

man conception.s. Catholicity is love, because Jesus Christ, its founder, is love. Not by His marvelous doctrine and miracles did Christ conquer the world. Of those who saw Him suspend the laws of nature, still the waves and walk on the waters, heal the sick and raise the dead to life, some called Him God, others a devil, others a prophet. Not because the prophecies of the old law were fulfilled in Him did nations range themselves under the banner of the cross. The Scribes and Pharisees, doctors in the Law, and the multitudes taught by them, believed not in Him. But by His Gospel of Love did the Son of God draw all things to Himself when He was lifted up on high. "Humanly speaking," says Cortes "Catholicity owes her triumphs to her logic. Even if God did not lead her by the hand, her logic would carry her triumphant to the ultimate ends of the earth." But logic's triumph convinces, does not persuade. Christ announced the natural victory of error over truth when he said "I am come in the name of my Father, and you receive me not; if another shall come in his own name him you will receive." "In fact" says Cortes again in seeming contradiction—and seeming only—to what I have quoted above, "humanly speaking, Christianity must necessarily succumb; it must succumb, first, because it was the truth; secondly, because it had in its support marvelous miracles, eloquent testimonies, and irrefragable proofs. The human race had always risen and protested against these things separately; and it was not probable, nor credible, nor to be imagined, that it would not rise up and protest against them united; and *de facto* it broke into blasphemies, protests, and rebellion. But the Just One mounted the cross through love, and shed His blood through love, and gave His life through love; and that infinite love and that precious blood merited for the world the coming of the Holy Ghost. Then everything was changed, for reason was conquered by faith, and nature by grace." It is only the doctrine of Love that could rule man in the moral order, guide him in the domestic order, and transform him in the social order,—that could unite the militant on earth, the suffering in purgatory, and the triumphant in heaven in one glorious bondage to the Eternal King.

Cortes next passes to discuss in the 2nd and 3rd books of his essays the various theories of the Liberal and Socialistic schools—to discuss, not in the controversial sense, for he allows error no rights—but by placing side by side the contradictory conclusions of his opponents and the profound solutions of Catholic theologians and philosophers upon questions of the utmost interest to man and to society. The Socialists, with Proudhon, their prince, at their head, he first encounters and vanquishes. "Proudhon before Donoso Cortes," says Mgr. Baunard, "It is absolute error facing perfect truth, the logic of darkness before the logic of light; Satan before the Archangel." History is an impossible riddle, insolvable on the socialist hypothesis, but clear and simple in the light of Cortes' explanations in his chapters on the free will of man, original sin and its transmission, the Incarnation of the Son of God, and the Redemption of the human race.

Donoso Cortes had no patience with Liberalism either in politics or religion. Logical error he could face and fight, but intellectual cowardice he loathed. Hence how his answers to the Socialists differ from those to the Liberals. Socialism he deems a foe with which he can engage in contest without dishonoring his cause; but he dismisses Liberalism with words of sarcastic contempt. He chose to meet the objections of the Socialists because their leaders "went straight to all the great problems and questions, and because they always propose a peremptory and decisive solution." But he despised Liberalism which never said *I affirm* or *I deny* but always *I distinguish*, and which "confounds by means of discussion all notions, and propagates scepticism, knowing as it does that a people which perpetually hears from the mouths of its sophists the *pro* and *contra* of everything, ends by not knowing which side to take, and by asking itself whether truth and error, injustice and justice, stupidity and honesty, are things opposed, or are only the same things regarded from different points of view." Liberalism lives on discussion, and "discussion is the title under which Death travels when he goes incognito and seeks to avoid recognition; against it neither caution nor armor prevails.... Man, according to the Catholic view, was lost only when he entered into discussion