect that they are spiritual; and the State, temperal things, in the respect that they are only temporal.

But if the two governments are equally necessary to society, according to the Divine ordination, why do we assert that the State is subordinate to

Because the temporal by the law o God is subordinated to the spiritual, of propagating their religion, or of suppressing others opposed to it; but surely they would not suffer it to subordinated to the Church, in case she represents the latter. We do it also, represents the latter. We do it also, cause otherwise we must practically subject the Church to the State. As all human acts have both temporal and spiritual relations, the absolute indedence of the State in regard to the spiritual power would give it authority, under pretext of governing the temporality of temporals, to extend its er over the whole spiritual order. which in principle would be the subordination of the soul to the body, eternity to time. God to man.

The difficulty men feel on this point arises from their confounding the Church on the one hand with the spiritual order, and on the other, the State with the temporal order. They torget to recognize the spiritual order as back of the Church, and the temporal order as back of the State. The Church is not the spiritual order, does not make | they came to New England, they set that order, but simply represents it. The Pope is not God, he is only His Vicar. The State neither is nor makes the temporal order, it simply represents it. Both orders exist prior to their representatives and independent of the respective representatives must be precisely the mutual relations of the principle of their separation was two orders themselves, or those which precisely the independence and naturally subsist between the spiritual and the temporal. Naturally the spiritual is independent and supreme, so then must be its representative; natur ally the temporal is dependent and sub ordinate, and then so must be its repre sontative, the State. (Brownson's Works, Vol. XI. "The Temporal Power of the Pope.")

To deny the supremacy of the spirit ual order is the denial of both civil and religious liberty. What is tyranny but a denial of this supremacy, the denial of right, and the violation of justice be tween man and man, or between sovereign and subject? There is no tyranny where there is no violation of liberty, and no violation of liberty where there is no violation of justice. Justice, we need not say, pertains to the moral order, or, rather, is that order it-The essence of tyranny, therefore, consists in that it is an encroachment of the political upon the moral order-that is to say, upon the spiritual order, which includes as the one law of God for the Christian both the natural law and the revealed. If we under

THE CIVIL ALLEGIANCE OF his whole labor is to impress upon those who come within his sphere of influence, the superiority of the spiritual and the subordination of the temporal. All religious instruction, all moral culture, has for its object to introduce and sustain in individuals and nations. the supremacy of the moral order, of reason over passion, of right over brute

> tell Dr. Campbell, that every Protestant sect in this country asserts the very doctrine, in principle, that Cardinal Manning maintains? Every man who has any religion at all, Gentile, holds his religion to be for him the law of his conscience, therefore the highest of all laws, lex suprema—in fact, the law of laws. No man claims the right to worship God contrary to religion, but every man does lake before the State the right the claim before the State the right, the inherent and inalienable right, to wor ship God according to the dictates of his own conscience, or the prescrip-tions of what he holds to be the religious authority; and when the State comes in contact with the solemn obligations of his religion, he auswers with the apostles of our Lord, "It is necessary to obey God rather than man." Whenever the civil law comes in conflict with the religious law, the civil, not the religious, must give way Should the State ordain something against this religious freedom in any sect; should it command Methodists to become Presbyterians, Presbyterian to become Episcopalians, Episcopalians to become Catholics; should it forbid Baptists to baptize by immersion, o prohibit any sect from governing in all ecclesiastical and religious matters its own members, according to its own discipline, would the sect feel itself bound to obey? Would it not tell the State. you transcend your province, and meddle with that which is above your nower, and independent of it? Most power, and independent of it? Then every Protestant assuredly. sect asserts the spiritnal order as above the temporal, religion as superior to politics, and therefore a law higher than the civil law. Here, in prin-ciple, is the whole doctrine which is described as dangerous to the State and subversive of the civil allegiance of Catholics. What do honest Protestants think about it? Are they prepared to declare the State omnipotent, supreme in both spirituals and temporals, and submit their consciences to its keep ing? We do not believe it, and we are sure that Dr. Campbell; and his pulpit abettor and accessaries, do misrepresent themselves. They may wish to use the State as an instrument

