

hold it to be the representative of the spiritual order, the voice of God in the soul. All in principle recognize and insist on the fact that the spiritual has an organ of some sort, and a representative on earth through which it may clearly make itself heard. We Catholics say no more than every Protestant claims in principle, when we declare that this representative is independent and supreme in relation to the secular authority. We know no Protestants who do not, unless in a moment of mental confusion or forgetfulness, deny the competency of the State in spirituals. They may wish to use the State as an instrument for suppressing a religion they do not believe, or for promoting their own, but no one recognizes the authority of the State to determine what shall or shall not be his religion, or to interfere with its free expression and exercise. They who go furthest in denying all spiritual organizations, and in asserting private conscience as the only representative of the spiritual, are most strenuous in asserting the independence and sovereignty of conscience, at least for themselves. Not one of them but will say to the State, "My conscience bounds in my regard your power, and where that begins your authority ends. Before you my conscience is independent and supreme." So says every sect, however small or insignificant. It is for its members the representative of conscience. It holds itself for them free, independent, sovereign, for it represents for them the spiritual authority in its plenitude, of which conscience is the interior expression.* Wherein then do we, in holding with Cardinal Manning, the independence and supremacy of the Pope, as Vicar of Christ, in face of secular authority, assert anything that is not asserted in principle by Protestants of every denomination? And how foolish it is and unworthy

*Brownson's Works, Vol. XI., "The Temporal Power of the Pope." Consult also "The Spiritual Order Supreme,"—Same Vol.