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CATHOLICITY AND HUMAN RIGHTS.

WE will not say that it is strange how some men think, speak, and write as they do about the Catholic Church, as if she were an institution founded in usurpation, upheld by despotism, and opposed in principle and in act to human liberty and right, despite her constant denial of the charge and counter-complaint of being herself the persecuted one and the victim of foul play. We have lived long enough to learn that in all family quarrels each side makes the most of its wrongs, real or fancied.

Certainly the Catholic Church is much complained of, but she has her complaint as well, and she makes it. Such of the world who oppose her say to her in no measured tones of indignation: "You fetter our liberties in thought, word, and deed, or where you do not it is the happy result for us of lack of opportunity, not of will. You deny to our fellow-men, who are blind enough to believe in you, their rights as men and women, as citizens and Christians. You stand in the way of progress. You are by nature a spiritual despot, and when you obtain sway are a social and political one, too. We cannot live at peace with you, and we are convinced that it is for the good of mankind to get rid of you as soon as possible."

To half-educated, self-conceited, clap-trap orators and essayists of the Ingersollian type, she is a profound enigma both in existence and doctrine. Unwilling to acknowledge anything to be beyond their ken, either in the heavens above or in the earth be-

neath or in the waters under the earth, and not daring, because consciously unable, to meet her face to face with logical argument, they dismiss both her and her pretensions with a contemptuous wave of the hand, or pile epithet upon epithet to denounce her as a dangerous enemy to mankind, specially to that "enlightened" portion of the race they now have the honor to address. Ill-concealed, uneasy jealousy of her intellectual superiority and open hate of her exalted moral purity, find a very just expression of their convictions in the sentence that "the only reformation of which she is capable is destruction."¹

To all this the Church calmly replies: "You, who thus speak, know neither me nor my children whom I put into possession of superior rights and higher privileges than any you are able to claim or enjoy. You persecute me without cause. You deny me and mine the liberty you claim for yourselves. Your complaints are calumnies; for I am no tyrant, but the very teacher and mistress of liberty. Banish me, achieve your reformation of me by destruction, and progress in what is worthy would be impossible. I am the prophet, priest, and judge of all right, social, political, and religious." Here is, to say the least, a very serious human family misunderstanding. We propose to do a little more than give an "honest opinion" thereon, which would appear to be the highest evolution of human thought possible in the eyes of the Church's adversaries,—we propose to get at the truth.

We begin with the first of all facts, the reason of all things, the source of all right, the last appeal in all dispute, the solution of all questions—God. He who would investigate the nature, life, aspirations, claims, or destiny of man without reference to God, must first prove that without God he is man. If man can lay claim to any prerogative as a right; if any goal of ambition is open to him; if, face to face with his fellow-man, he may exact compliance with his own will, or refuse his obedience to the will of another, such claim is valid, such ambition is lawful, such rights of equality or superiority are just only because they are, at last account, the rights and prerogatives of God Himself in His own creation, to be exercised for His sake, and to be enjoyed by Him in pursuance of the end which can alone justify the existence of man at all. The rights of man are therefore divine in origin, as are also the institutions of the family, society, state, and church through which they are transmitted. As origin of all that is, God is not only first but final cause. This latter attribute is one which the modern self-styled scientist finds it very convenient to ignore; and herein lies the only

¹ *The North American Review*, "Professor Huxley and Agnosticism." By Col. R. G. Ingersoll.

logical consistency of agnosticism. There is cause and effect; but they illogically deny that the *first effect* is correlative to the *first known*, which supposes a First Knower as First Cause. Their conception of cause rises no higher than what philosophers distinguish as impersonal and unknowing secondary causes. Even in intelligent causes the idea of final cause as involving purpose of action finds no exemplar in their so-named absolute cause, which consequently is as unknowing as it is unknowable.

But the common sense of mankind instinctively recognizes the truth of the Catholic philosophy of the creative act. Men acknowledge the Divine original source of their rights, and as well that God is the judge of their just enjoyment—at least when it subserves their own interest, as is shown in the fact that the Divine sanction has been universally invoked upon the ratification of the matrimonial, social, political, and religious compact, and that whenever they are deprived of the free and just exercise of their rights as claimed under any of these institutions, they appeal to God for defence and judgment.

The very idea of right, whether considered as an attribute of man as an intelligent and responsible being, or as affecting his relations with others of his kind, and with the inferior orders of created beings, is a divine idea, whose expression is correlative to and dependent upon the other ideas, equally divine, of authority and obedience for love.

Authority supposes an author, an origin, and man is the absolute author or origin of nothing. Neither could he originate the idea of authority. He must necessarily find it in the Divine manifestation made to his intelligence of the Divine *reason why* he is a creature of the Divine Author, as he must also deduce the ideas of the family, of society, of the state, and of the church, not alone from the simply observed facts of the existence of those institutions, but from the consideration of the divine intention or *reason why* of them. If their final purpose does not originate with man, he cannot claim the originality of having invented them; neither can he arrogate to himself anything more than a secondary instrumentality in their actual institution and perfection.

Lacking the manifestation of these divine ideas, his reason might recognize the facts of priority and power, from which he can deduce indeed the obedience of subjection or slavery, as universally found among nations among whom the memory of the original Divine intention became more or less obliterated, but never the obedience of love and the filial relation of man to God; nor that same relation, fitly characterized as filial, existing between supreme authority and the subject such as we have seen exhibited in former days by society and states, Catholic and Christian, based as they

were upon a full recognition of that manifestation of the Divine Will. In them we behold with admiration what pagan society never dreamed of, and what the revival of paganism in modern society is fast rendering a dream of the past; on the one hand strength and moderation in rule, with valorous loyalty combined with noble self-respecting freedom on the other.

Man may be said to have invented the *Imperium*, and may boast of it so far as it has any value towards the advancement of a true civilization of the race, but never authority. Obligation of service from the inferior in intelligence and strength he could invent, but not obedience from equals, and still less willing obedience to equals or inferiors from those superior to them.

