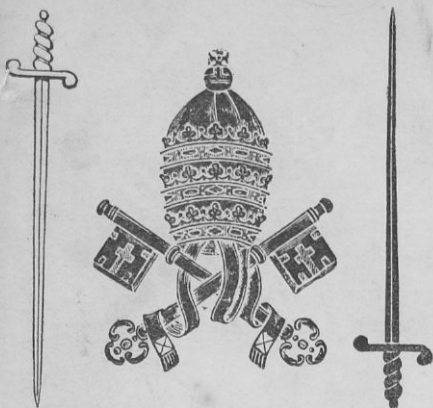


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“Then the Pontiffs are free.”



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“THEN THE PONTIFFS ARE FREE.”

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THE CIVIL PRINCIPALITY;

OR,

TEMPORAL PRINCEDOM OF THE VICAR OF CHRIST

*FORESHADOWED IN THE OLD TESTAMENT  
AND VINDICATED IN THE NEW.*

BY THE

REV. C. F. PETER COLLINGRIDGE.

“DABIT ILLI DOMINUS DEUS SEDEM DAVID PATRIS EJUS ET REGNABIT  
IN DOMO JACOB IN ÆTERNUM.”

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HENRICUS EDUARDUS,

*Card. Archiep. Westmon.*

Die 18 Sept., 1889.

Deacidified

THIS DISCOURSE, FULL OF ASSOCIATION WITH HIM,  
IS INSCRIBED  
TO THE MEMORY OF ALFRED,  
A DEAR BROTHER,  
WHO HAVING OFFERED TO GOD FOR SERVICE IN THE SANCTUARY  
A HEART ADMIRABLE FOR PURITY, DETACHMENT, AND  
CONFORMITY TO THE DIVINE WILL,  
VOLUNTEERED IN A TIME OF DANGER FOR THE  
DEFENCE OF THE PRINCELY RIGHTS OF THE VICAR OF CHRIST,  
FIRMLY RESOLVING  
THAT SHOULD NO SACRIFICE OF BLOOD BE REQUIRED,  
HIS FIRST OBLATION SHOULD BE CONSUMMATED.  
THE SACRIFICE  
IN THE CAUSE OF THE HOLY SEE WAS ACCEPTED.  
HE DIED OF HIS WOUNDS AT NEROLA,  
OCTOBER 18<sup>TH</sup>, 1867.

L. J. C.

*THE FOLLOWING PAGES ARE  
THE DEVELOPMENT OF THE SUBJECT OF A DISCOURSE  
ADDRESSED TO THE  
CONGREGATION OF ST. MARY'S, MACLEAN, N.S.W.,  
AUSTRALIA,  
ON PALM SUNDAY, 1889.*



BISHOP'S HOUSE, SALFORD,

*October 12th, 1889.*

DEAR FATHER COLLINGRIDGE,

I have read your paper upon the Temporal Power of the Holy See with much interest. I recommend you to publish it. The subject has been abundantly treated from the historical, the political, and the economic points of view, as it regards the interests of Christendom. It has not however been so fully brought before the public from the scriptural and theological standpoint. You have attempted to analyse and draw out the meaning which lies hidden in the words of Sacred Scripture and in events recorded in the Gospel. Thus your study cannot fail to interest a great number of Catholic minds. The more you can show that the Prerogatives of the Roman Pontiff are in reality inherited from Blessed Peter, who in his turn received them from His Divine Master upon being associated with Him as His Vicar and Representative on earth, the more you will raise the esteem in which those Prerogatives are held by Catholics.

The principal text on which you comment—that of Matthew xvii. 25, 26—is carefully examined by Suarez in his "Defence of the Faith against Anglican Errors," where he asks the question, Why does Christ associate Peter with Himself in the freedom of the children of kings and in the payment of the stater?

This great theologian, who speaks for the whole school, says that Christ declared Peter to be exempt from

tribute just as He Himself was ; and that we are to understand that Christ granted this privilege of exemption to Peter because Peter was to be the Prince and Head of the Church and the Vicar of Jesus Christ Himself.

This privilege was therefore not *personal* to Peter alone, but *real*, and attached to the dignity and office which passes on to his successors in virtue of Divine power and of the peculiar institution and will of Christ. If tribute be the sign of temporal dependence and subjection, he who is not really subject to the payment of tribute is not really under temporal subjection. He is independent : if independent he is Sovereign. The principle, therefore, of the temporal independence of the Pope appears to be contained in the text of the Gospel just referred to.

That there may be, and are, differences of opinion among theologians as to the precise meaning of certain texts and facts, is no reason why we should not put forward for acceptance the sense and the consequences, which we, after careful study of such texts or facts, consider to be evidently contained in them.

This you have done with becoming modesty, and I therefore think that your little treatise cannot fail to render a real service to the great cause of the Papacy.

Wishing you every blessing,

I am, your faithful and devoted servant,

✠ HERBERT,

BISHOP OF SALFORD.



*The Civil Principality or Temporal Princedom of the  
Vicar of Christ, foreshadowed in the Old Testa-  
ment and vindicated in the New.*

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DEAR BRETHREN,—I have frequently in past discourses reminded you of the event which took place in Rome on the 20th of September of the year 1870, of which I was an eye-witness; how the Vicar of Christ was then violently despoiled of the last remnant of territorial independence constituting what is called the Civil Principality. I have quoted the page of history in proof that the Civil Principality was acknowledged as a right of the successors of Peter so soon as rulers and subjects embracing the Christian Faith understood the unique, supreme, and universal position of the Vicar of Our Lord, and that in all Christian ages both Kings and their subjects have in their conduct towards the Pontiffs, more eloquently than in words, manifested their implicit Faith in his civil independence and temporal sovereignty.

I have now to inquire whether this great historical fact which, like a ray of Heavenly guidance, is cast down the Christian ages with only here and there an exceptional diminution of splendour, is merely the outcome of the goodwill of Christian nations, or a provisional state allowed by Divine Providence to be followed by some more enlightened agreement with modern rulers of the Nineteenth Century, or whether it is not rather the work of the Invisible Head of the Church, securing to His Vicar the exercise of a right once Divinely bestowed upon Him in the person of Peter. If once we become convinced that his Civil Principality or Temporal Princedom is a gift of Jesus Christ and an essential part of the Divine Plan for the Church Militant, we shall not be surprised, as unbelievers have sometimes been, at the luminous fact

just alluded to, namely : that except in times of persecution, which God's providence over His Church does not permit to last long, the Roman Pontiffs have ever enjoyed territorial independence with all Kingly rights. I maintain then that *the Civil Principality or Temporal Princedom is a gift of Jesus Christ, and a Divine institution foreshadowed in the Old Testament and vindicated in the New.* To defend this thesis, dear brethren, I will confine myself to texts that are clear in themselves or susceptible of plain deductions, and shall have recourse to two principal arguments.

