

that certitude is possible and exists among Catholics, but, indeed, in the reformed Churches, and even in the most perfect, perhaps, the Church of England, to which you belong, it is utterly impossible. Then you attack infallibility by saying: "If we could have always at hand a certain and infallible guide, an authority for faith and conduct from which there is no appeal, the scope of moral and intellectual discipline would be fatally narrowed, and we should walk by sight, not by faith" (p. 37). How can you talk such rubbish? You might as well say that railroads and steamers shackle our liberty, because they lead us swiftly and securely to our destination; or that a clever professor, who obliges his pupils to follow a precise and clear method for the acquisition of knowledge in the shortest possible time, and who unfolds to their ravished intellect the beautiful panorama of his scientific discoveries and gives them the solution to the greatest problems of mathematics, physics, history and philosophy, interferes with their natural freedom and makes the path of scientific, philosophical or historical investigations narrower, because he prevents them from abusing their natural gifts and wandering into a labyrinth of errors, and from losing much valuable time in finding out that which he can teach them clearly and methodically in a few hours. Wherefore, it is untrue, as your Lordship insinuates, "that if we could have always at hand a certain infallible guide, an authority for faith and conduct from which there is no appeal, the scope of moral and intellectual discipline would be fatally narrowed, and we should walk by sight, not by faith." Instead of being narrowed, an infallible guide, an authority for faith and conduct, from which there is no appeal, renders the scope of moral and intellectual discipline broader by preventing us from losing much precious time in finding out what is true or false, right or wrong, useful or dangerous, just as a clever guide in art and sciences enables us to master them perfectly with ease and facility, with the greatest possible speed. It is also untrue "that an infallible guide would cause us to walk by 'sight, not by faith.'" The Church, in pointing out to us with the greatest accuracy the truths of revelation and our moral duties, does not take away from the revealed truths their mysterious character; she does not remove the veil which, in this life, conceals their hidden beauties from our gaze, she only makes us certain of their being taught us by God, and she commands us, with His grace, to believe them firmly, although, on account of the weakness of our intellectual faculties, we shall never be able to fully comprehend them in this world. Revelation does not hinder philosophical, historical, or scientific investigations, properly directed, they serve to confirm revelation and exhibit in a brighter light the truths of faith. However, as science is the exact knowledge of God and His works, science must always harmonise with revelation properly understood, because God cannot contradict Himself, and speak one language to us through our reason and a different one through his Church. The would-be antagonism between the Church and science or modern progress is an impossibility; it arises in scientists, from a misconception of the true teaching of the Church, or from theories, which, although pretending to be scientific, are not really so, but are false and dangerous illusions. There is a fact which shows this manifestly. It is that at all times, and in all places, even in our own days, the greatest doctors, philosophers, artists, and the most zealous defenders of science and progress, have also been the most devoted children of the Catholic Church and the firmest believers in her infallible teaching. For one man of genius which other sects can boast of the Catholic Church alone can bring forward eight or nine equal if not superior to them in every department of human knowledge. It is not fair, my Lord, to thus misrepresent the Church of Rome as an obstacle to liberty and progressive development by saying "that if we had always at hand an infallible guide the scope of moral and intellectual discipline would be fatally narrowed, and we should walk by sight, not by faith," or that the craving for authority is not wholesome. It is my Lord, above all in religion. "Tell us what to believe; show us the authority throned in majestic and emphatic sovereignty; let the living voice of the Church speaking in unmistakable tones, be heard," is the spontaneous and irresistible cry of a Christian soul. If there is another life, we want to know the road that leads to it; if Jesus has spoken to us we want to know His words and their exact import and meaning; if He has established a Church to teach us, to sanctify us, to govern us, we want to follow the guidance of that Visible Angel until we have reached the promised land of Paradise. No Church of human invention, no State Church established by a king, a queen, a czar, or a sultan can be the Church of Jesus Christ. It can never lead us to our immortal destiny, to the clear sight and enjoyment of God for all eternity: to listen to the voice of such a Church, except in the case of entirely involuntary and innocent ignorance, is to be a traitor to Jesus Christ; it is to make more of men than of Him, to seal our everlasting perdition.

### III. DIFFERENT KINDS OF AUTHORITY.

You rightly tell us, my Lord, that "the worst confusion arises from ambiguity." "It is, in vain, you add, "to discuss where we have not defined. A clear understanding can never be reached as long as words are used in divergent, and often fatally divergent senses. Half the controversies in matters of religion might have been spared, had men been cautious, before dispute began to attach a clear meaning to doubtful words" (p. 37). The word authority, you say, is capable of many meanings. There are authorities which affect us in very different ways—(1) There is an authority of conviction. There are truths which, when presented to us, carry their own evidence. No reason is needful to persuade us of their truth. These truths may be called axiomatic. They find an immediate response. To doubt them is to show not a power of understanding, but a lack of capacity (p. 38). (2) There is an authority of reason, deductions and inferences, from established principles, appeal to what are called authorities whose evidence may be more or less strong or weak, influencing the will but not exercising over it a coercive power, or "exercising any right which can deprive of its jurisdiction that reason before whose court it has

been summoned (see p. 39). (3) There is the authority of order, that is delegated to certain persons often inferior to those over whom they exercise authority. The police constable is an authority of the kind. He is obeyed even by princes of the blood and judges of the law. The ground of that authority is only that of order and convenience. The ground on which this submission to authority is given is on the understanding that no demand be made, which is against reason and conscience.