We, who in this day are living under the beneficent influences (or what is left by demagogues or charlatans, social, political, and religious) of a civilization which is divine and not human; breathing the atmosphere of a society whose warmth and fruitfulness is wholly due to and dependent upon the divine spirit infused into the life and conditions of the family, civil society, government, and the Christian Church, are apt to take all this for granted as the result of what is gratuitously assumed to be the natural product of human progress; forgetting the lessons of history, which amply prove the vaunted progress of man, left to his own devices, to have always culminated in forms of civilization which, of themselves, tended to the exaltation of the sensual over the spiritual, to the aggrandizement of the *Imperium* at the expense of human liberty and divine right, to the alternation of a blind, self-destructive anarchy, with the basest and most degrading slavery. All the rights of which we boast, and which we so highly prize, are of divine origin, enjoyed as the fruit of a divine civilization, built incontestably upon the principles of authority and the obedience of love; an authority which was ever accepted as a reflex of the Divine Will, and a cheerful obedience of love, imitating the obedience of the one and only Regenerator, Redeemer, and Civilizer of men; an obedience of love culminating in the sacrifice of the cross, example of the highest wisdom of God, but to the Jews a stumbling-block, and to the Gentiles foolishness; and, we may add, to the agnostic, superstition.

Whatever may have been the original revelation made to the first parents of the race, it is plain that, so far as history gives evidence, mankind everywhere soon fell into a state which possessed but a very imperfect realization of what we would now deem to be a civilization of humanity worthy of the name. What we do know is, that God, so to speak, has accommodated the actual revelation of His Divine Will to the state to which mankind had either reduced or advanced itself by the unconstrained use of its free will. When we

see certain actual proclamations of the Divine Will made, as, for instance, through Moses and the prophets, and the most clear and perfect revelation of all made by our Lord, they seem to us as if made in advance of their age, or "before their time"; though, as we now see, particularly in the history of Catholicity, which is only a life development of the revelation made by Jesus Christ and its application to human affairs, all these manifestations were made just when God knew that mankind could and would receive them with profit. The development and enforcement of the Christian revelation by Catholicity amongst the nations exhibit precisely the same toleration of the actual state of mankind and recognition of man's free will, meanwhile teaching, inviting, persuading him into the paths of a higher civilization, which the Divine economy has always shown from the beginning of the world.

If man is seen at any time rising out of ignorance and barbarism, or struggling for a higher and purer elevation of his intellectual and moral nature, it is because God by some means is teaching him and revealing either directly or mediately glimpses of the divinely true, good and beautiful sufficiently clear to attract without compelling him, and thus leaving the order of merit intact.

Humanity civilizes itself through Divine instruction and by Divine invitation and help; but that man may justly receive the merit and enjoy its fruits, nothing can be plainer than that he is under the necessity of overcoming the proclivities of his nature, which, of themselves, lead him to the aggrandizement of power, self-indulgence of his baser appetites and consequent descent to a lower order of civilization. And this victory over himself cannot be accomplished without recognition of the Divine Will as the reason why of his submission to the efforts required of him, whether that Divine Will be expressed in the primal prohibition: "Thou shalt not eat of the tree of good and evil," in the ten commandments of Sinai, or in the completer definition of the moral law as made by the Catholic Church.

That which the fallen nature of Adam least of all desires, and against which it wages a perpetual and spiteful war, is precisely the civilization, the honor of whose triumphs philosophers of the rationalist school impudently ascribe to man as its creator, yet whose fundamental principles of life, and the only possible meritorious aid which man can give towards its successful achievement, they ignorantly denounce in the same breath as puerile, womanish, and absurd, the principles of self-denial and sacrifice.

Let them clamor as loudly as they may to the contrary, the civilization of modern society, or at least all of it which has refined and elevated the spiritual in man, is the civilization of the children of God, and not of the children of men; a civilization built upon obedience, self-denial, and the sacrifice of martyrs.

The principles of priority and power can give license to sensuality and refinement to vice, but the resulting civilization, so called, can produce, as history plainly shows, nothing better than the base nobility of wealth or of brute force on the one hand, and servitude, combined with a poverty that is esteemed despicable, on the other.

Until the light and liberty of a Divine civilization burst upon the world, and wherever man, swayed by his prevaricated nature, arrogated to himself the foundation and achievement of his own destiny, and assumed the prerogatives of creator and lord of the family, the state and the church, right and might were synonymous.

If Divine civilization succeeded in supplanting the vain and incompetent attempts of human civilization, it has done so by virtue of precisely the opposite principles assumed by the latter. It has overcome the world by suffering and sacrifice, by proclaiming the inscrutable logic of divine wisdom in the Gospel beatitudes—to human wisdom senseless paradoxes, and bestowing with her hands of benediction the possession of the earth as an inheritance upon the meek, and the kingdom of God upon the poor.

Egyptian, Grecian, and Roman civilizations, the highest and most powerful of all human forms of it, bore indeed within their gigantic frames the seeds of mortal disease, as all things human do since the day in which God declared the surety of death as a penalty for self-deification and self-indulgence; but the secret of their overthrow lay in the divinely irresistible power of the cross of Jesus Christ, who, as God, declared that when He should be uplifted upon it He would draw all things to Himself. Surely if ever human reason had a fair field to exhibit its power to elevate and refine mankind, and lay the foundation of an imperishable empire, one might expect to have seen its accomplishment in the bosom of those three great nations. The cultivation of the beautiful alone, in art, philosophy, and literature, and even in religion (for what could surpass the humanly beautiful in pagan mythology), reaching as it did amongst them an eminence of perfection never equalled, might appear to have justly warranted the hope of perpetual sovereignty in the intellectual, political, and religious world, and of itself to have been a sufficiently firm basis to ensure permanence of the order of civilization of which it was the fruit. So it might have been but for one thing—it manifested only a *human* reason why, the deification of human passion and pride; but we look in vain for any expression of the divine reason why.

The decadence and downfall of those nations is an enigma to all who cannot or will not see in it the finger of the hand of God, whose *Mane, Thekel, Phares* we to-day can read inscribed upon the

Egyptian obelisk standing before the portals of the temple of the divine reason why, rearing its majestic presence above the ruins of the city of imperial Rome, standing amid thousands of her broken triumphal arches and sculptured pillars lying prostrate before its walls, though far more perfect in their forms of beauty than its own—

Ecce Crucem Domini, fugite partes adversæ!