*First: That the order of Christ, which is that of Melchisedech, to which the Roman Pontiffs belong, constitutes them Kings and therefore gives them a territorial independence.*

*Second: That the Roman Pontiffs were actually associated in the person of Peter in the supreme independence of the Son of Man, and therefore in His earthly Freedom.*

I.—That the order of Christ, which is that of Melchisedech, to which the Roman Pontiffs belong, constitutes them Kings and therefore gives them a territorial independence.

#### THE ORDER OF MELCHISEDECH.

Let us examine the essential features of the order of Melchisedech by which it is distinguished from the Levitical order. We read in Genesis, chapter xiv., that "Melchisedech, the King of Salem, bringing forth bread and wine, for he was a priest of the most High God, blessed" Abraham. In the Psalms we read the following words of King David in reference to his Divine descendant and successor : "Thou art a priest for ever according to the order of Melchisedech." These words are quoted in the Epistle to the Hebrews. From the commentary of St. Paul and from the tradition of the Church we gather these essential features of the new order which distinguish it from the old.

1. That it is the fulfilment of the old which it abolishes.
2. That the Pontiff thereof belongs to no particular tribe.

3. That his oblation is that of bread and wine.
4. That besides being priest he is King.

Each of these essential features must now come under our particular notice :—

First : The first feature or characteristic of the order of Melchisedech seems also to be the one which the Apostle St. Paul writing from Italy insists on principally. For the Hebrews clung to the old order of things. If the Levitical order were changed, then the law, then the inheritance of the sceptre, then the whole national organization must be at least altered. St. Paul insisted that the new order put an end to the old, that Christ constituted "priest for ever according to the order of Melchisedech" had entered the true sanctuary, Heaven, which He had opened not with the blood of animals, but with His own, and once for all ; that the typical sanctuary of the temple, with the annual visit of the Pontiff carrying the typical blood was therefore put an end to.

Again according to the Apostle, Melchisedech had by legal prescription neither "beginning of days nor end of life" which was typical of the eternal priesthood of Christ, whereas the Jewish Pontiff had a limited term of office, which was ominous of the limited duration of the Levitical order.

Second : The second essential feature of the order of Melchisedech which distinguishes it from the order of Aaron consists in this, that the Pontiff thereof belongs to no particular tribe, but may be chosen from any nation, whereas the Jewish Pontiff was taken from the tribe of Levi and the family of Aaron. Which St. Paul expresses by saying that Melchisedech was "without father, without mother, without genealogy." The same idea is expressed by the Apostle, when speaking of Christ, the eternal Priest, he shows Him to belong to the tribe of Juda, "of which no one gave attendance at the altar," which translation of Priesthood brought about therefore a translation of the law.

Third: The third essential feature of the same order is that the Pontiff's oblation is that of bread and wine. This essential characteristic of the everlasting order of Priesthood, although not so interesting to the Jewish priests or nation as the foregoing, is the most striking for us. In Abraham's day God raised up a Priest to offer bread and wine, a typical oblation on the same spot where Christ instituted the Eucharistic sacrifice. The blood of animals slain on the Levitical altar foreshadowed the coming Sacrifice of the Son of God, but the oblation of bread and wine by Melchisedech was typical of the unseen presence of the Divine Victim on the Christian altar.

Fourth: Having outlined these distinguishing features of the order of Melchisedech, I now come to the one with which I am most concerned in this discourse, namely, that the Pontiff of the order of Melchisedech, besides being Priest is also King.

St. Paul quotes from Genesis: "For this Melchisedech was King of Salem, priest of the most High God . . . who first by interpretation of his name is King of Justice, and then also King of Salem, that is King of Peace." This then is also an essential feature of the order of Melchisedech which distinguishes from the order of Aaron. For in the former the priestly and Kingly dignities are combined in the one person, whereas in the latter the Law makes no provision for the sceptre on behalf of the priesthood, but according to the national prophecy of Jacob it is to be held principally by another tribe, that of Juda, and in fact was held as an hereditary right, by the successors of David, the first King of the said tribe. It may possibly be objected, but was Melchisedech any more than a nominal King? Had he a kingdom or real territorial independence? If anyone were bold enough to make such an objection, it would suffice to answer, that history has nowhere put on record the existence of a king of no place, or of an honorary king or of a king in partibus; that such an empty title would not be mentioned in Scripture nor

repeated by the Apostle when insisting on the character of the priest, whose order was typical of, or rather identical with, Christ's. That Melchisedech without his kingship would be unrecognisable, and that his kingship is as essential as his Priesthood in order to his being recognised. But there is a plainer answer. Melchisedech was King of Salem just as truly as Bara was King of Sodom or Bersa King of Gomorrhah. And Salem is the ancient name of the city of Jerusalem. Melchisedech then was truly King and in the enjoyment of a real territory and capital, whose name explains why its Pontiff-King took no part in the wars of the other Kings, but considered it his part to bless the righteous and victorious Abraham. All possible doubt as to the Kingly character of Melchisedech being removed, it remains clear that an essential feature of his order, which is the order of Christ, is the combination of the Pontifical and Kingly characters and dignities. And this feature is nowhere found in the Levitical order. The Priests for a time combined the office of Prince or Chief Ruler with the sacerdotal office, but besides the fact that such authority was delegated from the Jews, never was a High Priest saluted or recognised as King. Having passed in review the essential features of the eternal Priesthood of Melchisedech and dwelt particularly on his combined dignity as Pontiff-King, we may now, dear brethren, turn with love and reverence to Christ and to His Vicar and view these essential features in the head of the everlasting Priesthood.

#### CHRIST IS PONTIFF-KING.

We have it from David's inspired pen: "Thou art a Priest for ever according to the order of Melchisedech." But some timid inquirer might suggest the question: Did Christ really possess all the essential features or characteristic powers of the order of Melchisedech? To which common sense at once replies: Certainly. For a portion of the features or characteristic powers of an order are not that order, which must be taken in its integrity or

forfeit all reality. Remove from the order of Melchisedech its Kingly character and it becomes unrecognisable and drops out of existence. Since Christ then belongs to the order of Melchisedech, and Melchisedech is Pontiff-King, so is Christ Pontiff-King. It is impossible that the other characteristics of the order should apply to Christ, this remarkable one alone excepted.

PETER, AFTER ASSOCIATION WITH CHRIST, WAS PONTIFF-KING.

The above reasoning applies also to the Vicar of Christ. If the order of Christ be that of Melchisedech, then is the order of the New Testament identical with it. The order of Christ has its succession of Pontiffs like the order of Aaron. To these Christ transmits His Priesthood, not through genealogical succession, but individually, and with all its characteristic powers. If Christ transmitted the Priesthood without the Kingly character, He would not transmit the Priesthood of Melchisedech. The order of Melchisedech, destined to be everlasting, is that of the Catholic Church. The plenitude of characteristic powers must reside in the Pontiff, for the Pontiff's character determines that of the whole body and Hierarchy. Christ then could not confer, or rather transfer, the plenitude of spiritual power to Peter, His first Vicar, without endowing him also with the Kingly character and dignity, which carries with it territorial independence. Therefore the order of Christ, which is that of Melchisedech, to which the Roman Pontiffs belong, constitutes them Kings and therefore gives them a territorial independence.

