

human reason; "the clear mirror of human reason" he struck but to save. He himself was no Traditionalist; no man ever made a higher, holier, freer use of his reason, and his writings do not open the door to Scepticism. He is a model for Catholic laymen in his untiring zeal for the triumph of the Church, his unswerving loyalty to the Holy See, and the sincere Christian piety of his private life. He is their guide in the correctness of his principles and views, and in his successful efforts to harmonize political and social questions with defined dogmas. He unites great faith with profound science.

Cortes' "Essays" placed him in the first rank of the Catholic writers of this century—by the side of Balmes, De Maistre, and Cardinal Newman. But he paid for his glory; after the apostolate comes martyrdom. No great cause was ever successful without enthusiasm, and enthusiasm, so the prudent say, is always exaggerated. Cortes predicted that social and political revolution would follow the triumph of the demagogues and false democracy; he feared a return to worse than paganism. Self-satisfied wisdom, forgetful that nothing would ever be done if the doer waited until no one could find fault with his proposals, smiled and proclaimed him a theorizing visionary. "I have faith in my ideas," replied Cortes. Within twenty years Europe shuddered to see Paris drenched in the blood of its best citizens; shuddered with pity—and with fear. The reaction followed. Those who had confined Donoso Cortes' thoughts within their own narrow intellectual horizon, as well as those who had condemned his absolute formulas, united in styling him "The Prophet of the Nineteenth Century."

II

In his "Essays" Cortes sets out to prove—1st, that Catholic principles only can satisfactorily explain society, because they alone give a true explanation of man's nature; 2nd, that having left Catholicity, which is essentially truth and strength, we fall into Socialism, the lowest deep of error and disorder; 3rd, that

Liberalism, intermediary between the two, the product of Scepticism and indifference, is founded on ignorance of human nature, and is radically powerless to do anything for the salvation of religion or the state. The work is divided into three books—the 1st, "On Catholicism"; the 2nd, "Problems and solutions relative to order in general"; the 3rd, "Problems and solutions relative to order in humanity." The first thesis—that a great question of theology underlies every great political question—is the fundamental and animating principle of his whole philosophy. "Theology," says Cortes, "in as much as it is the science of God, is the ocean which contains and embraces all sciences, as God is the ocean which contains and embraces all things. . . . Everything that lives finds there the laws of life; everything that vegetates, the laws of vegetation; everything that moves, the laws of motion; everything that has feelings, the laws of sensations; everything that has intelligence, the laws of intellects; everything that has liberty, the laws of wills. . . . The people of Israel could not be overcome whilst Moses kept his hands raised to the Lord, and could not conquer when he dropped them. Moses is the figure of the human race proclaiming in all ages, in different formulas and ways, the omnipotence of God and the dependence of man, the power of religion, the virtue of prayer, the supremacy of theology."

Out of the mouth of Plato, Xenophon and Plutarch; of Numa, Cato and Cicero; of Rousseau, Voltaire and Proudhon, does Cortes prove that there never was a state formed without theology serving as the foundation. In the East and in the West; in Persia, India and Egypt, as well as in Carthage, Greece and Rome, the fabric of national greatness was reared on the basis of attachment to the national gods; their history and their theology are one and the same. It was a popular belief that no city could be conquered while it remained faithful to the gods. The end was near when the woeful cry arose:—"The gods are going; the gods are leaving us!" Imperial Rome, whose greatness filled the earth, declined and fell when her theology ended and her deities were despised. Once more history writes in her pages that she is but the humble handmaid of theology. Let Cortes speak for himself on this most re-