### OBSERVATIONS AND REPLY.

You told us that the worst confusion of controversy arises from ambiguity, and, in trying to explain to us what authority is, you have spoken with such an ambiguity that it would be impossible from the explanations you have just given us to form any correct idea of it. Let me first remind you of the true nature and division of authority. The word authority signifies the power or right to command, and to enforce the commands given. It is also the right to exercise certain public functions with the power to make others submit to the superior, in the discharge of his duty, and within the limits of his jurisdiction (see Domat, Droit Public, li. Tit. 9, Sect. 1, xiii). Lastly, we call authority that which legitimates and justifies an action, and the evidence of proofs which support a truth or help us to properly understand it. When we ask—Who has authority? it is the same as if we inquired—Who is in power to command or to govern? When we say—What authority is there for such or such a thing, it signifies what are the solid reasons or proofs which support it? What title has it to our submission or credit? God, as we have already said in our first lecture, is the principle, the main-spring, the fountain-head of every authority. By nature, all men are equal. If any one has authority over others, it is because he is, for certain things and within the limits of the jurisdiction he has received, directly or indirectly, a representation of His Divine Majesty, acting in His name, and enforcing His commands. It follows from this that no authority, domestic, civil, or religious, can legitimately be exercised but in subordination to and in harmony with the will of God, from whom it emanates. Again, every one exercising a legitimate authority, even a policeman, is a representative of God's authority, and, when acting in this official capacity, and within the limits of his jurisdiction, and according to the plan of the Divine Providence, he is entitled to our love, respect and submission; to obey him is to obey God, who is a lover of order; to insult him is to insult God, whose messenger he is. The motive of submission to authority, whether parental, political, magisterial or religious, is to do God's will, and to honour, love, and obey Him, not only when He speaks to us Himself, but also when He makes His will known to us through His ambassadors and representatives, whether directly appointed by Him or by right of birth or heredity, or the free choice of legitimate superiors or the people. The abuse of authority does not by itself deprive a superior of his right to command, or to oblige inferiors to obey, except when the thing commanded is manifestly against the Divine law, because no one can have a right to oppose God any more than a child can have a right not to be submissive to his parents. When parents, statesmen, and other superiors are personally bad, wicked, we are still to respect in them the sacred character of the Divine authority which they represent, and, whilst lamenting their blameable conduct, respect their dignity and the power of which they are the depositaries. The holy Scriptures are most explicit on these matters.—"Be subject to God" (James iv. 7). "Let every soul be subject to higher powers—For there is no power but from God, and those that are, are ordained of God. Therefore, he that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation" (Rom. xiii. 1-5). Again—"Be ye subject to every creature for God's sake" (1, Pet. ii. 13). "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward" (1, Pet. ii. 18). "Nor serving to the eye, as it were, pleasing men, but, as the servants of Christ, doing the will of God from the heart. Knowing that whatsoever good things any man shall do, the same shall be received from the Lord" (Ephes. vi. 5-8). When a command is given, and the thing commanded is not evidently sinful—that is, contrary to Divine law, we have not to inquire if it is wise, expedient or the reverse, we have only to ask: Has the person who commands me power to do so? Is this within the limits of his authority? And if the reply be in the affirmative, if we love and fear God, we must readily and cheerfully comply with the request, with a view to please God, who will reward us for our obedience and fidelity. Of all authorities there is none greater than that of the Church established by Jesus Christ, and there is this difference between the Catholic Church and other authorities, whether of emperors, kings, queens, parliaments, or magistrates, that, whereas other authorities may abuse their power to do wrong and violate the laws of justice and truth, this can never happen to the Church of Christ, which is guided by His Holy Spirit, and can never misuse her privileges in questions of faith or morals, so that in following her guidance we have an infallible certainty of always doing what is most pleasing to the Divine Majesty, and we may easily avoid every error which might imperil our salvation. Those who do not belong to the Catholic Church have the right to carefully examine her credentials—that is, the proofs from Scripture and tradition which clearly demonstrate it. This done, the inquiry must cease and all they have to do is attentively to study, according to their station in life and their personal needs, the exact teaching of the Church and of her approved doctors on any point they wish to precisely know. We are not forbidden to exercise our intellect in trying to study the proofs of every article of faith. But this is not necessary. When you have found the truth, why inquire about it, except it be to defend it from the attacks of its enemies and unveil their misrepresentation of it?

The five pages of your Lordship's on what you call the authority of conviction, of reason, and of order, are a misconception of the whole question. You have mistaken the means to arrive at the

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