If this be revealed truth we should be able to trace the Kingly dignity of Christ and of His Vicar and ascertain how they came by it. And there is plenty of evidence at hand for the purpose. We shall trace elsewhere Christ's Kingly dignity as a necessity in the order of society created by God. We shall trace it in prophecy. We shall gather it from contemporary witnesses, and from the lips of the Saviour Himself. But before examining this most consoling evidence in the times we

live in, we may, as a preliminary question connected with the order of Melchisedech, trace the Kingly character of the Redeemer in what I believe to be the reason of one of the great contrasts between the two orders and the two laws, namely, the divided authority of the old law and the united authority of the new.

For this reason or mystical meaning I go to St. Paul. He declares that "all these things happened to them in figure." If all, therefore probably this divided authority under a single legislation.

CHRIST'S KINGLY DIGNITY TRACED TO REASON OF DIVIDED  
AUTHORITY OF OLD LAW AND UNITED AUTHORITY  
OF NEW.

And what was such divided authority moulding the one people under the same Divine legislation a figure of? It seems to me it was a figure of what was wanted and to come; the union of the two elements of the sacred humanity together and to the second Divine Person and of their respective functions for the redemption of mankind. "Drop down dew, ye Heavens, from above, and let the clouds rain the just; (His holy soul) let the earth be opened, and bud forth a Saviour (His sacred body)."

Look back then, dear brethren, sixteen centuries before the coming of Christ to the early days of our race and behold God, ever the Saviour of men, preparing the Redemption to come. Out of the twelve tribes, the offspring of Jacob, two, I cannot find better words, are preeminently pre-destined. Listen to the prophetic blessing bestowed respectively upon Juda and upon Levi. "Thou hast couched as a lion and lioness, who shall rouse him?" says the Patriarch blessing his son Juda, "the sceptre shall not be taken away from Juda nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations."

Here is a blessing all temporal, physical and political, winding up with a prophecy of the sleep and the resurrection of the body of the Redeemer taken from the tribe

of Juda. He alone slept as a lion in His death, and none could rouse Him but His own Divine Person.

But of Levi the Patriarch says: "I will divide them in Jacob and scatter them in Israel." There is no temporal blessing, but rather a temporal curse for Levi's posterity. The Levites are to inherit no tribal portion of the promised land, but then God draws good out of evil and through Jacob bestows a spiritual blessing in compensation for the temporal punishment or deprivation. For the Levitical tribe will be the soul of their brethren in Israel, scattered indeed throughout the whole national body. And when the limbs are broken away and the heart and head alone remain in the enduring tribe of Juda, that Levitical soul will cling to what remains and with Juda will live on in mutual preservation. The two tribes receive opposite blessings, the one to carry and represent the earthly or temporal life of the coming Saviour, the other to energize with His spiritual life. The former to transmit the blood, to hand down the sceptre, to defend His temporal interests, to fix His country and birthplace and determine His earthly rights and social position. The latter to anticipate the work of His soul, to forego earthly rights, to bow before His Heavenly Father, to offer up His blood for the various wants of mankind in typical sacrifices. Such anticipation and separation of His temporal and spiritual life and of their respective functions in the national life of the people of God was not the work of man. It was the love of the second Divine Person prelude to the work of Redemption that did it. And as long as He had not assumed a united body and soul in the mystery of the Incarnation, so long did the temporal and spiritual elements remain separate in the life and government of His people. But when the sacred humanity of the Son of God appeared and Christ had reached the plenitude of His age, it was fitting also that the theocracy should cease to contain two separate elements of government and distinct sources of



authority under the single Divine legislation. And if such be the reason of a divided authority under the old law, then do we understand why Christ holds both the sceptre and the priesthood in the perfection of the new. "For the priesthood being translated, it is necessary that a translation also be made of the Law."

II.—That the Roman Pontiffs were actually associated in the person of Peter in the supreme independence of the Son of Man, and therefore in His earthly freedom.

#### CHRIST'S KINGSHIP A SOCIAL NECESSITY.

God alone, my dear brethren, is supremely independent. Independence, in other words, is a Divine attribute. It means exemption from control, power, direction, influence, or support. Christ being God enjoys this supreme independence. But Christ led also a human life. He was truly man. He had a country with a definite lawful position therein like other men. For this is essential to man. God, who hath created society, is likewise the author of the lawful position of citizens and of the lawful position of rulers. And there is none other created by God. Christ therefore in His own country could only be lawful subject or lawful Prince. Let us suppose for one moment that He was lawful subject. If so, He was bound to the Levitical Priesthood as well as to the political power, bound to pay tribute to the temple and bound to pay tribute to Cæsar, bound therefore to contribute to the preservation of the Old Law and forbidden to procure its abolition. It will be seen at once that there is utter incompatibility between His subjection as man and His independence as God. In other words, it is inconceivable that the Son of Man on account of His Sovereign Divine Power and independence among His fellow-men should not be possessed likewise of Sovereign earthly power and independence and therefore of the lawful position of King. For the former could not be exercised or vindicated by the God-Man without the latter.

DIVINE VINDICATION OF THE KINGLY RIGHT OF CHRIST  
AND HIS CHIEF APOSTLE.

We are now about to consider how Christ vindicated for Himself and for His Chief Apostle this right to supreme earthly freedom. But we must bear in mind that as Our Lord transmitted the identical Divine truth under various parables because of its various aspects, so did He transfer or intimate the transference of His supreme power to His Vicar under various comparisons or images because of its various relations.

Thus the Chief Apostle received communication of the spiritual firmness symbolized by the rock as a foundation for the spiritual structure of the Church. He received the spiritual care of the whole flock in the command to feed both sheep and lambs. He received the universal spiritual power of binding and loosing with the metaphorical keys. And as a remedy against Satanic sifting of the Church, he received the power and was imposed the duty of confirming the whole Hierarchy in the Faith resulting from the prayer for the infallibility of himself in particular and his successors. On all these occasions the Chief Apostle received communication of the Supreme Power that was in Christ. But Supreme Power besides these positive relations has negative ones. Supreme Power is also supreme independence. In God it is inherent and absolute. In man, who is finite, it must be delegated and relative. In Christ there was inherent and absolute independence, which called for a corresponding supreme earthly freedom. The supreme spiritual power transmitted to the Chief Apostle has also its counterpart in supreme earthly independence. Independence of spiritual control and influence, independence of temporal control and influence. I will then introduce you, dear brethren, to a most wonderful and pleasing scene wherein you will discover the supreme rights of the Son of Man and the association of Peter in the same rights. It is only another of those occasions wherein the Chief Apostle's supremacy is declared and vindicated.

We read in St. Matthew, chapter xvii. : " And when they were come to Capharnaum, they that received the didrachmas came to Peter, and said to him : Doth not your master pay the didrachma ? He said : Yes. And when he was come into the house, Jesus prevented him saying : What is thy opinion, Simon ? Of whom do the Kings of the earth take tribute or custom ? Of their own children, or of strangers ? And he said : Of strangers. Jesus said to him : Then the children are free. But that we may not scandalize them, go thou to the sea, and cast in a hook ; and that fish which shall first come up, take ; and when thou hast opened its mouth thou shalt find a stater ; take that, and give it to them for Me and thee."

