

VOL. XXXVIII.---NO. 51.

MONTREAL, WEDNESDAY, JULY 25, 1888.

PRICE. -- FIVE CENTS

(AUTHORIZED TRANSLATION.] **TELLEU** OUR HOLY FATHER, BY DIVINE PROVIDENCE POPE LEO XIII. ON HUMAN LIBERTY.

TO OUR VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD, IN FAVOUR AND COMMUNION WITH THE APOSTOLIC SEE. POPE LEO XIII.

VENERABLE BRETHREN.

Health and Apostolic Benediction.

Liberty, the highest gift of nature, which belongs only to intellectual or rational beings, confers on man this dignity, that he is "in the han! of his counsel" and has power over his actions. But the manner in which this dignity is borne is of the greatest moment, loasmuch as on the use that is male of liberty the highest good and the greatest evil alike depend. Man inleed is free to obey his reason, to seek moral good, and to strive af er his last end. Yat he is free also to turn aside to all other thing', to foilow after false dreams of happiness, to distarb established order, and to fall heallong into the destruction which he has voluntarily chosen .- The Redeemer of mankind, Jesus Carist, having rastorel and exalted the original dignity of nature, vouchused special assistance to the will of man; and by the gifts of His grace, and the promise of beireniv blise, He raised it to a nobler state. In like manuer this great gift of nature has ever been, and always will be, con-stantly cherished by the Catholic Church ; for to her alone has been committed the charge of vert the very idea of liberty, or they extend it phore clearly recognized this truth, especially at their plassure to many totogs in which man , those who held that the wise man alone is cannot rightly be regarded as free.

good as such, is the proper object of our dcsire, it follows that freedom of choice is a property of the will, or rather is identical with the will in so far as it has in its action the faculty of choice. But the will cannot proceed to act until it is enlightened by the knowledge possessed by the intellect. In other words, the good wished by the will is necessarily good in so far as it is known by individuals, that human law, promulgated for the intellect; and the more so, because in all their good, does for society.—Of the laws envoluntary acce choice is subsequent to a judgmeat upon the truth of the good presented, decisioning to which preference should be given. an act of reason, not of the will. The end or oriy, is the good which is in conformity with as civil society did not create human nature, reason. S.nc., however, bothethese faculties are so neither can it be said to be author of the should choose accordingly. Just as the post lare the outcome of the natural, and contest scility of error, and actual error, are de j quently of the eternal law. The precepts, fects of the mind and attest its imperfection; so the pursuit of an apparent good, though a proof of our freedom, just as a disease is a proof of our vitality, implies defect in human liberty. The will also, simply because of its depondence on the reason, no sconer desires anything contrary thereto, than it abuses its freedom of choice and corrupts its very essence. Thus by the adoption of a common discipline, supremely free, nevertheless cannot choose evil; neither can the angels and saintr, who enjoy the B-atific Vision. St Augustine and others urged most admirably against the Pelagians, that, if the possibility of deflection from good belonged to the essence or perfection of liberty, then God, Our Lord Jeeus Christ, and the angels and eainty, who have not this power, would have no liberty at all, or would have loss liberty than man has in his state of pilgrimage and imperfectior. Inis subject is often discussed by the angelic doctor, in his demonstration that the possibility of sinning is not freedom, but slavery. It will suffice to quote his subtle commentary on the words of Our Lord : "Whossoever committeth sin is the elave of sin" (St. John, vili., 34). "Everything," he says, "is that which belongs to it naturally. Wnun, therefore, it acts through a power outside itself, it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When, therefore, he acts according to reason, he acts of himself and according to his free will; and this handing down to all ages the benefits pur-chased for us by Jesus Carist. Yot there are opposition to reason, and is moved by another, many who imagine that the Church is hostile and so is bound by another's chain. Thereto human liberty. Having a false and absurd fore : 'Whoseever committeth sin is the notion as to what liberty is, either they per slave of sin.'"-Even the heathen philoso-

law.

means is viewed as good or useful, and since out, it is because Divine grace comes from the | influence in the support of any form of gov-Author of nature, that it is so admirably adapted to be the safeguard of every nature, and to maintain the character, efficiency, and operations of each.

