

obligation or control in the sphere of their public conduct and action.

These are dangerous errors and strike at the basis of public morality. They are in direct opposition to the teachings of the Catholic Church. Leo XIII. has declared in his Encyclical *Immortale Dei*: "The true mistress of virtue and guardian of morals is the Church of Christ; to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error. Real freedom, he affirms, is exercised in the pursuit of what is true and just; absolute freedom of thought and action, untrammelled by the laws of morality, is not liberty but licence."

In heartily accepting the teachings and obeying the directions contained in this noble Encyclical we are not only acting as becometh good and loyal Catholics, but we are trusting to a heaven-directed guidance that has never yet failed the children of the Church amid the greatest doubts and perplexities, and in the darkest times.

Cardinal Newman has made use of words that have a pertinent and instructive application here:

"I have one resting-point, just one; one plea which serves me in the stead of all direct argument whatever, which hardens me against censure, which encourages me against fear, to which I shall ever come round, when I hear the question of the practicable and expedient brought into discussion. After all Peter has spoken. Peter is no recluse, no abstracted student, no dreamer about the past, no doctor upon the dead and gone, no projector of the visionary. Peter for eighteen hundred years, has lived in the world; he has seen all fortunes; he has encountered all adversaries; he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations; whose words have been deeds, and whose commands prophecies; such is he in the history of ages who sits on from