In this scene on the shore of the lake depicted by the inspired pen you behold the most admirable manifestation of the Divine Power of Christ, yet with a definite ulterior object. For why, may we ask reverently, was the Divine Power exerted on this occasion ? Was it principally in self-manifestation or not rather to shield the human rights of the Son of Man ? For on the same occasion you have recorded the declaration of the supreme earthly right of Jesus Christ and of His Vicar : " Then the children are free." Christ instructed His Chief Apostle as to the supremacy of His freedom before vindicating it. Before Peter had time to report to his Divine Master the reply he unwarily gave to the tax-gatherers or to carry Him their request, Christ anticipated His Chief Apostle on the very subject and elicited from him the opinion that the children of the Kings of the earth are free from the payment of tribute or custom. Here then is a comparison instituted between the Kings of the earth and their children on the one hand and the Lord of the temple, for which the tax was gathered, and Jesus Christ and His Chief Apostle on the other. If the Kings of the earth do not take tribute or custom from their own children, neither does the Lord God from His Divine Son made man nor from the Apostle associated in His freedom. Here it will be useful to

bear in mind what has been said of the necessarily definite and lawful position of Christ as man within His own country. The Jews who believed Christ to be God, believed in His supreme right, for who will deny or misconstrue the supreme Divine right? But the earthly right of Christ as man was liable to be misunderstood and in fact was on this occasion being invaded. Rather than this should be the Son of God resolved to pay as God :\* "Volle pagare da Dio." The first fish that comes to the hook is the treasurer of the Son of God for this occasion. The human purse carried by Judas is dispensed with, not because Judas will betray his Divine Master, but because Christ on this occasion hath resolved not to pay as man. Now I reason thus: If Christ were subject as man at this period of His life, His Divine freedom would not exempt Him from the duty of a subject. Christ did not so teach, who deemed it became Him "to fulfil all justice," whom "it behoved in all things to be made like His brethren," who was "one tempted in all things like as we are, yet without sin," who before His public ministry, that is, before He came into the exercise of His supreme rights, was subject to His parents, who, even on the threshold of His public ministry, acknowledged the authority over Him of John the Baptist. Christ nevertheless had recourse to a miracle on this great occasion to avoid yielding the obedience of an earthly subject. If so, and who can deny it, what lesson could more significantly set forth the sovereign earthly right of the Son of Man? The Lord who loved to waive every right, to take the place of a servant at the feet of His Apostles, to appear not only as a subject, but as an outcast, was also the Divine teacher of man and the Founder of the New Law and the Introducer of the new Priestly order. Hence the reason for declaring and vindicating His earthly supremacy and that of His Chief Apostle.

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\* Mastai Ferretti. Gli evangelisti uniti.

## ASSOCIATION OF PETER IN CHRIST'S KINGLY RIGHT.

We have seen, dear brethren, from what has been said: First—That the exercise of Divine independence and Power in Christ is inconceivable without corresponding earthly freedom and supremacy; and Second—That Christ on a celebrated occasion vindicated not His right as God, since He paid as God, but His supreme earthly right as man and Son of the Lord of the temple.

As St. Peter is associated in the declaration and vindication of the earthly right of the Son of the Lord of the temple, let us now look more closely into that association.

If you remember the words of the text from St. Matthew, it will occur to you, dear brethren, that Peter is not merely the instrument of Christ for the performance of the miracle, but that he is a sharer, first, in the material object of it, second, in the benefit of it, and third, in the purpose of it.

First: He is a sharer in the material object of the miracle. The Chief Apostle, and he alone, is called upon to give for himself what he gives for Christ. "Give it to them for Me and thee." The stater or silver tetradrachm being equal to twice the didrachma and therefore to twice the tax for one person, Peter obtained as well as his Divine Master the wherewith to apparently pay the tax. The amount is not levied on his earnings, he loses nothing by paying the tribute, subtracts nothing from his means, whatever they were or might have been. Which amounts to saying, that neither Peter nor his Divine Master have been taxed. Those who receive the didrachma, receive from Peter a silver coin equal to the taxation of two persons, but neither from Peter nor from Christ do they get it as a tribute, for neither have really been taxed. Peter therefore is here associated with Christ in his remaining untaxed according to the meaning and intent of the law and therefore in His earthly freedom.

Second: Peter is a sharer in the benefit of the miracle: the avoiding of scandal. "That we may not scandalize them, go thou to the sea. . ." Those who received the tribute, as well as those who employed them, were quite unprepared to admit Christ's right of exemption or that of His Chief Apostle. They were no doubt also unfit as yet to be enlightened on the subject. There was nothing therefore to do but to yield to their demand or to present the appearance of doing so, if the appearance of insubordination were to be avoided. Peter is associated with his Divine Master in avoiding the appearance of insubordination, by presenting the appearance of earthly subjection. Now, a good subject should not only wish to avoid the scandal of refusing to pay tribute, but he should be also willing to pay what he is bound. But Peter is associated with Christ in a proceeding which reveals no anxiety to pay the tribute, but only to avoid the scandal. Therefore Peter is associated with Christ in his exemption from tribute. Therefore the Chief Apostle is no longer subject to the temple or Jewish Priesthood or Levitical law, but he is raised from subjection to the old order to partnership in the new.

Third: Peter is associated with Christ in the purpose for which the miracle was wrought, namely the safe guarding of the supreme spiritual and temporal earthly freedom of those who are compared to, although they rank higher than, the children of the Kings of the earth. The vindicating of this freedom for His Apostle was so important in the Divine plan, that it must be secured, cost what it might. There would be scandal! Then let scandal be removed by a Divine payment. It only cost Christ a few words and some prayer to bestow upon His Chief Apostle the plenitude of spiritual power and the perfection of Doctrinal Infallibility in the church, but to vindicate his supreme independence it cost nothing less than a miracle. But I foresee a possible objection. I may be told: your reasoning proves no doubt the spiritual independence and supremacy of the Vicar of

Christ, and so far his earthly freedom, but you have yet to show that his temporal or political freedom was declared or vindicated on the occasion.

To which I reply that Peter was associated in the same freedom which Christ, his Master, vindicated for Himself. But Christ could not vindicate spiritual supremacy and exemption, without at the same time vindicating temporal supremacy and exemption. For according to St. Paul: "The priesthood being translated, it is necessary that a translation also be made of the Law." Claiming independence of one therefore was claiming independence of the other. And for the same reason the tribute to be paid to the temple, although purely spiritual so far as it was paid for the Divine worship and spiritual rule, was temporal and political inasmuch as it was enforced by the co-ordinate authorities of the Priesthood and the sceptre under the one national legislation of Israel. Therefore refusing as man to pay the tribute to the temple and associating Peter in the same right is tantamount to vindicating for the Chief Apostle both spiritual and political independence. But supreme spiritual independence constitutes Peter Supreme Pontiff, and supreme political independence constitutes him King. Therefore like his Divine Master he is Pontiff-King.