“Behold the cross of the Lord! Let all its adversaries be put to flight!”

Yet, again and again it must renew its victory as age succeeds age, and the proud heart of man rises in rebellion against the authority of God. Self-conceited philosophers and self-constituted leaders delude the people with cries of liberty and human rights; and having aroused the passions and greed of the multitude, and succeeded in disturbing the reigning order so laboriously established by self-sacrifice in the defense of truth, announce disorder, and call upon mankind to right the wrongs they themselves have created. Thence are inaugurated those bloody and nation-destroying revolutions, prepared by the denial of the Divine Authority in church and state, and the undermining of the very foundation stone of the social order—the institution of the family—by divorce and free love; and wrecking the political fabric by the propagation among the masses of anarchical principles, now called liberalism, now socialism, now communism, and already nihilism, the most impudent defiance of the Divine Authority ever dared since Lucifer uttered his “*Non serviam!*” against the Most High God.

In every instance their work has been, as it plainly must be, a work of destruction; and the foolish and guilty nations, appalled at the scene of carnage and ruin that has ever followed in the train of these apostles of error; reading the pages of the history of their own folly and misfortunes, blotted with tears and stained with blood; and feeling the tightening of the shackles of slavery which the triumph of error has imposed upon them, see too late the borders of the yawning abyss to which Satan, disguised as an angel of regeneration, has, with artful wiles, seduced them.

Loud and deep are now the curses heaped upon the heads of the would-be regenerators of the disturbed social order by the unhappy and disappointed people; and dreadful has been the vengeance wreaked upon them by their betrayed dupes. Furious and insensate is the wrath of these Satanic emissaries who perceive themselves baffled of their expected and, as they hoped, assured triumph over God. Our pen almost refuses to repeat the horrible blasphemies which they dare to pour forth from their raging lips. But let us listen to one; for as the traveller who, in the darkness of night, hears not far off the roar and crashing din of some hidden cataract

of angry waters as it plunges down through jagged rocks from a precipitous height to a swirling whirlpool in the abyss beneath, suddenly arrests his footsteps and dares no nearer approach lest he be instantly engulfed and hurled to certain death, so the perusal of the words of one who spoke as only man could speak under the dominion of a spiteful, disappointed demon, may cause many to stop and think whither men of a like spirit, albeit feebler imitators, are, in our own day, haling them on, under pretense of reforming and regenerating the social condition of the suffering masses.

Thus Proudhon: "Why adore this phantom of a Deity? And what does he require of us by that band of enthusiasts who, on all sides, persecute us with their sermons? God! I do not acknowledge any God. God is, moreover, nothing but pure mysticism. If you wish us to listen to you, commence by banishing this word from your discourse; because the experience of three thousand years teaches me that he who speaks to me of God would rob me of my liberty or my purse. How much do you owe me? How much do I owe you? This is my religion and my God. This I say: The first duty of an intelligent and free man is immediately to discard the idea of God both from his soul and his conscience; because God, if he exists, is essentially hostile to our nature, and we are in nothing dependent upon him. By what right could God say to me, 'Be thou holy even as I am holy'? Lying spirit! I would say to him in reply, 'thou imbecile God, thy sovereignty is already at an end, seek other victims among the brutes; I know that I am not, neither can I ever become, holy, and how canst thou be so if thou and I resemble each other? Eternal father, Jupiter or Jehovah, whatever thou wishest to be called, learn from me that men know thee. Thou art, thou wast, and thou wilt ever be the rival of Adam, the tyrant of Prometheus. The times are now changed, and we behold thee weakened and dethroned. So long as humanity lies prostrate before an altar, the slave of kings and priests, it will continue condemned. Withdraw from me, thou Jehovah, for henceforth, freed from fear of thee, and having attained true wisdom, I swear with uplifted hand to heaven that thou art only the tormentor of my reason and the spectre of my conscience!'"¹

Who does not hear with shudderings of soul in this language of hell the echo of the cry of the demons of the sepulchres cast out aforetime by the Saviour of men when they said to him: "What have we to do with Thee, Jesus, thou Son of God? Art Thou come hither to torment us before the time?"

¹ Proudhon, *System of Contradictions*, chap. viii.

What other explanation can be given of the rancorous attacks made upon the Catholic Church by those "friends of humanity" who set up the standard of liberty, equality and fraternity, and even prate of the Fatherhood of God and the Brotherhood of man: terms which have ever been not only the watchwords of Catholicity, but with which she for centuries led the people on to a divine victory over tyrants and themselves; rescuing them from the slavery of barbarism and the enervating thralldom of a pagan civilization. The socialism of to-day, with all its guile, cannot hide its vindictive hatred of the Church; for it instinctively knows, like the demons of old, that the Son of God is passing by its editorial and forensic sepulchres in the person of that divine Church, His other self.

We cannot refrain from pursuing the parallel. If, at this critical moment, the Church, in the personal lives and language of its representatives, proves itself to be worthy to speak and act for Christ,—which God, of His infinite mercy, grant,—these modern spirits of revolt against Divine order, like their forerunners, will be only too glad to escape from the bodies they have possessed and transport themselves with their insensate fury into a herd of swine, a base refuge into which history shows us those arrogant spirits, foiled of their intention, have ever fled. Who dare deny it? When the presence of Catholicity and its word of truth have appeared, clothed in those forms of divine majesty, and withal of divine meekness, humility and sacrifice, have not all the doctrines of rebellion against the authority of God, all the anarchical cries of revolution slunk away to hide their impotent mutterings and gnashings of teeth among that debased multitude whose fittest appellation is "swinish"—whose god is their belly and whose glory is their shame?

