

obedience to God, and the will of the Pope is the will of God (as the holy Alphons of Liguori says). All the popes pursue the same end, namely, the welfare of the Church and of the souls belonging thereto. Only the means for accomplishing this end can and must differ according to circumstances, persons, time and place. But, what one pope has affirmed as truth, another pope will never declare an error; and all that was pronounced erroneous by Pius IX. will never cease to be erroneous in the eyes of Leo XIII. In all affairs, Catholics are to shape their conduct according to Rome. Now, it is a duty to unite, not to be divided: namely, to unite in the Pope, who directs and commands the warfare against the enemies of the Catholic Church. With the Pope (whether called Pius IX. or Leo XIII.), every son of the Church must agree to-day, to-morrow, and forever."

Equally clear and emphatic are the statements in the *Civita Cattolica*: "In case of a conflict between Church and State, the true believer must always place the former above the latter. Through the mouth of the Church (that is, the Pope) Christ commands, through the mouth of the State, man; and God must be obeyed more than man. The Church has the right and duty to oppose, to improve, and also to abolish the civil laws, if they conflict with ecclesiastical laws. The Church has the right and duty to admonish the author of the law; and, if he does not submit, to proclaim to the faithful the nullity of the laws."

The meaning unmistakably is, that in ecclesiastical affairs, a State does not deal directly with its Catholic subjects, but with the Pope, as the head of the Church.

Expressions like the above are in perfect keeping with Leo's Encyclical "Immortale Dei," which serves as their authoritative basis. An article on this Encyclical in the *Dublin Review*, for January, is significant, because it seems to have been inspired in the Vatican, and speaks authoritatively of the future tactics of the Catholic Church, which are worthy of attention. The papal document is pronounced most weighty, and is lauded as the guide of Catholics in their actions; and it is affirmed that "its full meaning will only come out as this century and the next run their course." Among the articles of this Encyclical the following are of special significance: "It is easy to recognize which is the true religion. Christ has instituted a certain society called the Church, over which He has appointed rulers, and one especially as supreme ruler—the Roman Pontiff. The Church is a perfect Society, complete and independent; and as its end and object is the most elevated and excellent which can be, it ranks first among Societies, and, therefore, above the State; though neither can it in any way injure the State. . . . There was once a time when the philosophy of the Gospel really governed States: a happy time,

when many grand things were done through this concord between the Kingdom and the Priesthood. The sixteenth century brought a change: first, religion was corrupted, then philosophy, and, finally, civil society. The four principles of the new system are Equality, personal Freedom from Authority, the right to think as one pleases, to act as one likes, and the denial of all right to command. That is, the mob is sovereign; the ruler is only a delegate at will; the authority of God is ignored; no public religion is possible; all religion may be called in question. . . . The first duty of Catholics is union of will and united action. This they will secure by obedience to the Holy See and the bishops."

The remarks attached to the Encyclical in the *Review* profess to give the aim of the Pope and the line of policy to be adopted by Catholics all over the world. The "one grand and supreme design" of the present Pontiff, ever since his elevation, is declared to be the formation of a "Catholic party over the whole civilized world." Owing to the condition of society, it is claimed that this party is especially needed now. While a party of the Church, it is yet to be distinct from the Church, its aim being to make Catholic principles predominant in social and political affairs. These principles "are, above all, to be carried into public life. A Catholic who lives up to his duties in private, and yet in his public capacity, as a voter, a member, a magistrate, or a minister, neglects the Church's teachings and disobeys the Sovereign Pontiff, is, in our present judgment, no Catholic at all." Speaking of changes of government, the writer says: "To decide how far and under what circumstances change is lawful, or at what period resistance may cease or ought to cease, is not within the province of any individual. It is the prerogative of the Sovereign Pontiff." The Catholic party is to be controlled solely by doctrines and aims unmistakably Catholic: "As we have already said, the programme of a Catholic party must include all that the Holy See declares to be essential or expedient, and exclude all that it pronounces to be free or indifferent." The "Holy Father" is quoted as saying that, it is the duty of Catholics, as far as possible, to "turn the public system to real and true public good, and to make it their deliberate purpose to infuse into the veins of the State, as salutary sap and blood, the wise and righteous principles of the Catholic religion."

It is evident that this Catholic party, to be established all over the world for social and political purposes, is to be a new aggressive movement on the part of Catholicism. The most influential and most zealous will, no doubt, be made local leaders in the movement, and, perhaps, Jesuits will be its most efficient managers. The whole, under the direct supervision of bishops