Possibly my supposed objector might still feel inclined to insist, saying: No doubt Christ as man could not have been a subject in His Country, but must have held both spiritual and temporal supreme power, since He translated both the Priesthood and the Law, but what proves that He on the occasion associated Peter in both supreme powers? Well, two reasons: First—Because He declared and vindicated His supreme freedom as man in respect to both spiritual and political authorities on the same important occasion, and simultaneously associated His Chief Apostle in the declaration and vindication of the identical freedom. "Then the children are free," and "give it to them for Me and for thee." Second—Because if Peter and his successors were not associated both in spiritual and

temporal independence, then there would not be translation both of the Priesthood and of the Law, but only of the Priesthood to the New Testament. Then the plenitude of authority inherited by Christ from the Old Law would not have passed to the New. Christ, to whom as man is given all power in Heaven and on earth, inherited all the spiritual and temporal authority with which God had invested the leaders of His people. Such authority was divided by the Mosaic legislation between the heir to the sceptre and the heir to the priestly rule. Christ abolished the co-ordinate authorities with their imperfections and their shadows by gathering God's one authority over body and soul, over time and eternity, to Himself. He combined, or more truly united, in Himself the authority of the Jewish sceptre and the authority of the Levitical priesthood, and translated the united authority under the order of Melchisedech to the future rulers of His Church in the person of His Chief Apostle. Therefore the Roman Pontiffs were actually associated in the person of Peter in the supreme independence of the Son of Man, and therefore in His earthly and temporal freedom.

*HOW FACTS CORRESPOND WITH RIGHTS.*

In the first argument it was proved that the order of Christ which is that of Melchisedech, to which the Roman Pontiffs belong, constitutes them Kings and therefore gives them a territorial independence. In both arguments, which rest on different texts of Scripture and are quite independent, a distinct principle is conveyed, namely : the Kingly right of Christ and of the Supreme Pontiff of the New Law. But rights so far as they are acknowledged become embodied in facts. The facts therefore should square with the Kingly right both of Christ and His Vicar. The History of the Catholic Church will supply the great, luminous, constant, central fact, which is the embodiment of the Kingly right of Christ's Vicar on earth, namely : the civil or temporal Princedom and Patrimony of St. Peter, also called the temporal Power of the Pope.



“THOU ART THE KING OF ISRAEL.”

I will now, dear brethren, proceed to consider how far the Kingly right of Jesus Christ is acknowledged and becomes a fact of history, how it is hailed by friends, or disavowed, charged against Him, and derided by enemies. Needless to inquire how witnesses friendly or hostile come to the knowledge of the Kingly right of Jesus Christ. Whether through acquiring the knowledge of His Divinity they naturally infer his supreme human right, or whether they learn it from prophecy, or pick it up from the tradition of their race or from Christ's own testimony.

Nosooner had Nathanael believed His Divine Nature than he saluted Him also as King: “Rabbi, thou art the Son of God, thou art the King of Israel.” Again, as he approached Jerusalem after raising Lazarus, the multitude came forth to meet Him, saluting Him and saying: “Blessed be the King, who cometh in the name of the Lord,” and “Blessed be the Kingdom of our father David that cometh.” And the prophet, who in the distance of time saw His poverty as He rode into Jerusalem, failed not to mention His rank: “Fear not, daughter of Sion; behold thy King cometh sitting on an ass's colt.”

JESUS OF NAZARETH THE KING OF THE JEWS.

I shall possibly be met by the objection founded on the words of the Divine Prisoner: “My Kingdom is not of this world.” But on careful inspection it will be found that these words of the Divine Prisoner in the Hall of Pilate harmonize completely with the claims of the Divine Teacher and Vindicator of right at Capharnaum, and with the essential characteristics of the everlasting order of Priesthood.

Let us approach the subject with loving reverence, dear brethren, lifting the eyes of Faith upon the Divine Captive, imploring Him to cast upon us, as upon the Apostle, one look, which may make us hate sin for ever. The Governor has been called outside to the Jews, who

would not enter the Hall. In answer to his inquiry the Jews say : " If He were not a malefactor, we would not have delivered Him up to thee." On returning to the Hall, Pilate, according to St. John, simply inquires : " Art thou the King of the Jews ?" And Jesus, putting the Governor to the test, by giving him a chance of stating his own opinion, says : " Sayest thou this of thyself, or have others told it thee of Me ?" " Am I a Jew ?" is the scornful reply of the representative of the usurping power and the indignant outburst of a guilty conscience in self-defence, which told that Christ's question was a thrust home. And now again : " Thy own nation and the chief priests have delivered thee up to me, what hast thou done ?" Jesus answered : " My Kingdom is not of this world. If My Kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews : but now My Kingdom is not hence." Pilate therefore said to Him : " Art thou King then ?" Jesus answered : " Thou sayest that I am King. For this was I born, and for this came I into the world, that I should give testimony unto the truth." Let us now examine this confession of the Divine Prisoner. Before clearly stating that He is King, although He has implied as much, by referring the case to Pilate's conscience, Christ declares : " My Kingdom is not of this world." Observe, He says not : " My Kingdom is not in this world," but, " of this world." An indirect reply to the previous question concerning His Kingship and a direct one to the statement of Pilate that His nation had delivered Him up. " My Kingdom is not of this world," which obviously means : " My Kingly right is not of this world." I waive My right and choose not to enforce it by appeal to My servants and to violence, as is the custom of the Princes of this world. My people will not have Me to reign over them. The suffrage of the nation is not in My favour. My right is built up neither on the force nor on the suffrage of this world. Mine is a Heavenly Sanctioned right. My earthly Kingship is subordinate to My Divine

rule, therefore I would reign over a willing people; "but now My Kingdom is not hence." Pilate therefore said to Him: "Art thou a King then?" And here comes the straight reply of Christ: "Thou sayest that I am King." As a lover of subjection, Our Lord would again have preferred to conceal His right, but as "having been born and having come into this world that He should give testimony unto the truth," He could not withhold it from the conditionally sanctioned authority claiming to hear it. Pilate need not have inquired again: "What is the truth?" Had he been willing he might have discovered it in every word uttered before his Court by the King of the Jews.

But the whole history of the Passion, dear brethren, gives loud testimony of the Kingly character of the Saviour of mankind. Had Christ, as man, and inhabitant of the land given to Abraham, His father, been a subject only among His fellow citizens, if the thing were conceivable, had He clearly disclaimed all earthly title, so that no Jew might suspect Him of possessing any power or freedom below the God-Head with His Father, what charge, I ask you, could the Jews have brought against Him to interest the Political and usurping Power, and to screen, if it had been possible, their Heaven-opposing malice stirred to its depths by a higher claim, for which alone they had twice condemned Him in the Council of the Nation? What would have been the meaning or import of the mock King, saluted, sceptred, and crowned? The Jews were Regicides as well as Deicides, although Regicides because Deicides.