One thing we know, that as man and all creation beside him is the spoken word of God, imaging the divine ideals of the possible in being and life, and bearing the likeness of that Incommunicable Word "by whom all things were made, and without whom was made nothing that was made"; so we also know that His word cannot return unto him void. But it must return to Him as the echo of His own voice, for "who," exclaims holy Job, "shall answer Him?" Without that word, the life of the world would be as death, and except that infallible and all-healing word of truth reveal itself to man for his light and guidance; and as a new language with which he can speak to God in his own tongue, in vain would man seek a solution to the enigma of his own existence. For, while the Divine Word is a two-edged sword, one edge of which, like the sharp scalpel of the surgeon, wounds only to heal, and the other, with irresistible force, severs the hydra heads of error from the heart and body which sustain them and give them life, the

weapon of the human word, if it be not fashioned after the pattern of the Divine Word, is essentially blunt and inefficacious, where not destructive, simply because it is man's own attempt to give and conserve life.

There cannot be two Gods and two creations equally true; and therefore the creative word of God is alone true, and man's word is false and absurd when he does not affirm what God has spoken.

This will be plainly seen if we take man at his own word. "Every man has a right," says he, "to his own opinion." No apothegm more universal or more heartily defended than this. What does it imply? Evidently the assertion of man's self sovereignty and *right* to be governed only by his own will, and to refuse any yoke whatsoever, even that of truth, without his consent.

Only thus can we explain the intense dislike shown for the doctrine of the divine intolerance of truth always and everywhere affirmed by Catholicity. But who dares dispute the doctrine that truth, by its very nature, must be intolerant and claim absolute supremacy? Or who ever was presumptuous enough to claim for man the power of *making* any truth whatsoever, in any order?

Yet, what happens when man is brought face to face with this uncompromising word? He instantly claims the *right* to doubt, to submit it to the test of what he is pleased to call science, for so he arrogantly designates what is not science, but only inquiry and investigation. The mere knowledge of facts observed in created material nature, in the operation of its laws and relation of its powers, he assumes to be science. But he is not slow to find out that the Knower must be greater than the thing Known, and the god of the so-called scientist becomes himself. How can truth be truth if he has not affirmed it? Who is this God, creator, infinite, and almighty that is spoken of?—he is the Unknowable and therefore no object of science, no end for the intelligence of man. No wonder such sophists are proud, self-sufficient and vain as the cock who fancied the sun rose to hear him crow!

No one can affirm a truth without an act of self-denial, that is; an act of abdication of his own supremacy, and an act of adoration and acknowledgment of the supremacy of truth, of God. The original sin of man is the condition which of itself seeks to be the origin, specially of truth, and also, as a consequence, of goodness and loveliness; in a word, the ambition of originality. "I desire," says man, "to be as God, knowing good and evil. I wish to be acknowledged as an author, an origin. Therefore I am not so desirous simply to discover truth for its own sake. What I desire is the honor of its discovery, unless I could, perchance, announce a truth which no man has ever announced or discovered; and best of

all, if I could proclaim one which is entirely due to *me*; then shall I indeed be as God, and adored as God. Therefore I exercise all my faculties in endeavoring to discover if that were possible, a truth that would deny what is now worshipped and obeyed by man as truth. If I could prove that twice two do not make four, but five (or that, at any rate, they may make five in the planet of Venus or elsewhere), or if I could prove the existence of God impossible; or that what are called facts are only illusions; that God could not give evidence enough to compel belief in a miracle; that there never was any miracle; that truth itself is not at all a divine but a human affirmation, and therefore science could abolish and reverse the whole present order of truth; ah! then I shall have the honor of creating a truth, of being the original author of such a proposition. Truth would not then be my supreme master and exact my homage, willing or unwilling; but this new truth must pay me homage, and all men must ascribe supremacy to me, to my original mind, and bow down before the majesty of my intellect."

Why do men propose such absurd dicta for the whole world to believe on their affirmation—men who are, by profession, philosophers? What can possibly induce them to do this? Plainly because they are resolved to rebel against the supremacy of truth which they instinctively know and feel is not *from them*, and seek to establish their own supremacy on what *stands for truth*. But outside of truth is only the absurd. "Well, then," the proud heart of man replies, "let God be the God of truth, I will be the god of absurdity. I plainly see that if I seek for truth as truth, I am only helping to confirm the greater glory and supremacy of the Divine Author, and forcing myself to make a constant act of self-abdication and submission to His *authority*. I can create the absurd. What matter so long as I am creator, king, lord of something, even that be a nothing to God!"

The only explanation of that singular taste for, and keen enjoyment of, the absurd shown by the human mind is sin, the original sin, the satanic spirit, the sin of pride, of self-worship, or self-love, of self-glorification. Man delights in the affirmation and expression of the absurd because it is his own *quasi* creation, the child of his own imagination, which will worship him as its father and origin.

This fully explains what otherwise would be quite beyond our comprehension; the world-wide popularity of the absurd, the monstrous and the impossible, which obtains in art and literature, in our own self-worshipping and man-glorifying age. Look at the novels which command the readiest sale and whose titles are in every mouth. Which department of the most successful magazines

and newspapers is the first read by the purchaser, and lacking which others are voted as dull, tame and uninteresting? Look at our modern dramatic and scenic entertainments, if we are to judge of their reality by the highly colored placards of announcement that deface the walls of our streets to the shame not only of right reason, but of common decency, but which ensure jammed audiences and long runs, than which nothing viler or more absurd could be imagined; and which in the eyes of a better heathen civilization than our own would appear to be the work of the imbecile or the insane for the amusement of their brother lunatics.

This cultivation of the absurd and the insensate passion exhibited for it is the logical development (human progress?) of the original satanic act,—“ I will to be a god and affirm *a meipso* ” ; and which was presented to Adam and Eve as the temptation to *know* good and evil, and hence become of good and evil the god-creator. But as there can be no truth that is not a Divine affirmation, and conversely the affirmation of the divine, Satan was obliged to affirm a lie, of which the world is forced to acknowledge he is the father, the original author. A lie, pure and simple, is the absurd. Satan is, therefore, as is man, his dupe, the god of the absurd, as God the Lord is the God of truth.