What has been said of the liberty individuals, is no less applicable to them when considered as constituting civil society. For what reason and the natural law do for their good, does for society .- Of the laws enacted by mep, some are concerned with what is good or bad by its very nature ; and the one they command men to follow but the other to No sensible man can doubt that judgment is avoid, adding at the same time a suitable sanction. But such laws by no means derive olject, both of the rational will and of its lib- their origin from civil so stety ; because, just imperfect, it is possible, as is often seen, that the good which bafts human nature or of reason should propose to the will a good that is the evil which is contrary to it; rather not true, but apparent, and that the will they come before all human society, and tnerefore, of the natural law, incorporated in the laws of men, have not merely the force of human law, but they possess that higher and more august sanction which belongs to the law of nature and the eternal law. And within the sphere of this kind of laws, the duty of the civil legislator is mainly this: to make the community obedient, it is that the infinitely perfect God, al- and by putting restraint upon the re-though, because of the supremacy of His fractory and visiously inclined, so that, deintellect and of His essential goodnezs, He is | terred from evil, they may turn to what is good, or at any rate may avoid causing trouble and disturbance to the State. But there are other enactments of the civil authority, which follow indirectly from the natural law, and decide cases of which the law of nature treats only in a general way. For instance, though nature commands all to contribute to the public peace and prosperity, the manner, and circumstances, and conditions under which such service is to be rendered are determined by the wisdom of man. It is in the constitution of these particular rules of life, suggested by reason and prudence, and put forth by competent authority. that human law properly so called consists, binding all citizens to work together for the attainment of the common end proposed to the community, and forbidding them to depart from it; and, in so far as it is in con-formity with the dictates of nature, lead-ing to what is good and deterring from evil. From this it appears that the eternal law of God is alone the standard and rule of human liberty, and that not only of individuale, but human society does not consist in every man's doing what he pleases, for this would simply end in turmoil and confusion and the overthrow of the State ; but rather in this, that through the directions of the civil law he may more easily conform to the directions of the We have on other occasions, and especially meant, as is well known, the man trained to who are in authority does not consist in the power to isy unreasonable and capricious commands upon their subjects, which would moreover be criminal and would lead to the ruin of the commonwealth ; but the binding force of human laws is in this, that of the sternal law, and incapable of sanctioning anything which is not contained in that law, as in the principle of all law. Thus, St. Asgusting most wisely says: "I think that such an enactment can have no authority, as not being even a law of justice, but likely to lead men sway from that good which is the only end of civil society. Therefore, the nature of human liberty, howeverit be considered, whether in individuals, or in society, whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and eternal law, which is no other than the authority of God, commanding good and ferbidding evil. And, so far from this most equitable anthority of God, over men dimin-ishing or destroying their liberty, it protects it and perfects it; for the prosecution and attainment of their respective ends are the real perfection of all creatures : and the supreme end to which human liberty can aspira 1s God. These precepts of the truest and highest teaching known to us by the very light of reason, the Church, instructed by the example and doctrine of her Divine Author. has ever propagated and asserted : for she has ever made them the measure of her office, and of her teaching to the Christian nations. As to morals, the laws of the Gospel not only far surpass the wisdom of the heathen, but are an invitation and an introduction to a state of holiress unknown to the ancients; and, bringing mau nearer to God, they make him at once the possessor of a more perfect liherty .- Thus the powerfu! influence of the Church has ever been manifested in the custody and protection of the civil and political liberty of the people. this respect does not belong to our pur-It is sufficient to rocall the fact pose, that slavery, that old reproach of the heathen nations, was mainly abolished by the beneficial efforts of the Church. The impartiality of law and the true brotherhood of man were first assorted by Jesus Christ ; and His Apostles re-echoed His voice, when they declared that there was neither Jew, nor Gentile, nor barbarlan, nor Scythian, but all wore krothers in Christ. So powerful, so conspicuous in this respect, is the influence of the Church, that experience abundantly testifies that savage customs are no longer possible in any land where she has once set her foot; but that gentleness speedily takes the place of cruelty, and the light of truth quickly dispels the darkness of barbarism. Nor has the Church been less lavith in

ernment which commended itself to the citizens at home because of its justice, or was feared by enemies without because of its bower.

Moreover, the highest duty is to respect authority, and obediently to submit to just law; and by this the members of a community are effectually protected from the wrong-doing of evil men. Lawful power is from God, "and whoever resisteth authority is wanting, or where a law is enacted contrary to reason, or to the sternal law or the ordinance of God, obedience is unlawful, lest, while obeying man, we fail in obedience to God. Thus, hy an effectual barrier being opposed to tyranny, the authority in the State ed,-the rights of individuals, of domestic society, and of all the members of the com- served. monwealth ; so that all may be free to live according to law and right reason, in which, as We have shown, true liberty really coneiste.

