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making the choice is to have already chosen. This is what is called with so much emphasis human freedom!

"This miserable *quid pro quo* is the foundation on which the whole doctrine of liberalism is built. There is no such thing as human freedom in this perilous sense. God has not made weak creatures a present of this dangerous gift. God alone is free. To us He has given, not freedom, but free will. What we are really free to do is whatever we can do with impunity in the sight of an infinitely just God. Well and good, can we then with impunity refuse to obey God, refuse to serve Him, refuse to see that, so far

as in us lies, God is obeyed and served? Can we with impunity refuse to hear the Church?

"This is the question stated in its only true light. All efforts to evade it, however much they may be applauded, amount to nothing more than futile displays of futile ingenuity. [Veuillot now refers to *Quanta cura*, an encyclical issued in 1864 by Bl. Pope Pius IX. This encyclical was the vehicle for the promulgation of Pius' famous *Syllabus of Errors*. In it the liberal conception of freedom was branded as "the liberty of perdition."]

"Of this liberty the encyclical traces in outline, the *Syllabus* in detail, the unmistakable features, and this sort of liberty the secular powers do not contest... but, on the contrary, they positively favor it and even enforce it. In so doing, their instinct does not play them false! All that emancipates man from the power of God subjugates him to the power of this world; the confines over which he leaps in defying the Divine prohibitions are always the confines of Eden."

Reference was made a few lines ago to *Quanta cura* (concerning current errors), a major encyclical in the history of the modern Church. So used have we become in recent decades to papal encyclicals written

in such a way that few could tell if they had anything relevant to say because most found them unreadable, we forget that papal documents were once characterized by great force of thought and clarity of language. It was the case throughout the nineteenth century, which, by itself, is cause enough for today's liberals within Catholicism to condemn the time. The sound of anything but an uncertain trumpet unnerves them. For us, it is one more reason to regard the century as great in the history of the Church.

Anyone interested in the period from the Catholic point of view should read, besides *Quanta cura*, at least the three encyclicals of Leo XIII already named here (plus his *Humanum genus* [on Freemasonry]) and, going back to Gregory XVI, the immediate predecessor of Bl. Pope Pius IX, *Mirari vos* (on liberalism and religious indifferentism) and *Singulari nos* (on the errors of Lamennais).

Félicité Lamennais was a tremendously influential French priest of the 1820s and '30s with heretical tendencies. He finally died outside the Church. We recommend this encyclical concerning his errors because readers familiar with the work of Jacques Maritain can see, on the basis of the document, that a direct line can be traced from Lamennais to him. Maritain, of course, was one of the most influential Catholic thinkers of

the twentieth century, as much or more so in America as in France. Pope Paul VI, who can truly be described as his disciple, wanted to make him a cardinal. Maritain, a layman, did not condescend to accept the honor.

Other churchmen besides the popes contributed mightily to the development of Catholic political and social thought in the nineteenth century, as well as to the further definition of certain points of the religious doctrine as was the case with the Immaculate Conception and papal infallibility. We are going to have to ignore here such figures as the great Bishop Ketterer in Germany and Msgr. Seipel in Austria and deal only with three we have already named.

Louis-Edouard-Désiré Cardinal Pie (1815-1880) would be seen as a giant in the sea of pygmy prelates who characterize the Church's episcopacy in our day. In any age, he would be seen as great, at least by Catholics "with eyes to see." Made Bishop of Poitiers, and thus a successor of St. Hilary, in 1849, he remained in that see until the end of his life, but his influence in France was national. For instance, it was his initiative that led to the building, on Montmartre in Paris, of the national shrine of the Basilica of the Sacred Heart (Sacre-Coeur) in expiation for the Revolution and the sin of liberalism. The old *Catholic Encyclopedia* (1913) has this to say of him:

“Regarding as futile the compromises accepted by other Catholic leaders, he fought alike all philosophical theories and political arrangements that did not come up to the full traditional Catholic standard.”

By 1848, when he was still vicar general of Chartres, political arrangements in France since the Revolution had included the First Republic, the Directorate, the Consulate, the First Empire, the Restoration, the liberal monarchy of King Louis-Philippe I, and now a Second Republic (which would transform itself in four years into the Second Empire). Speaking at a ceremony in Chartres in 1848, Cardinal Pie said, “Do you know why during the past half century we have seen perish among us every form of government, including even that to which we are returning today? I am going to tell you. All these forms in which society has dressed itself have perished because, beneath the forms, a soul was lacking. Now, it may be wonderfully provided with joints and a network of muscles, but a body without a soul is a cadaver, and it is the lot of a cadaver eventually to fall apart. The soul of every human society is belief, doctrine, religion, God. Our modern societies have been too long divorced from God.”

On another occasion, in 1856, by which time the Second Empire had come into being, Cardinal Pie was received in audience by Napoleon III, of whom we have already spoken.

The meeting makes us think of the one between St. John the Baptist and King Herod Agrippa. It is a famous one, at least among Catholics who love the idea of the truths of their Faith being advanced with real courage. In effect, the great prelate lectured the Emperor on the kind of measures that would be enacted by a government if it recognized our Lord as the true ruler of society. Did His Excellency really believe, Napoleon wondered out loud, that enactment of such measures would be “timely”?

“Sire,” the prelate answered, “since the time has not come for Christ to reign, then the time has not come for government to last.”

The Second Empire would disappear in 1871, replaced by the Third Republic.

The reader may correctly infer that the social reign of Christ the King was Cardinal Pie’s great subject. After he died in 1880, his writings as a priest and prelate were collected and published in twelve large volumes. Although the social reign was a constant theme with him, he devoted no single work to it. However, in 1923, Rev. Théotime de St. Just published *La Royauté Sociale de N.S. Jesus-Christ d’après le Cardinal Pie (The Social Reign of Our Lord Jesus Christ according to Cardinal Pie)*. By drawing from the entire body of the cardinal’s writing, Fr. St. Just was able to make a systematic presentation of the prelate’s thinking

on Christ’s Kingship. The work was subsequently somewhat revised in order to adjust it to the fateful condemnation in 1926 of *Action Française*, the royalist movement that dominated the French political right in the years between the World Wars. However, it was again published in its original form, in French, in 1988 and remains available. Readers who can make their way in French really ought to obtain a copy.

Here is some indication of why they should. In the preface to his 1942 book, *The Mystical Body of Christ and the Reorganization of Society*, Ireland’s formidable champion of the rights of Christ the King, Rev. Denis Fahey, wrote: “I wish to make special mention of one book because of the help it has been to me in seeing the history of the world in its true perspective, that is, in relation to our Lord. That book is *La Royauté Sociale de N.S. Jesus-Christ d’après le Cardinal Pie*, by Rev. Théotime de St. Just. Pope Pius X told the students of the French Seminary, Rome, in audi-



Dom Prosper Guéranger

ence, that he had read and re-read the works of Cardinal Pie. Other Sovereign Pontiffs, Pius IX, Leo XIII, Benedict XV, have added their encomiums to those of Pius X. I may say that the great Cardinal’s ideas permeate every chapter of this book.”

Probably Cardinal Pie’s closest friend in this world was Dom Prosper Guéranger. Such was the relationship between these two old warriors for the Faith that when Dom Guéranger realized he was dying, he stipulated that Cardinal Pie be called upon to deliver the eulogy at his funeral.