The real point at issue, then, in the discussion of human rights and liberty in their enjoyment is between the supremacy of the Divine and human word. It is the question between the Divine reason why of creation and the human reason why; the first presenting to the world the problem solved by a spectacle of order, of peace, harmony and logical consistency; exhibiting a just balance between the authority of the government and the obedience of the governed; between the infallible dicta of the Church and the reverential, yet free, faith of the believer, costing indeed man's willing self-dethronement from the chair of divine doctrine which can only be occupied without sacrilege by the Word of God, but bestowing upon mankind divine rights and assured liberty beyond the comprehension and reach of the human word; liberty without license, equality without anarchy, and fraternity without communism; while the other has never succeeded in presenting anything but a series of contradictory theories, speculations and delusive promises of a future regeneration, always to be, but never realized.

The stream can rise no higher than its source, neither can he give what he has not. How, then, without the sanction of the Divine Word, can man speak of his *sacred* rights—parental, social, political or religious—unless there be a God to whom they are sacred; unless His word of truth has consecrated them and stands ever ready with power to vindicate them?

The clear announcement of the doctrine that the liberty of man follows upon his recognition of truth was made by the world's true Regenerator when He uttered these remarkable words: "*You shall know the truth and the truth shall make you free.*" By whom and how that word of truth continues to be promulgated in every age the world needs not now be told. If it be grossly ignorant of more than a tithe of the blessings which it owes to her supreme presence and authority and ungratefully refuses to repay its debt of gratitude to her; if it proudly scorns to reverently kiss the hand of the martyr-victim who time and again has gone to death for its love, it at least knows, by the universal instinct of its rebellion against the supremacy even of God and of truth, where resides that calm, supreme, yet always suffering, power whose presence alone, and even the mention of whose name, is enough to arouse its antagonism and irritate it into an ill-disguised temper of mingled fear and hate.

Its champion sophists, busy with schemes of her overthrow and destruction, have never troubled their heads about the pretensions of the rank and file of the hundred and one man-forged systems of religion outside of Catholicity, knowing well that their common principle of private judgment is quite sufficient to nullify all their efforts to impose a Divine authority upon mankind, and, indeed, only serves to make them useful allies against the common enemy; and who, when unable of their own strength to sustain their attitude of rebellion against her, are quite willing to join hands in the secret compact of a satanic brotherhood with the infidel and the blasphemer of Christ in order to deal her a foul blow; whose advancement in the *degrees* of their servile fraternal (?) relations in their lodges will be found to be in an inverse ratio to their own firm faith in and spiritual submission to the God of truth and His divinely Incarnate Word.

Alone, face to face with a false and lecherous world, the Virgin Bride of God stands, seen and known of all as such, untouched, unsullied, pure as she came forth from the hand of her spouse, Himself, the Word of God, proof against all wiles, threats, and buffetings dire to wheedle, cajole, purchase, or compel a violation of her sacred honor and virtue; serene in the conscious possession of inviolability and infallibility, because she is clothed with the chaste ægis of that which yieldeth not, neither can be severed nor defiled—the seamless garment of Truth.

Thus invested with the authority of the God of truth and inspired to be for man the seer of the Divine reason why of his creation and destiny, the Church says to the world: In my authority lies the highest sanction of all human rights and surest guarantee of intellectual and moral liberty. Destroy my authority and you banish

from the earth the only infallible teacher and just vindicator of those rights, and deprive man of the freest privilege of his nature—the power of divine appeal. This we propose to show in the succeeding pages of this essay.

It has been our purpose hitherto in the course of this essay to draw our readers' attention specially to the primary and fundamental principles of human rights regarded in their source and sacred sanction, upon which is based the liberty of their exercise. We have shown that the very idea of right is founded upon a basis of truth, a theological truth, whose ideal can be no other than the Divine intention to be willingly conformed to and realized by mankind. That, as man only receives and cognizes, but cannot create or originate, truth, his affirmation of human right must be the affirmation of the Divine right in all human relations.

The human mind may be said to know facts which are the manifestations of truth, and are therefore justly called *true*, and, as such, are compulsory upon the reason as a rule of action; but the absolute essence of truth is divine, and does not depend upon either the manifestation of it in a fact or of man's apprehension of it. That is to say, facts do not make truth, but truth manifests facts. This explains why man cannot make a truth, but only cognize its manifestation.

The logical deductions of reason end with the assertion of facts which are in their nature antithetical, whose thesis is to be found in the Divine will or intention, and of which terms truth in its universality (uni-diversity) in creation and totality or unity in God is the synthesis.

The antithetical fact of human liberty is observed both as deduced from the ethical relations of man with man and as existing more or less perfectly emphasized among mankind; but the authority from which it is derived and upon whose sanction its claims are based must be referred to a higher magisterium than human reason can furnish. That magisterium must be creative, origi-native.

Thus we say, liberty is *made for* man as man is *made for* liberty. Made by whom? Evidently by the Divine Will, which posits the thesis, "human liberty." Posited for what final cause? The perfect conformity between the act divinely willed—the expression of the divine word—and the ideal of that expression, viz.: "man with liberty" in the mind of the Creator, and this is nothing else than Divine Truth.

The language of all mankind in affirming any human right is so far logical that it asserts the reason of those rights to lie in the affirmation that man was made for them and they for him. Even when it is said that they are inherent in his nature, as implied, *e.g.*,

in the American Declaration of Independence, it is only another manner of saying the same thing.

The rights of man can be deduced, indeed, by reason from the investigation of the phenomena attending those relations into which mankind instinctively falls by an ethical necessity of the life of the race,—the family, society, government and religion; but it is plain that those rights are no more the creations of human will or wisdom than those institutions themselves are. They are founded in his nature by the Divine Intention, for which reason they are justly deemed by mankind as sacred.

Whosoever, therefore, infringes just human right must make account with God, who will defend and vindicate His own Divine Will and word of truth. All deprivation of human right manifested in some form of tyranny is the consequence of the original sin of the race, which in denying the positing of the thesis by the Divine Will, and arrogating to human reason the power of creating right, must equally deny the antithetical nature of right as a Divine fact; asserting it to be something which man has made by his own will, and not something which is referable to the creative word and free will of God.