If men discuss the question of liberty, they only grasped its true meaning, such as We have drawn it out, they would never venture to affix such a calumny on the Church as to seerst that she is the foe to individual and r dic liberty. But there are many who fol-in the footsteps of Lucifer, and adopt as that own his rebellious cry, "I will not liberty what is shear license. Such, for instance, are the men belonging to that widelyspread and powerful organization who, usurping the name of liberty, style themselves Liberals

What Rationalists aim at in philosophy, that the supporters of Liberalism are attompting in the domain of morality and the supremacy of the human reason, which for the welfare of men's sould by the refusing due submission to the Divine and wisdom of their logislation. But it is the the the by the standard reason, modeling its and the by the standard by th eternal reason, proclaims its own independence, and constitutes itself the supreme principle, and source, and judge of truth. So these followers of Liberalism dony the existence of any Divine authority to which obedience is due, and proclaim that every min makes his own law; whence arises that ethical evatem which they style independent morality, and which, under the guise of liberty, excuentees man from any obedience to the commands of God, and substitutes a also of the community and civil society which boundless lizence. The end of all this lines, nevertheless in the exercise of their taey constitute. Therefore the true liberty of it is not difficult to foresee. For one separate powers they must occasionally meet. granted that man is firmly persuaded of his own supremacy, it follows that the effi-cient cause of the unity of civil society is to though in different ways. Whenever this ocbe sought, not in any principle exterior or curs, since a state of conflict is abard and superior to man, but simply in the free will manifestly repugnent to the most wise ordiof individuals ; that the power of the State is nance of God, there must necessarily exist some free; and by the term "wise man" they eternal law. Likewise the liberty of theas from the people only; and that just as every order or mode of procedure to remove the oc-meant, as is well known, the man trained to who are in authority does not consist in the man's individual reason is his only rule of casions of difference and contention, and to life, so the collective reason of the community should be the supreme guide in the manage- has been not inaptly compared to that which ment of all public affairs. Hence the doc- exists between the body and the soul, for the trine of the supremacy of the majority, and | well-being of both ; the separation of which that the majority is the source of all law and | brings harm chiefly to the body, since it exthey are to be regarded as applications authority. -But, from what has been said, it | tinguishes its very life. is clear that all this is in contradiction to reason. To dissolve the bond of union be- liberty ascribed to our age must be considered tween man and civil society, on the one in its various details. And, first, let us ex-hand, and God, the Creator, and course amine that liberty in individuals which is so you can see at the same time that there is quently the suprome Legislator, on the opposed to the virtue of religion, namely, nothing just and lawful in that temporal law, other, is plainly repugnant to the nature, the liberty of worship, as it is called, which unless what men have gathered from this rot only of man, but of all created things; rests on this principle, that every man is eternal law." If, then, by any power, there for, of necessity, all effects must in some be sanctioned anything out of conformity with way be connected with their cause; and it or none. But, assuredly, of all the duties the principles of right reason, and which is belongs to the perfection of every nature to which man has to fulfil, that without doubt consequently hurtful to the commonwealth, i contain itself within that sphere which the is the chief and holicst whereby he is rational order has assigned to it; namely; bid to working (iol with devotion and picty; that the interior should be subject and obe- which follows of necessity from the truth, dient to the superior .- But, busides this, a that We are over in the power of Gad, and doctione of this character is most hurtful both are ever guided by His will and providence, to individuals and to the State. For, once ascribe to human reason the only authority to turn to Him Add to this, that no true vir-decide what is true and what is good, and tue can exist without religion; for moral the real distinction between good and evil is destroyed; honour and dishonour become a matter of private opicion; plausure is the measure of what is lawful ; and, given a code of morality which can have little or no power to restrain the unruly propensities of man, a way is then opened to universal corruption. To turn to public efficies : authority is severed from the true and natural principle whence it derives all its efficiery for the common good; and the law determining right and wrong is at the mercy of a mejority, --which is simply a downward path to tyranny. The empire of God over man and civil society repudiated, it follows that religion, as a public institution, ceases to exist, and with it everything that beloogs to religion. Likewise with ambitious designs on sovereignty, tumult and sedition will be common amongst the people ; and when duty and conscience cease to appeal to them, there will be nothing to hold them back but force, which is an inefficlent restraint upon their covetousness. Of this we have almost daily evidence in the conflict with Socialists and other seditions societier, whose one object is revolution. It is for those, then, who are capable of forming a just estimate of things, to decide whether such doctrines promote thattrue liberty which alone -The enumeration of its merits in is worthy of man, or rather pervert and destroy it. There are, indeed, some adherents of liberalism who do not subsoribe to these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed many, compelied by the force of truth, do not heaitate to admit that such a liberty is visious and simple licence, when it is intomperate in its claims. subject to the natural law and to the Divine man, God it is Who has made man for eternal law. And here they think they may society, and has placed him in the company of stor, and hold that no man is bound by any others like himself, so that what was wanting law of God, except such as can be known by

without failing in the obedience which is due. Indeed, if the human mind be so pre- to bestow upon them promisenously equisumptuous as to define what are God's rights | and privileger. - Since, then, the proand its own duties, its reverence for the one religion is necessary in the S

