

Jesus hearing this marvelled: them that followed Him: Amen: they have not found so great faith in Israel since the days of the prophets.

The love and care of the century for his servant saintly put to shame many masters and mistresses of not only do not encourage servants to approach our Lord Mass and in the sacrament put obstacles in their way.

Now, here was a Roman, brought up in heathenish doubts, to say his prayer and Venus and other gods, like them, a man holding office, commanding a garrison, whose duty it was to down a conquered race.

He was on the way, saying: "I am not worthy that thou enter under my roof; but word and my servant will do so that our Lord, on the wall, yelled, and said: "Amen, you, I have not found so great a faith in Israel."

Now, how does all this relate to our lesson? The answer to the case and obvious. We are the grace the members of the God, and as such, we are of the means of grace—the word of God, the intercessions of the saints, and the sacraments.

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CONTINUED FROM THIRD PAGE.

or 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."

Is it necessary then that we should 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, whether Catholic or Protestant, Jew or 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.

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 the Church? Because the temporal by the law of God is subordinate to the spiritual, and because the State, which represents the former, cannot be *de jure* subordinate to the Church, in case she represents the latter.

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

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, reason over passion, of right over brute force.

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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 spiritual order, and therefore necessarily of its divinely authorized representative, if such representative there be. The controversy does not lie there but elsewhere. The real question is, has Almighty God instituted a representative on earth of the spiritual order? If so, who or what is it? Suppose such representative to have been instituted, suppose it to be the Pope as supreme visible head of the Church, and no intelligent man, Catholic or non-Catholic, will deny him all the power we affirm for him.

Every man who believes in the independence 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 themselves on pure individualism, still recognize private conscience, and hold it to be the representative of the spiritual order, the voice of God in the soul.

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the sovereignty of Great Britain be claimed, if obedience to the sovereignty of the Pontiff be denied? Every sanction of Divine Providence, and of 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 "Exposition," 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 them.

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 universal suffrage, or votes of inorganic masses; but by the gradual and watchful providence of the Divine Author of human and political society."

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