For if it were of man, evidently the synthesis cannot be expressed otherwise than as the diversity of human opinion, instead of as the totality or unity of Divine truth. One need hardly take the trouble to prove that diversity of human opinion is the same thing as the diversity of error, the logical cause and fruitful source of all tyranny.

For tyranny is the assumption of power which is not God-given nor God-sanctioned with the consequent denial of Divine responsibility; and he who dares play the part of a tyrant, by the very fact arrogates to himself what he denies not only to others, but to God Himself. He exalts himself to be his own god, but he becomes the god of the false, the unjust: and the archangelic question—“*Quis ut Deus*”—“who but God only?” is the sentence that proclaims his arrogance and his act as damnable in the sight of God and men.

Tyranny has therefore always shown itself jealous of the assumption of divine authority by either the family, the state, or the Church, and has always, as well, shown its true animus by the arrogance of its claims, and by its laughing to scorn all pretensions to cite it before a divine tribunal. Tyranny knows well who is its enemy, and who, if not successfully conquered or kept at bay, will most certainly deprive it of its prestige and power over those whom it enslaves. And this is equally true of all tyranny, whether of kings or of mobs; as true of those horrid monsters of the French Revolution and the Commune as of an English Henry VIII. and his daughter Elizabeth.

As error is, by its very nature, tyrannical; being the fruit of pride and self-deification; so tyranny, while fearing and persecuting truth, has ever been tolerant of error; if for no other reason than that error is the mother of discord, envies and jealousies, which weaken and disintegrate its own vital force, and prevents the formation of any formidable, united opposition.

The Catholic Church is right, therefore, when she proclaims truth as the ægis of human liberty; repeating the doctrine of Jesus Christ: "Ye shall know the truth, and the truth shall make you free." It is the mission of the Catholic Church not only to proclaim this doctrine to the nations, but to interpret it and to vindicate it. Even supposing liberty claimed and rights known,—which, without Divine revelation intimate to the reason or more fully declared extraneously, we assert to be impossible,—mere force is of little or no account in this question. It is doctrine which rules and fashions the world, forms the character and decides the destinies of nations.

The hope of mankind must ever rely upon the proclamation and victory of doctrines that are true. He must be a charlatan, indeed, who would pretend that erroneous or false doctrines, if not *per se* harmful, could be of any positive benefit to mankind.

Whoso says doctrine says,—that which is taught. It is the meaning of the word. There is always a teacher who sits in the chair of doctrine with a just or usurped authority. The unthinking multitude, busy with the baser cares of life, think, as they are flattered by demagogues to believe, themselves to be fully qualified to pronounce upon all questions of human right, as being the source from which all rights emanate. The popular maxim, *vox populi, vox Dei*, they translate to mean, the voice of God is what the voice of the people decides to be true, which is only saying in other words that man is the creator of truth, and that his *ipse dixit* is its ultimate criterion.

That he is led to make this arrogant assumption by the original sin of his prevaricated nature, we have already shown. Mankind is ever the slavish dupe of the satanic promise, "Ye shall be as gods, knowing good and evil." Yet he is not left a helpless victim of the demon of pride, for this spiritual tyrant of man is quickly cast down from his throne by the question of the Archangel of the Word of God. *Quis ut Deus?*—Who but God only? And the speculations of sophists of every age sound like vain babblings when compared with the Divine solution of all problems that can engage the powers of the human intellect pronounced by the singer of the praises of God. "*Deus scientiarum Dominus est.*"—God is the Lord of all science.

Hence the rights of man based upon the ethical or moral order

always go hand in hand with liberty in the logical or intellectual order, and perfect liberty in either order is impossible without an infallible divine criterion. Error must enslave, as truth must give, freedom to both the intellect and will. Deny to the divine criterion of truth its legitimate authority, and at once a flood of false and illogical doctrines is poured forth upon society to be surely followed by the spread of a mephitic exhalation of demoralizing and corrupting influences in which all human rights enervated and poisoned quickly die.

The intellectual liberty which distinguishes certain epochs of history will be found to have been based upon the assumption that theology, or the science of God, is the *universal* science, offering in the knowledge of God as Supreme Reason a divine criterion for all knowledge; the light in which all facts are discerned as effects in their causes.

We, who live in an age which posterity will despise, where it does not pity it for its slavish idolatry of the intellect, gaze with wonder, as pigmies viewing giants, upon those great minds prostrate before the altar of the austere worship of truth, and look with envy upon the happy lot of a people whose age realized in the enjoyment of true liberty of mind and heart, almost to triumph, the Beatitudes of Christ.

He who is able to trace the all-powerful influence of doctrine upon the social condition of the nations cannot fail to contrast the former civilization, indebted, as it was, to the willing homage paid by the human intellect to the legitimate authority of divine truth for its stability, order, freedom and moral elevation, with the present disturbed, unstable condition of modern society in which every human right is put in peril, the family relation vitiated and its constitution undermined by divorce and unnamable crimes, the rights of property threatened by anarchy and socialism, the political order subjected to the tyrannical encroachments of heartless capitalists and the ambitious schemes of the corrupt creatures they elect to serve their own base ends, while the ignorant masses follow with superstitious credulity one religious fanatic after another, who are forever reforming their illogical and inconsistent creeds.

Our intelligent reader, who has followed us thus far in the statement of these clear and evident principles, will not fail to draw for himself the undeniable deductions from their consideration, viz. : The necessity of a universal, infallible authority possessed of divinely discriminative and judicial powers, lacking which the world would be condemned to the tyranny of error, without the benefit of appeal. Without such an authority the Divine intention could neither be clearly made known to and willingly obeyed by man, nor, when disputed, fairly interpreted and, when infringed, justly vindicated.

This is the claim of Catholicity, and, as all the world knows, of Catholicity only.