clergymen, in their eagerness to raise objections to Catholicity, forget to ex-amine whether the principles on which they must rest them, are not principles which they, no more than we, can consistently maintain. It is neither fair nor honorable, neither logical nor just, to assume principles of reasoning against us, which they reject the moment they are put upon their defence. Notwithstanding those periodic fulminations against "the Church of Rome," it is a settled conviction with all relig ious bodies that the spiritual is supreme and the temporal subordinate. Let us take for example the old Puritans of New England, who founded the Massa chusetts colony. They belonged, up to the time of their leaving England, to the English Establishment. After l up an ecclesiastical establishment for themselves. And what was their principal? What was their objection to remaining in England and mem bers of the Anglican Church? It was that the Church of England gave to m. The mutual relations, then, of the State, or temporal anthority, juris supremacy of the spiritual order. This they asserted; and that they might maintain it, they submitted to exile, and braved all the hardships of a new settlement, amidst merciles

> coast. And of the Church from which they separated, Cardinal Manning has this good word to say, in his essay or 'Ultramontanism and Christianity'':-

savages on a bleak and inhospitable

"The Established Church of England affirms to this day, in its whole ecclesiastical law and by the teaching of its highest authorities, that the Church of Jesus Christ is a society separate in its spiritual constitution from all civil powers, and within its own sphere of doctrine and discipline supreme. In making this assertion, I shall not be misunderstood to mean that the Established Church has preserved its spiritual supremacy in doctrine and discipline." ("Miscellanies," Vol. II., p. 176.)

The old Scottish Cayananters senses.

The old Scottish Covenanters separ ated from their brethren on the very principle we uphold, and the Free Kirk asserts with all its energy the in competency of the State in spirituals, and the obligation of the State to conform to the teachings and precepts of the Church.

law and the revealed. If we under stand by liberty true liberty, not license, its necessary condition is in the maintenance of the independence and supremacy of the moral order, the supremacy of the moral order, the supremacy of right over might, the spiritual over the material, the divine over the human. The very end of government is the maintenance of justice in all political, social and domestic relations, and all its powers are given it for this end, and no other. It is the reason and end of the State; and therefore the very idea of the State presupposes the supremacy of the moral, that is to say, the spiritual order.

Dr. Campbell is a Protestant clergyman, a "minister of the gospel," and as such, when he does not lose his head,

ists and Catholics lay bound in the same prisons and suffered on the same scaffold, and, notwithstanding their wide divergence of faith, in this point at least they suffered for the same cause.' (Brownson's Works, Vol. XI., "The Temporal Power of the Pope," Consult also "The Spiritual Order Supreme,"—Same Vol.)

All religious bodies, we say, concede without a dissenting voice the independence and supremacy of the spirit-ual order, and therefore necessarily Is it necessary then that we should of its divinely authorized representa tive, if such representative there be The controversy does not lie there but lsewhere. The real question is, has Almighty God instituted a represe ive on earth of the spiritual order If so, who or what is it? Suppose suc representative to have been instituted. suppose it to be the Pope as supreme visible head of the Church, and ne intelligent man, Catholic or non-Catholic will deny him all the power we affirm for him Every man who believes in the in