The Saviour was both adored and persecuted at His birth as being the King of the Jews by men who knew Him by no other title, and the title was written over the instrument of His torture. Vain were the efforts of the Chief Priests to destroy its significance. Not: "He said, I am King of the Jews," but "Jesus of Nazareth, the King of the Jews," remained written in the languages of the world.

The unfortunate Governor's sin was that of weakness. No one to my knowledge has been more severe with him. Who reads the Passion goes cordially with him in his persistent efforts to declare the innocence of the Just man. His attitude and his words to the Jews give striking proof that they had not, in the accusations they brought against Him, put their real grievance in the foreground. The Governor was not impressed with the charge of active rivalry with Cæsar, nor with the accusing nation's loyalty to his Imperial Master. And he seemed to make it his business to punish the Deicides for their duplicity. "Behold your King," said he, and again as they insisted: "Shall I crucify your King?" And when the deed was being done, when no doubt Pilate still better realized his sin, he further punished the nation by annulling, as far as in him lay, his own act, and the political charge brought against the Saviour. The inscription written by himself in the three languages was no indictment, but an opposite declaration. And he stood by it: "What I have written, I have written."

#### CHRIST THE LAST BEARER OF THE SCEPTRE OF JUDA.

But such Kingly right should not only be borne out by the facts of acknowledgment. It should agree also with all the conditions of civil and national local right. Let us examine how Christ could civilly and politically come by this earthly power and freedom. We have seen that God is the author of society and therefore of all legitimate rights whether bestowed by or inherited in the nation. He is only the Permitter of usurpation. The Kingly right of Christ was not a usurped right, nor was it bestowed by the nation, which rejected Him, therefore it must have been an inherited right. It must have been the right of the Jewish rulers and of the Jewish nation. And such inherited right of the Son of David and of the Son of Juda was clearly attested by the National prophecy. "The sceptre shall not be taken away from Juda nor a ruler from his thigh till He come." This does not mean

that the sceptre should depart before Christ could inherit it, nor that violence or subjugation could snatch away a God-given right. The great national prophecy evidently alludes to the termination of the old order of things, when both the Law and the priesthood should be translated. The sceptre then was safely carried down to Christ. The tribe of Juda had alone endured for that purpose, returning after the Captivity with a small remnant of Benjamin and Levi, the latter to be at its service for the ministry of the temple. Not only the ancestral line of Christ, the guarding of which was the main purpose of the national organization, but the ruling power of the organized tribe, endured, whoever may have been in right the holders of the sceptre, and remained vested in the leading Jewish families. True, the power of the priests seemed paramount within the nation after the Captivity, but, as already abundantly shown, the Priestly authority was at most only co-ordinate with the power of the sceptre, for "which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? And again it should not be forgotten when comparing the relative importance of the two tribes of Juda and Levi, that the former did really hand down with the sceptre the elements of which the sacred body of the Redeemer was formed, whereas the latter which foreshadowed the spiritual functions of His Holy soul had nothing to hand down but a shadow. Thus not before Christ transferred elsewhere both the Priesthood and the Sovereign rule was the sceptre taken away from Juda. What though His sceptre were a reed or His crown one of thorns? His enemies, by seeking to destroy His title, only published it to the world. Jesus the Son of David was therefore the last bearer of the sceptre of Juda.

#### TRANSLATION OF THE LAW AND THE PRIESTHOOD.

We have seen, dear brethren, that the Kingly right of Christ did not remain a mere principle, that it was borne out by the facts of the acknowledgment of friends and could not be smothered by the hatred, disavowal, or

derision of enemies. We then proceeded to examine how Christ's claim to Kingly rank harmonized with local right. We have now to consider how the translation of right from the old Law to the New is embodied in the facts of history. Let us go back for a moment to the National prophecy. The Holy Patriarch's words are: "The sceptre shall not be taken away." You will observe that the word "taken away" or "depart" from Juda, does not mean "die out" or "be destroyed" or "cease altogether"; the idea conveyed by these expressions is one of transference, not of destruction or cessation. And the prophetic blessing agrees with the historical statement of one equally inspired. What Jacob expresses by the words "taken away," St. Paul expresses by the word "translation." The two expressions, I take it, were moulded by two aspects of the identical truth. Jesus Christ of the tribe of Juda, "of which no one gave attendance at the altar," without renouncing or forfeiting the power symbolized by the sceptre, gathered to Himself the spiritual power of the priesthood by becoming Himself Pontiff, and transmitted to Peter His undivided Sacerdotal and Kingly Power. "For the priesthood being translated, it is necessary that a translation also be made of the Law."

But there is not only translation of power to men of a New order, there is also translation of the New order to a New territory. St. Peter goes to Rome. Here is an historical fact which embodies more than the mere translation of the Law and the Priesthood. We shall see that St. Peter went forth with no empty title, but with a territorial right. For the Priestly and Kingly authority is transferred from Juda and Jerusalem to the centre of the Gentile world. The works of God are complete and break not down in the middle.\*

God said to Abraham: "To thy seed will I give this land;" the Roman power subjugated that land, violated the right of the sceptre, and sentenced to death the King

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\* "Do not think that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfil."

of the Jews. What more could they have done to forfeit sovereignty at the head of the empire? The eloquence of facts is too great to leave any doubt about the existence of right. We think of God's ways and exclaim: a fair and providential exchange! Who enlightened the Roman sage, or what tradition did he come across to know that some would come from Judea, who should succeed to the mastery at the head-quarters of Imperial Power?

Thus after being associated with Christ, Peter comes under the New order, which as Divinely sworn shall last for ever. The fisherman moves forth from Salem to take possession of the great empire-city, which his order will transform into a city of Peace. As priest of the Most High God, he will there offer the bread and wine of the sacrifice of the New Testament. You may not trace his right or dignity to his race as the Jewish Pontiff's of old. For he is "without father or mother or genealogy" in his succession to the Pontificate and his successors after him." "The Lord hath sworn and He will not repent. Thou art a Priest for ever according to the order of Melchisedech." He carries with him from Sion the Priesthood, the Law, and sceptre, and settles them at the head-quarters of the enemies of the Jewish nation. "The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies."

If hypothesis were not out of place it might be interesting to consider how events would have shaped if the Jewish nation had not been scattered. Theologians have gone so far as to suppose Christ redeeming the world without passing through Death. I will suppose that a Jewish faction had alone been guilty of Deicide, that no punishment had fallen on the nation as such, that the Jews had remained in their land, that no foreign power had usurped local rights. What would have been the consequence? The Law and the Priesthood would have passed out of the former hands to the successors of the Prince of the Apostles; so far we are certain. But then no reason appears for the dereliction of the land given to the

people of God from the beginning. The Chief Apostle's See must have been the throne of David. The whole Jewish Constitution would have been merged into the paternal Government of the Pontiff-King. The Pontificate would have been open to any tribe. The Patrimony of St. Peter would have been the Holy Land. Christians would have been called after Salem and not after Rome. The hypothesis indeed seems necessary to explain the expectations of the nation and the promises which gave rise to them.