Strangely enough, the confession of this necessity is sometimes unwillingly made by her enemies. We find an instance of this in a lecture delivered a few years ago with the express intent of denouncing the Catholic Church. Said the lecturer: "As searchers after truth we must acknowledge some standard, and appeal to some recognized authority. Without this we must follow either our own mental bias, or else become the prey of every man who shall be bold enough to declare that *he* has and holds the truth of God."¹

Humanity everywhere and at all times seeking for truth and struggling against the tyranny of error claims from God a universal Teacher of the truth and a universal Judge of error: infallible as both. Not self-constituted, nor self-authorized, but taught of God, and sanctioned by Him, whose infallibility and authority must therefore be divine. Only such a teacher is competent to judge between man and man, between truth and error, and always decide for the truth, else certitude would be impossible and dispute endless. The rights of man are both universally and indisputably true, and thus the same teacher must be invested with the power to condemn error, and require complete submission to its judgment. This, again, is the claim of Catholicity, and of Catholicity alone.

It will not be irrelevant to say, just here, that the attribute of infallibility enjoyed by the Church is not dependent upon the intellectual acquirements of those who at any time form the body of the living Church in this world, taken either singly in the person of its head or in the aggregate of particular portions, or of the whole body of the faithful, though as a fact the Catholic Church has ever embraced the majority of those men of great learning who have honored the age in which they lived by their superior philosophical discernment and profound judicial wisdom.

All men are by nature fallible, and no aggregate amount of the learning of fallible men could ever produce infallibility. It is a divine attribute with which the God of truth has invested His Church as the bride of Christ; Himself the infallible Word of God. Her language is indeed the language of men, but her word is the word of God, because her spirit is the spirit of all truth. Possessing, as every Catholic does, the divine touchstone of truth; being united in the solidarity of an infallible society, his faith is humanly

¹ Lecture by Rev. Dr. Harwood, being one of a series denominated "Price Lectures," a legacy having been left by a person of that name in order to defray the cost of an annual lecture, "whose object shall be to contradict the errors and superstitions of the Church of Rome." Boston, Mass., is the intellectual centre about which an audience is annually gathered to hear these "contradictions."

reasonable as his reason is divinely faithful. This harmony between the human and divine intelligence, which the virtue of the principle of reversibility in Christ restores, is the basis of the capacity for infallible certitude which is one of the *characters* of the Christian. As he is included in the Christian, divine, *essentially* logical, because infallible, order in which he is supernaturally born, he possesses the criterion of certitude which enables him to discern and correct the aberrations which are possible in the human, *accidentally* illogical, because fallible, order in which he is naturally born. So, as the Apostle says, "as all in Adam die, so shall all in Christ be made alive," we may also say: As all in Adam are made fallible, so all in Christ shall be made infallible. As "the pillar and ground of the truth," the Church is then the immovable foundation as well as the sure support of the whole arch of truth in its synthetic harmony and unity.

Hence arises a singular and even miraculous result. The authority possessed by the Church is one which inspires a willing, loving obedience, the only meritorious homage which truth accepts. In the spirit of that loving obedience man overcomes his natural demand to believe nothing without his own consent, sacrifices his predilection for error, renounces his own self-sovereignty, and brings his reason into accord with that of others.

Thence arises that greatest of all wonders, the unity of faith and reason among Catholics in all things infallibly decided by the divine authority of the Church. Most wonderful also is the fact that the more humble the submission of man's intelligence to that authority, the more perfect becomes his intellectual freedom to seek and know the truth, freedom from the worst of all shackles of the intellect, self-conceit and pride.

Inconsistency and illogical reasoning, even upon the most ordinary topics, is one of the most plainly-marked characteristics both of the conversations and writings of those living in communities whose system of education is based upon the idolatry of the intellect, falsely and unphilosophically conferring upon the intellect that imperium which is only enjoyed by the will. They are like ships without rudder or compass, beaten about by every wind of doctrine. It is the bane of the vaunted secular education of our time. The consequences are patent upon the face of the pages of our current literature "as thick as leaves in Vallombrosa"; but in logical consistency, and as serving the highest and most worthy purpose of literature, the search after and praise of truth must be condemned, with rare exceptions, as utterly valueless.

Truth cannot give its glory to another; and the secret of this inconsistent, illogical frame of mind which prevails among those lacking divine faith, is referable to the original, primal cause of all

error and absurdity, the capital sin of the race, self-glorification to the dethronement of God and His divine authority. Centuries ago this principle was announced by the Divine Founder of Catholicity when he said: "*Qui à semetipso loquitur gloriam propriam quærit. Sed qui quærit gloriam ejus qui misit eum, hic verax est.*" He that speaketh from himself seeketh his own glory, but he that seeketh the glory of Him that sent him, he is true."

Error must follow after pride, and produce confusion of doctrine among the leaders of thought, destroying all hope of unity of faith among the masses, who, becoming enraged with their false prophets, turn upon them and rend them. As has been well said: "Sophists are followed by revolutions, and revolutions are succeeded by hangmen."

Prophetic were the words of the mother of the Incarnate Word of truth: "*Dispersit superbos mente cordis sui.*" He hath divided the proud against each other in the conceit of their heart."

On the contrary, humility is one of the most remarkable traits observable in the writings of the great doctors in the Catholic schools of theology and philosophy, whose phenomenal learning has been the admiration of all ages; and we dare assert and challenge contradiction that among all classes of Catholics, even in the humbler walks of life, there is found, in a vastly superior degree to what is observed among those who are without faith (which is begotten of humility of heart), that plain, direct, straightforward, honest form of speech, indicative of an ability to apprehend logical argument, and which can only proceed from the enjoyment of superior intellectual liberty. It is this liberty which marvellously preserves them from the influence of the pretentious and subtle sophistries thrust upon them under every guise in speeches, newspaper and magazine articles, and in the entertaining books of the day, to say nothing of the over-much lauded works of graver import. It is not easy to mislead and thus intellectually enslave a faithful Catholic by fallacious reasoning. He possesses the touchstone which detects the presence of all error—his divine faith. But if he can once be induced to eat of the tree of good and evil, and revolt against the divine authority of the Church in the hope of becoming "as a god," he falls an easy prey to the first *ism* which offers itself to him as a stepping-stone to his own self-enthronement. Every heresy is the child of intellectual pride, and in itself necessarily an illogical and self-condemnatory act, assuming the authority and right to decide what is and what ought to be divine truth on its own confessedly fallible judgment, which in the same breath as "private judgment" it invests with practical pretensions of infallibility.