dependence and supremacy of the spiritual order, believes that it has even on earth a representative of some sort. Every Protestant sect is for its members a representative of the spiritual order. Even those who reject all ecclesiastical organizations, all creeds and confessions, and plant them-selves on pure individualism, still recognize private conscience, and hold it to be the representative of the spiritual order, the voice of God in the oul. All in principle recognize and insist on the fact that the spiritual has an organ of some sort, and a represen tative on earth through which it may clearly make itself heard. We Catholics say no more than every Protestant claims in principle when we declare that this representative is independent and supreme in relation to the secular authority. We know no Protestants who do not, unless in a moment of mental confusion or forgetfulness, deny the competency of the State in spirituals. They may wish to use the State as an instrument for suppressing a religion they do not believe, or for romoting their own, but no one recog nizes the authority of the State to de termine what shall or shall not be his religion, or to interfere with its free expression and exercise. They who go furthest in denying all spiritual organizations, and in asserting private conscience as the only representative of the spiritual, are most strenuous in in asserting the independence and sovereignity of conscience, at least for themselves. Not one of them but will say to the State, "My conscience bounds in my regard your power, and where that begins your authority ends Before you my conscience is independ ent and supreme." So says every sect, however small or insignificant It is for its members the representative of conscience. It holds itself for them free, independent, sovereign, for it represents for them the spiritual authority in its plenitude, of which conscience is the interior expression. Brownson's Works, Vol. XI., "The Temporal Power of the Pope. Con sult also "The Spiritual Order Supreme,"—Same Vol.) Wherein then do we, in holding with Cardinal Manning, the independence and supremacy of the Pope, as Vicar of Christ, in face of secular authority assert anything that is not asserted in principle by Protestants of every denomination? And how foolish it is and unworthy a Chris-tian minister, even in his irre-sponsible "Gun-Powder Plot," talk, to orand in Catholics, as something subversive of loyalty and civil allegiance and as a disability for the enjoyment of the equal rights and privileges of

lefend against the world! In conclusion, let me say, without boast or menace, to him and to all who may share such un-Christian feelings towards us, that we Catholics are her to stay; and, in the words, brave and true, spoken by the present Archbishor of Toronto, when taking possession o his See, "The Catholic Church was the first religion in this country, excep Paganism, which deserves not that holy name. The Catholic Church, in the blood of her priests, consecrated the country to God; and, please God, we shall hold it and work in this coun try, no matter what opposition we may meet with; and we shall, with the grace of God and the blessing of our Divine Saviour, work together in union and harmony, for the honor and glory of God and the triumph of our holy religion."

citizenship, the very principal which

and which he himself is bound by the

obligations of his office to uphold and

has called his own sect into existence, H

APPENDIX A

"The Temporal Power of the Popes (i.e. the civil jurisdiction which has been exercised by the Roman Pontiffs over a portion of Italy) is as manifestly and as fully ordained of God as the power of Queen Victoria. Neither the one nor the other came by plebiscite, or uni versal suffrage, or votes of inorganic masses; but by the gradual and watch ful providence of the Divine Author of human and political society. The British empire succeeds to the Roman Empire in Britain by a direct law of Divine Pro vidence. When the last Roman legion left the shores of Britain it began to gravitate to a centre within itself. The British empire of to-day is formed around that centre, and rests upon it So when the Emperor of Constantinople ceased to be able to protect Rome, the Vicar of Jesus Christ became its centre. The Emperor had ceased to rule, and the throne was vacant by the visitation of God. The Pontiffs reigned as pastors and as rulers, and unconsciously and by force of necessity filled the vacant throne. They have reigned in Rome, first with an infor-mal and pastoral sovereignty, and afterwards with a full and explicit sov ereignty from that time to this. On what ground, then, can obedience to

the sovereignty of Great Britain be claimed, if obedince to the sovereignty of the Pontiff be denied? Every sanction of Divine Providence, Christian moral and of political justice, confirms the Temporal Sovereignty of the Pope. (Cardinal Manning: "Sermons on Ecclesiastical Subjects."—Vol. III. p. 7.) APPENDIX B.

In his reply to Mr. Gladstone's "Ex-postulation," Cardinal Manning affirms

the following propositions:

"1. The authority of princes, and the allegiance of subjects in the civil State of nature is of divine ordinance; and, therefore, so long as princes and their laws are in conformity to the law of God, the Church has no power or jurisdiction against them, nor over

2. If princes and their laws devi ate from the law of God, the Church has authority from God to judge of that deviation, and to oblige to its correction.

3. The authority which the Church has from God for this end is not tem

poral, but spiritual.

4. This spiritual authority is not direct in its incidence on temporal things, but only indirect : that is to say it directly promotes its own spiritual end; it indirectly condemns and de clares not binding on the conscience such temporal laws as deviate from the law of God, and therefore impede or render impossible the attainment of the eternal happiness of man.

