

But this does not justify those writers and publishers. They can, as well as lying lips, be called in the words of Scripture an abomination to the Lord. They would long since have scandalized Catholics had they not been fore-warned by our Divine Lord, who said to his Apostles, "Beware of men, you shall be hated by men for my name's sake" Matt. 22nd. The Master was calumniated, the disciple he said was not above the Master. And again St. Matt. 5v, 11. "Blessed are you when they shall revile you and persecute and speak all this evil against you untruly for my sake." "Be glad and rejoice, for your reward is very great in heaven."

PROTEST NO. 5.

We also protest in the name of the God of humanity, against unjust wars in which human lives are wantonly sacrificed without lawful reasons or for dynastic aggrandisement.

REMARKS.

Wars are sometimes lawful, for every supreme power must have a means of protection against injury, and of vindicating its rights. War alone sometimes can supply this means. That a war be just and lawful, three conditions are required:—First, that it be proclaimed by a lawful authority; second, that there exist a weighty and just reason, which will out-balance the inconveniences of the war; third, that it be necessary, for, when just satisfaction is offered to the injured party, it should be accepted; as war without necessity ceases to be just, and, consequently, becomes a wholesale murder.

PROTEST NO. 6.

We also protest against all secret societies and organizations having for their purpose to undermine the church, to overthrow legitimate governments that rule for the common good of the whole people, and not for the good of any particular class or section.

REMARKS.

The gospel inculcates the necessity of obeying legitimate authority. Resistance to lawful governments is certainly not allowable, so long as they do not outstep the bounds of their faculties; but when they do so, their commands, as St. Thomas says, are rather acts of violence than laws. Above the supreme power exist the principles of reason, morality, religion. "Kings, Princes, Magistrates," says Palfax, "all jurisdiction is ordained by God for the preservation of his people, not for their destruction; for defence not for offence." "for man's rights not for his injury." For, as St. Thomas says, "God has constituted kings to rule and govern and to secure to every one the possession of his rights; such is the aim of their institution; but if kings turning things to their own profit should act otherwise, they are no longer kings but tyrants."

Are we to obey the civil power when it commands something evil in itself? Are we to obey the civil power when it interferes in matters not included in the circle of its faculties? We will answer these questions by deductions, drawn from St. Thomas, one of the greatest interpreters of Catholic doctrine.

1. We cannot, under any circumstances, obey the civil when its com-