Heresy ever recruits its adherents from among the ranks of those

in whose eyes the forbidden fruit of self-sovereignty seems fair to behold and sweet to the taste. That it is quickly disintegrated and broken up into discordant, warring sects is not surprising. What would be surprising and even miraculous would be the preservation of unity by any heresy. "*Dispersit superbos mente cordis sui.*"

The view of infallibility that we have presented is more than a sufficient answer to those who ignorantly pretend that the submission of the intellect required by such a doctrine either abridges or nullifies its free exercise. The gravamen of the complaint at bottom is not that the matter upon which the so assumed infallible decision of the Church falls is or is not true.

Mankind would never object to the Church deciding whatsoever seemed good in her eyes, provided she was willing to acknowledge that she is, after all, as fallible as any individual man or other organization of men. What the heart of man is naturally jealous of is his own authority, and what he questions is the right to demand the galling acknowledgment from him that God is the Lord of *all* science, and that there is any extrinsic authority whatsoever which requires of him, by its own right, to believe anything on that authority. This is the secret of the railing antagonism shown by so-called scientists to the doctrine of infallibility. They do not want God to be the magister who teaches them, as He certainly does by being the author of reason, any truth which it is possible for reason to certify either as a fact of experimental observation or as an application conformable to any laws deduced by it from the observation of facts; for, on the same principle that God, as *Dominus scientiarum*, could require belief in the simplest proposition, or the most commonly known physical laws, he could also require belief in facts beyond all human observation, or in truths affirmed as applications conformable to laws not deduced, neither deducible, by human reason.

Knowing that man is not, neither can be, the author or origin of truth, the self-crowned princes of the kingdom of science in our day are envious of the authority and originality of God, and so attempt to comfort themselves with the thought that, there being some irrefragable laws exhibiting in their application indisputably true facts, these laws, and consequently (why not?) the facts also, are equally binding upon God as upon them, and boldly draw a conclusion, which even the premises granted will not warrant, that the essential nature of truth, as well as its diverse affirmations in created existences and their life are independent of the Divine Being and of His will—things which He has not affirmed, and over which He can exercise no right in their regard superior to man. This is the spirit which flatters the pride of man that he is "as a god."

But once that they abdicate this self-deification and acknowledge God to be Himself the essence and reason of all truth, there is an end to all dispute of the divine *right* to require submission of the human intellect to an infallible authority, and also an end to the possibility of a supposition that anything whatsoever can be true if it contradicts that infallible authority, or conversely, that the infallible authority could possibly require the submission of the mind to anything that is not true. No longer is it deemed irrational to "believe firmly without doubting" truths proposed by Divine authority which in their nature are out of the range of human discussion or experiment; but, on the contrary, it is seen that it is reason itself, freed from satanic envy and pride, which dictates such belief to be as necessary and binding as are the authority and its right to require it.

The assumed antagonism, therefore, between faith and science which is so eagerly cherished and so industriously presented under every guise to the ignorant multitude in order to discredit and nullify the divine magisterium of God and the Church, is absurd, impossible, and false.

The practical exercise of this divine attribute by the Church in the fulfilment of her mission in the conduct of human affairs, by the proclamation and vindication of God-given human rights in the social, political, and religious order, and which has given to the world all the justly prized blessings of a civilization indisputably due to her Divine establishment and power, itself coeval with, and both the logical and ethical development of, the act of the incarnation of the Divine Word of truth and love lies before us written upon the pages of history for nineteen centuries.

The strongest and really invulnerable proof of her having been all and done all she claims to have been and to have accomplished, will be found to lie in the fact that she has survived all attempts at her destruction, has succeeded in her work in so wonderful a manner, has miraculously kept her unity of organization and faith, has civilized the nations, reduced tyrants to subjection, protected the downtrodden, freed the slave, blessed and comforted the poor, confirmed authority in government, sanctified obedience, regulated society, and led millions up the difficult and thorny paths of virtue and heroic sanctity, not because of the divine truths she announced as the vicar of the Word of God; not because of the miracles she performed; not because her doctrine was, in fact, the highest and holiest and most marvellously logical and convincing that it is possible to conceive of; but, paradoxical as it may seem, *in spite of all these things*.

For it is precisely against infallible truth, the manifestation of miraculous power and the exhibition of holiness, moral purity, and

devotion to justice that mankind has ever arrayed itself in a phalanx of opposition and deadly hate; stirring up persecutions, confiscations, banishments and exile, penal disabilities, secularizing by force and fraud the institutions of the family, government, education, and even religion; thus robbing them of their divine virtue and strength; denying both the facts and the possibility of miracles in the very face of them; poisoning the wells of truth by pouring into their pure waters one stream after another of atheistic philosophy, and covering their clear, pellucid surface with the thick scum of doubt; denouncing all heroic virtue and self-denial from which society is all the while reaping unnumbered blessings as unnatural, and the perfection of holiness as fraudulent hypocrisy; tearing down with revolutionary violence and iconoclastic brutality what the Church has for centuries laboriously and patiently built up; sacrilegiously robbing the fruits of sacrifice made for the spiritual and the eternal to aggrandize the sensual and the temporal. But, when they have done their worst, astounded and baffled, they are forced to see that they themselves, by her crucifixion at their hands, have contributed, through the divine mystery of suffering's all healing, purifying, exalting, and irresistibly attractive power, the very means of their own defeat and of her victorious resurrection.

Yes, it is the cross, at once symbol and instrument of sacrifice and death, that has conquered and will ever conquer the world, the flesh and the devil. Truth can be denied or betrayed, miracles can be ruled out of testimony, sanctity can be travestied or ridiculed, but the cross of suffering and death has that invincible and magical virtue which conquers those in whose hands it is a weapon of offence, and transforms the now crucified victim into a victorious Saviour of the self-conquered enemy; the cross, the only power that overcomes man and wins God, whose name is a word of mystery, interpreted in the language of the world to mean slavery, shame, and death; but in the language of the Church, freedom, glory, and life.