The people evidently believed before and after Christ's resurrection that the Theocracy was not abandoned, that God would sooner or later vindicate His right to the Government of one state for the good of the world. We have gathered as much from the shouts of the multitude hailing their King: "Blessed be the Kingdom of our Father David that cometh." A temporal Government under the immediate control of Christ was the natural and legitimate expectation of the early Church instructed in all things spiritual and preparing for the baptism of the Holy Ghost: "Lord," said the assembled Apostles, "wilt Thou at this time restore again the Kingdom to Israel?" Christ denied not that the restoration would take place, but He indicated neither the time nor the manner.

Although the Pontificate of the New order is not inherited by tribal right, but is open to all nations, the fact of the Jewish race constituting the mother Church would have brought many sons of David through spiritual right to the succession of the everlasting throne of their Father. It depended only on their fidelity. Such expectations were not incompatible with the instructions Christ had given. In the following words of the 131st Psalm we have, with the absolute promise that Christ the Son of David should succeed to his throne, a conditional promise concerning his children and concerning Sion for all time. "The Lord hath sworn truth to David, and He will not make it void; of the fruit of thy womb I will set



upon thy throne. If thy children will keep My covenant, and these My testimonies, which I shall teach them; their children also for evermore shall sit upon thy throne. For the Lord hath chosen Sion: He hath chosen it for His dwelling. This is My rest for ever and ever: here will I dwell, for I have chosen it."

But the children of David did not keep the covenant. Christ's brethren sold Him and resolved His death. The Jews forfeited their right to constitute the mother and mistress Christian Church. The Gentiles were allowed to scatter the nation and raze the Holy City, but in return were called upon to yield Rome and its Sovereignty for the Pontiff-King of the Christian Church. Salem was and Rome is the Holy City. We are not children of Peace, but of the Sword.

#### LIMITATION OF TERRITORIAL RIGHT.

But here some critic might put me to the test by the following objection: You have spoken of the temporal freedom in Christ and in His Vicar as a result of the supreme earthly independence of the Son of Man. What have you to say of the positive relations of the same earthly supremacy? In other words, does not Christ as man inherit the plenitude of temporal power on earth? To this I reply that Christ only laid claim to temporal rule in the country which belonged to Him by ancestral right, and which became through foreign usurpation the foundation of the temporal patrimony of His Vicar in the land of the usurper. No doubt to Christ is given all power in Heaven and on earth. But having given to earthly Kings their temporal rights, He does not withdraw as man what He has given as God. His territorial right was therefore limited, and so is that of His Vicar.

As for the universal arbitration of the Pontiff, which is quite a distinct question, there have been signs that such an event is possible, and nothing more desirable can be conceived for the peace of mankind.

THE PAPACY, THE WORLD, AND THE REVOLUTION.

The Papacy as it presents itself to the world is the greatest human fact. The genius of man unassisted by Faith, in presence of this fact, has dictated lines which rise almost to the beauty of Biblical poetry and prophetic language. Statesmen of various creeds, familiar with the Government of nations, have surveyed the fact without reference to right and have said: that is well done, that is a necessity; a universal Church spread among the nations cannot be subject to any one of them, therefore its Chief authority must be free.

We also, dear brethren, conclude to the necessity of the Pope's freedom from his universal rule, but we rest that spiritual rule on a Divine institution. I have introduced this argument when treating of Christ's Kingship as a social necessity. It is the familiar theme of eloquent preachers and able Catholic writers. My business has been to endeavour to show you that besides this inferential proof of the necessity of the Pope's temporal power there is contained in Holy Scripture a positive declaration and a Divine vindication of the Pontiff's Kingly character and Princely freedom.

You will conclude then that the constant and luminous central fact of Church history, the temporal Sovereignty enjoyed by the successors of Peter, is not merely the outcome of the good will of Christian nations, nor a provisional state to be succeeded by some more enlightened agreement with rulers of the nineteenth century, but that it is indeed the use, exercise, and actuation of a Divinely bestowed right and power, which Christ also vindicates from age to age.

Christ waived His own rights as King so far as was compatible with His office of Divine teacher and Founder of the Church, but it was to secure the peaceable exercise of the same rights in His representative on earth. He

would not have miraculously vindicated and upheld the Princely right of His Vicar unless He had intended such right to be exercised for the freedom of His church in the midst of a strife-loving world.

I alluded in the beginning of this lecture to the present state of the Pontiff. He is in the hands of the worst enemy that has appeared since the world was ruled by the heathen. It is the spirit of national apostasy or the revolution. Men have cast off the yoke of religion and personal authority from their new society. They are driven by the fever of a godless nationalism, wherein they imagine to secure worldly greatness. The evil reaches its climax in the secret hatred of revealed Religion, and of the Pontiff its Chief exponent and Divine foundation. This hatred is embodied and energizing in dark societies, which drive men unconsciously against the Church and against the Pontiff. It is the rebellion of men who hate God, and would prefer any rule rather than His. It is a repetition of history. "We have no King but Cæsar," says the revolted nation. We will own no authority but that which is secular, we will salute no symbol but that of independence.

And thus the Italian revolution, like the Apostasy elsewhere, has been steadily doing the work of the evil one. Short of personal violence to the Pope, which would not be safe for the nation, the revolution has undone the work of God, the civil Princedom, respected in all Christian ages.

