

ROMANTICISM.

THERE is not a little of the romantic expressed by the Italian Jesuit, P. Matteo Liberatore, in his "Church and State," when he says that the capital and substantial ground, wherefore liberty of conscience must be reprobated, is neither peace nor national unity, but in truth the obligation to profess the true faith and thereby insure the attainment of man's superior good. Such is the language of the Ultramontanes, who pretend to be the only true Catholics, and it should be interpreted accordingly. The starting point with them is faith in the infallibility of the Pope. Hence they deem it sufficient to profess obedience to the Catholic Church in the person of her visible head, who alone enjoys a universal jurisdiction. To him is given the plenitude of ecclesiastical power for the right government of the Church and the eternal salvation of souls; all the treasures of divine revelations, of truth, righteousness and the gifts of God are in the hands of the Pope, who is their sole dispenser and guardian. He carries on Christ's work upon earth, and is in relation to us what Christ would be if He were still visibly present to rule His Church. The Pope, having right to direct and indirect temporal power, may employ external means of coercion for the salvation of souls and the greater glory of God; else the Church could not last to the end of the world. There are, however, no Christian States now; the age we live in is the dark age of anti-christian dominion, the age which precedes the appearing of the bodily Antichrist to rule for two years and a half, after which, by the coming and intervention of Christ himself shall be introduced the glorious millenium of absolute papal dominion over the regenerated world.

Poetical and dramatic, rather than historical and prophetic, the Ultramontane view may, with a clear conscience, be characterized as romantic; it shows such a preponderance of imagination over judgment. Some may think it magnanimous, pious and humane; others