

with the devil. Later, as we are told, this same demon appeared to Jesus in the desert, provoking him to a spiritual combat, or, as we may call it, a discussion. But it would appear he had then somebody very different to treat with, who said to him—*Begone Satan*, by which an end was put at once to discussion and diabolical tricks."

Fifty years ago Cortes saw as clearly as we see now with the Encyclical Letter on the Condition of Labor in our hands that the struggle for the supremacy of the world would be between Catholicity and Socialism. He made no account of Liberalism. Men would be obliged to choose the Barabbas of Socialism or the Jesus of Catholicity. His words sound as though they were written yesterday; "On that dreadful day when the entire field of battle will be occupied by the forces of Socialism on one side and of Catholicity on the other, no will be able to say where Liberalism is to be found." That day has come, and we who see it know that Liberalism is not to be reckoned in the contest—that, as a power, it is as dead as Pelagianism. His Holiness Leo XIII, Cardinals Manning and Gibbons, and the young Emperor of Germany will tell us whether Donoso Cortes was a prophet when he said that Socialism was the foe of the future. Of the issue of the struggle, however, he never doubted. "Socialism is strong" he says "only because it is a theology; and it is destructive only because it is a satanic theology. The Socialistic schools, inasmuch as they are theological, will prevail over the Liberal school, inasmuch as it is anti-theological and sceptical; and, inasmuch as they are satanic, they will succumb before the Catholic school, which is at once theological and divine."

With Catholicity victorious, Cortes favored a Theocracy, but not that reactionary absolutism which would change cabinets into convent chapters, parliaments into diocesan synods, and palaces into monasteries. I think Father Barry interprets Cortes' mind when he writes: "In former days the rule of Christ as King was known as a Theocracy. The scope of evolution now, I think, becoming manifest on every hand in the social organism is that the multitude who create and sustain civilization should taste abundantly of its blessings, not find it a grievous

burden increasing in proportion with its value to the few. And the name of that new order is Democracy. It is the immediate task of the Catholic Church, while this century is closing and another begins, to combine the things represented by them, the earthly and the heavenly, into a public life, a renovated human society, which shall have its roots deep in the past, inheriting the treasures brought down through the years of Christendom, and its promise in the years to come."

I must be content with going thus far in the analysis of the Essays. I am utterly unable to convey anything approaching an adequate notion of the sublimity of ideas and universality of genius of this Spanish Theologian Philosopher, and Statesman. How unspeakably pygmean the men of our day are beside him will best appear from the words of a learned commentator with which I shall conclude:—"True merit characteristically presents itself on the scene of the world without pretensions, and real virtue is known to everyone but itself. St. Augustine, to refute the calumnies of the Pagans, writes the 'City of God,' and after attaining his object, he does what perhaps he had not intended—he creates a science unknown to the Pagans, the science of the intervention of God in history. St. Thomas aims at writing a systematic text book for students of theology in the 13th century, and his 'Sum' raised theology to the category of a science, and became a book of consultation for the learned of all ages. Dante intends to write a poem after the manner of Virgil, and the 'Divine Comedy' becomes a reflex of a civilization, or rather is Christian civilization sung in numbers by a bard. Bossuet does not venture to call his history anything but a *Dis-course*; yet posterity acknowledges Bossuet to be the father of the Philosophy of History. Well, what those giants of Christian thought were in their respective ages, and in their own spheres this work of Donoso Cortes is at the present day. It is not, as might appear at first sight, a simple comparison of the truth with the great errors of the present time; it is more, much more, incomparably more. It is history, like the 'City of God'; it is theology, like the 'Sum' of St. Thomas; it is a portrait of Catholic civilization, like the 'Divine Comedy'; and it is a philosophy of history much more profound than