5. This spiritual authority is in-herent in the Divine constitution and commission of the Church ; but its exercise in the world depends on certain noral and material conditions, by which alone its exercise is rendered either possible or just."

("The Vatican Decrees in their pearing on Civil Allegiance."-p. 56.

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MRS, L. H. BALDWIN, Oakland, Ont.

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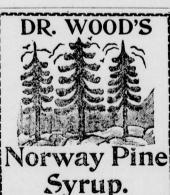
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masters and mistresses of t not only do not encourage vants to approach our Lo Mass and in the sacrament put obstacles in their way. the lesson to which I wis your thoughts this morning, it is the primary object of narrative to teach, is the in portance of living up to the light which God has so

A few weeks ago we kep

given us.

ANU ARY 21, 1893

FIVE-MINUTE SERI

Third Sunday After Epi LIVING UP TO OUR FA Jesus hearing this marvelled; them that followed Him: Amen I have not found so great faith in I so it the Day.)

The love and care of the

centurion for his servant s

tainly put to shame many

of the Epiphany, the ma those who had not till then t of the Church of God. The as you are aware, were G people. To them had bee law and the prophets, the the sacrifices and — that everything else led up—th the Messias. And all thes led them to think that the dividually very excellent to look down with contemp rest of the world and every Now, here was a Roman, brought up in heathenis doubtless, to say his prayer and Venus and other vi like them, a man holding office, commanding a g soldiers, whose duty it down a conquered race. man, notwithstanding his tion; notwithstanding the on account of his position, ally have been his, had n progress than the self-cone sees, with all their adva ever made or were ever While they lived and died he had already recogniz Christ the power of God;

birth, he sends humbly to ask Him to heal his servar So clearly did he rec Lord's divine power that think it necessary for Hir his house. Jairus, the synagogue, as you will rem not be satisfied unless our down to his house; the the contrary, stopped our He was on the way, sayin am not worthy that T enter under my roof; but word and my servant wil So that our Lord, on heavelled, and said: "Ame you, I have not found so

Now, how does all this

What lesson can we lear

events. The answer to the

aside prejudice and pride

easy and obvious. We a God, and, as such, we are of the means of grace—th the word of God, the inte prayers of the saints, and able privileges and spirit spring of all spiritual which everything is worthless, we have the Now, faith is necessary not sufficient. Without can be saved. But w something more than fait wrecked man clings f anything within his read the plank, or whatever of hold of, is washed ashore some other means of he plank only prolongs his it with us. Faith is ou will only add to our More than this, it will upon, get weaker and w scarcely strong enough What, then, action. Why, we must live as ou First, we must les learn the truths of our r we must practise them. do so we shall, perhaps, Jews of old saw:

with Abraham and Isas dom of heaven; but t exterior darkness: t weeping and gnashing Pink Pills for Pale Pec Scientific and Rational, a only Perfect, Romedy ever cure of diseases depending and watery state of the blo ply in a condensed form, the unity needed to enrich the the perves, they remove ually needed to enrich the the nerves, they remove cure the disease. All de post paid, at 50 cents a bo \$2,50. Dr. Williams' Me

those who were outside

entering and taking

What our Lord said of thaps be said of us: "I

that many shall come

and from the west, and

ville, Ont. Everybody stands agha amount of information in t of Montreal. There is a copies of it.

copies of it.

So rapidly does lung irr
deepen, that often in a f
cough culminates in tuber
Give heed to a cough; thei
in delay; get a bottle of
sumptive Syrup, and cu
medicine unsurpassed for
troubles. It is compous
herbs, each one of which
of the list as exerting a v
in curing consumption an
Mr. W Theyer, Wrig

in curing consumption an Mr. W. Thayer, Wrig pepsia for 20 years. Tr and doctors, but got nore was very poor, had a disside and stomach, and gridfesh, when he heard o commenced taking, Nor Vegetable Discovery. and he rejoices in the enjhealth; in fact he is quite