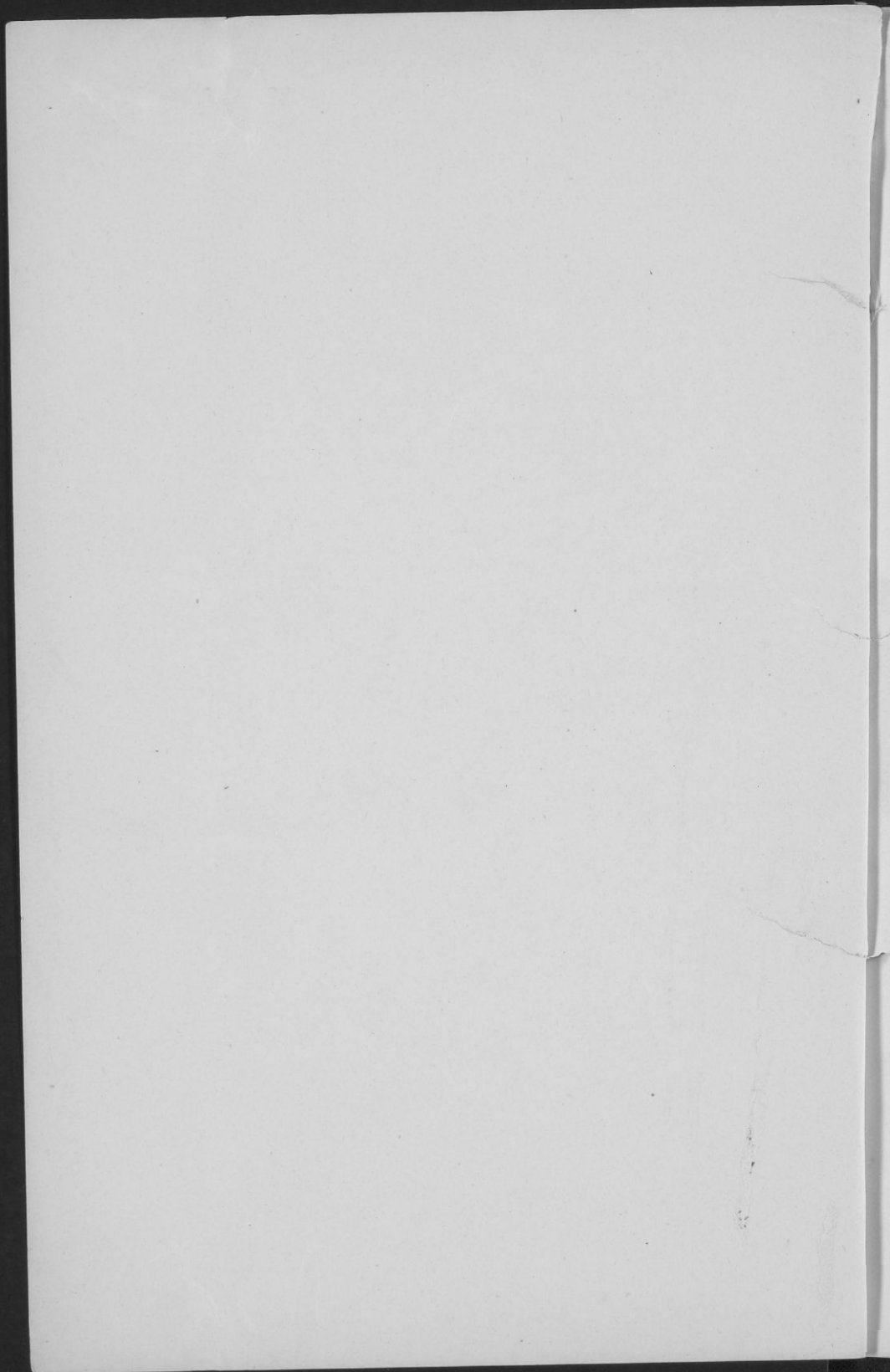
Not a remnant is left to Leo of the patrimony of St. Peter. He enjoys the independence of his palace as any important subject might in a civilized country. But, if I mistake not, his Sovereignty is in nowise acknowledged, but in every way violated and insulted. Violated and insulted by foreign swords at his very gates, violated and insulted by the intrusion of foreign courts of justice, violated and insulted by a foreign coin and a foreign stamp, violated and insulted by the perilous prospect of

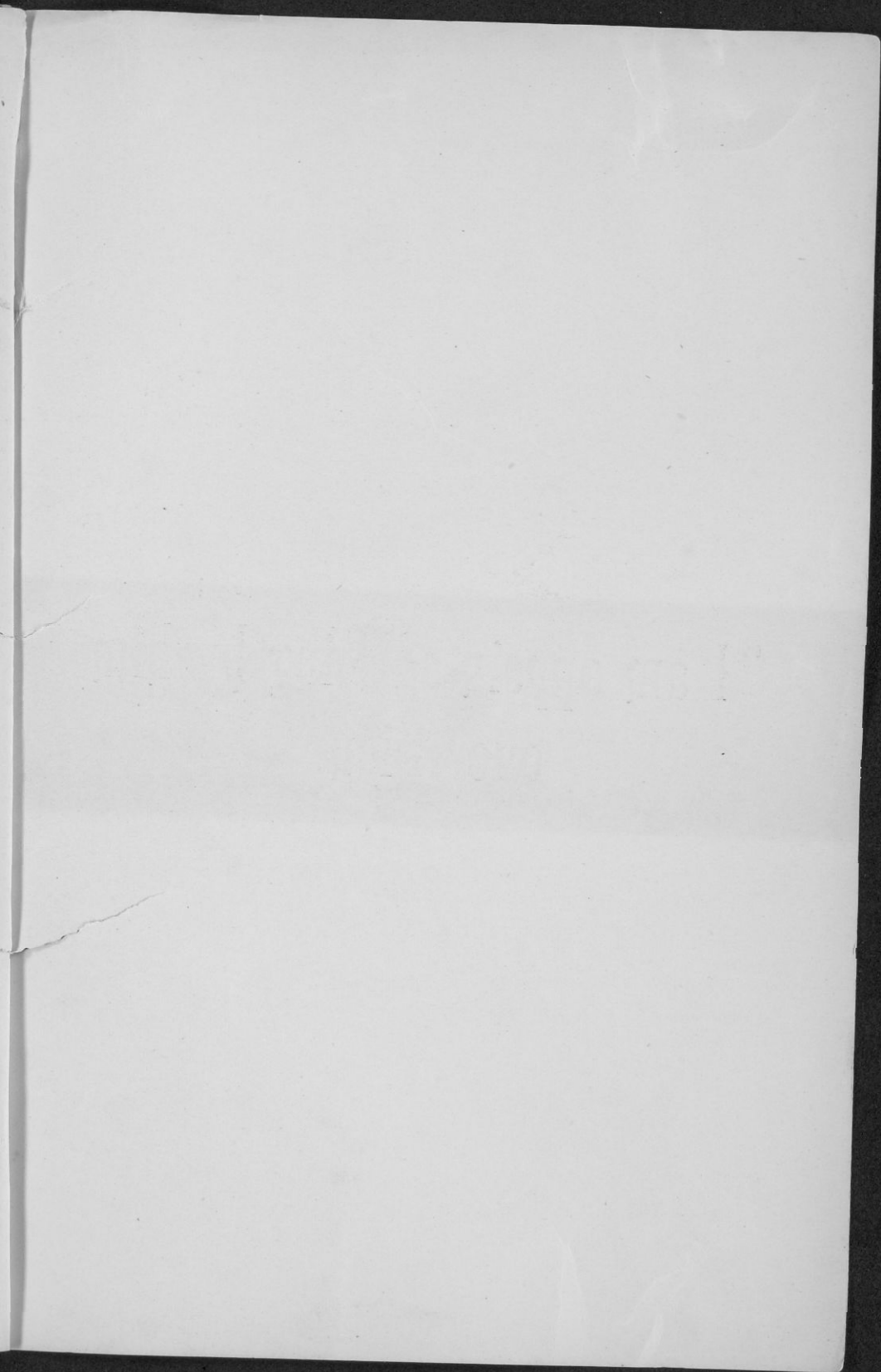
being shut out from communication with the rest of the world should the usurper engage in hostilities with other earthly powers : in one word, violated and insulted by the sacrilegious occupation of a deluded Prince. Your duty is prayer. The duty of constitutional agitation is going on elsewhere. But we may rest assured as regards the event.

The sceptre of Juda was led into Captivity of old, dear brethren, but it returned to its appointed realm. So will the Pontiff's everlasting right be hailed again in the restored Patrimony of St. Peter. Amen.









“I am appointed King by him  
over Sion.”

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