behind the intercredalism. (Incidentally, the mode of argument of the Stiles' later leaders was very muddy and arrogant; I should not like to think that mine had any resemblance to it.) Actually, the primary reason for the condemnation developed at much greater length in _Notre Charge_, was the false social theory in which the movement had slid: it "based its city on a theory contrary to Catholic truth, and falsified the essential and fundamental notions which govern social relations in the whole of human society" (_AAS_, II, 1910, 615). And its radical error was "a false idea of human dignity" (p. 620). Furthermore, the internal policy of the movement was a development subsequent to, and indeed consequent on, its inner degeneration. It had fashioned its erroneous concept of what it called "democracy," and it had cut itself off from ecclesiastical obedience before it sought membership outside the Church. These facts are important, I think, in estimating the full contemporary pertinence of _Notre Charge_. It cannot be too much emphasized that there are various kinds of co-operation, and that judgment on any one of them must be passed according to its supporting theory—that is the decisive factor.

I shall not comment on Dr. Furley's central contention—that the papal documents are to be understood as calling for "parallel co-operation"—because I doubt if I can fully grasp it. The concept of parallel co-operation is difficult. At first sight, it seems to be a contradiction in adjecto. "Co-operation," Dr. Furley rightly says, "implies in practice agreement on principles." Yet it would seem that his parallel co-operation implies no such agreement, in any conscious or deliberate sense. At most, it would seem to imply some apparently casual coincidence of practical programs. For my part, I do not think that this would do justice to the papal idea. The Holy See speaks (for example, in the _Seriatum Laetitiae_) of a "union of thought and policy" between Catholics and non-Catholics—a union that will be "salutary," that is, so real as to be socially effective. It does not, of course, specify the organizational form of the union, since so much depends on local circumstances. (Incidentally, in the United States I do not think a single organization with general mixed membership would be practicable or advisable, unless the people are not educated up to that. Formal contacts would have to be made by a committee of leaders, whose membership would have to be—unfortunately—largely clerical.) But the Holy See, as I understand its position, does require that the union be deliberately constituted, as the result of formally sought and conscious arrived at agreement on principles—the principles, I mean, of the natural law in their social application. The concept of parallel co-operation would hardly permit an essential part of the papal program, namely, a respectful but vigorous educative action on the thought, attitudes, sympathies, etc. of our separated brethren, with a view to persuading them that our social doctrine and program does appeal to the collective conscience of mankind, and can command their honest assent. This is the imperative thing. How much common action would thereafter occur is a matter for prudent judgment.

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