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Church Militant, ever warring against evil, against false or erroneous principles in Faith and Morals. Though she is the "PILLAR AND GROUND OF TRUTH." (I. Tim. III. 15.) "THE CHURCH OF THE LIVING GOD, having neither spot nor wrinkle nor any such thing," (Ephes. v. 27.) the immaculate spouse of Christ, sanctified, directed and preserved from error by the Holy Ghost—nevertheless men have calumniated, persecuted, misunderstood and hated this church, just as was done to Christ her founder. But like Him also, though she is made to suffer the greatest wrongs and injustices, yet she ever in the end triumphs—advances on her course and fulfills her mission; while her more prominent persecutors are smitten like Herod! They wither like the grass, are forgotten as if they never existed—unless indeed they become converted into her Apostles like St. Paul, through the prayers of those whom they persecuted!

Just now the Pope, from his elevated position and with official insight sees danger ahead. He sounds the note of warning to the universal flock. The incessant war that has been waging against the Papacy since the epoch of the Reformation is passing through another of the many crises of the conflict that with varying fortunes has employed the master-minds on both sides since that great revolt against Spiritual Authority commenced. The principle of private judgment in the interpretation of the Word of God, on which the Reformers set forth when leaving the Ark of safety, the Bark of Peter, has carried many of the greatest minds, by divergent though rigidly logical routes to conclusions against which their common sense and natural piety revolted; but instead of recognizing in the strictly logical yet absurd conclusion, the falsity of the principle which formed their premises—as Geometricians do in what is called the *indirect demonstration*, or *reductio ad absurdum*—they could not abandon their cherished principle of "PRIVATE JUDGMENT," until, bewildered in the mazes of mental contradictions to which this *ignis fatuus* in religious matters leads, they came to doubt of the truth of everything which is not materially palpable and evident: that is, they ceased to believe in the supernatural order, the world of spirits, the soul, angels, and sometimes even in the existence of God.

When belief in the supernatural order is taken away from men—when they are brought to disbelieve in the existence of their souls, of a future place of rewards and punishments, where patient, self-denying virtue will get its due recompense and crime its just retribution, there is no guide for conscience, and nothing remains interiorly to check their evil propensities but the fear of present, immediate punishment. Such punishment they will naturally try to evade or resist, while they will continue to satisfy their inclinations. With no conscience to check them, no motive for self-denial, no fear of the all-seeing eye of an infinitely just and mighty God, no hereafter to hope for or to dread, the enjoyment