God, in His infinite wisdom and power, has been pleased to enact, and to make known to resisteth the ordinance of God :" wherefore, j us in a manner so sure as to leave no room to an authority which is most just and this kind have the same origin and author as for the weifure of these whom it givens; and the eternal law, and are absolutely in accord. the eternal law, and are absolutely in accordance with right, reason, and perfect the natural law; and they constitute the govern-ment of God. Who graciously guides and directs both the intellect and the will of man lest they fall into error. Let then a holy and inviolable union prevail where disunion is will not have all its own way; but the neither seemly nor possible; and in all interests and rights of all will be safe-guard. things, according to the dictates of right reason, let God be dutifully and obediently

There are others, somewhat more mode rate, though not more consistent, who affirm that the morality of individuals is to be guided by the Divine law, but not the morality of the State, so that in public affairs the commands of God may be passed over, and may be disregarded in the framing of laws. Hence follows that fatal theory of the separa-tion of Caurch and State.-But the absur ity of such a position is manifest. Nature her-solf proclaims the necessity of providing in the State the means and opportunities whereserve ;" and consequently substitute for true by the community may be enabled to live, as liberty what is shear license. Such, for in- it should, according to the laws of Gol; for He is the source of all goodness and justice, and it is absolutely repugnant to maintain that such laws can be totally disregarded, or rendered abortive by contrary enactments. --Besides, those who are in authority owe it to the commonizealth not only to provide for external well-being and administration of increase of such benefits, nothing more suit-able can be conceived than the laws which have God for their author; and, therefore, they who in their government take no account of these laws abuse pulitical power by causing it to deviate from its proper end and from what nature prescribes. And, what is f more importance, and what we have more than oace pointed out, although the civil l authority has not the same approximate end as the spiritual, nor proceeds on the same separate powers they must occasionally meet. secure harmony in all things. This harmony To make this more evident, the growth of amine that liberty in individuals which is so and, having come forth from Him, must revirtue is concerned with those things which lead to God as min's supreme and ultimate good ; and therefore religior, which (as St. Thomas says) "performs those actions which are directly and immediately ordered to the Divino honor," rules and governs all virtue-. And, if it be asked, which of the many of flot ing religions it is necessary to embrace, reason and the natural law unhesitatingly answer. that one which God commands and which men can without difficulty recognize for themselves by certain exterior signs whereby Divine Providence has ordered that it should be distinguished, because, in a matter of such moment, the most terrible loss would be the consequence of any error. Wherefore, with a freedom such as we have described, to man is given the power to pervert or abandon with impunity the most sacred of duties, and to Catholic." Although, of course, we like to see exchange the unchangeable good for evil; the man show his religious colors. which, as we have said, is no liberty, but the which, as we have said, is no liberty, but the degradation of liberty, and the arject subjection of the soul to sin. The same liberty, if it be considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him; that no form of worship is to be preferred to another, but that all stand on an equal footing; no account being panies publishing newpapers or periodicals, taken of the religion of the people, even if they profess the Catholic faith. But to justify this, it must needs be true that the State has no duties towards God, or that such duties, if they exist, may be abandened with impunity; both of which assertions are manifestly false. For it cannot he doubted that, by the will of God, men are united in civil society; whether its elements be conto the neglect of truth and justice; and sidered; or its form, which is authority; companies established for the construction and therefore they would have liberty ruled and or the object of its existence; or the maintenance of toll bridges or associations or directed by right reason, and consequently abundance of the services which it renders to to his nature, and beyond his attainment, it natural reason. —In this they are plainly in-consistent; for if, as they must admit, and as no one can rightly deny, the will of the society must acknowledge God as its Founder Liberry then, as we have said, belongs only to thuse who have the gift of reason or in-telligence. Considered as to its nature, it is the facedom of our will; for grace is intrinsic to the second or will; for grace is intrinsic the benefits she has conterred on civil-the facedow of our will; for grace is intrinsic the benefits she has conterred on civil-the facedow of our will; for grace is intrinsic the benefits she has conterred on civil-the facedow of our will; for grace is intrinsic the benefits she has conterred on civil-the facedow of our will; for grace is intrinsic the benefits she has conterred on civil-the facedow of our will; for grace is intrinsic the benefits she has conterred on civil-the facedow of our will; for grace is intrinsic the benefits she has conterred on civil-the facedow of our will; for grace is intrinsic the benefits she has conterred on civil-the facedow of our will; for grace is intrinsic the benefits she has conterred on civil-the benefits she has conterred on civil-because every man is under the power of God and tends towards Him as astions who can choose one thing ont of all things are ordered in conformity with their nature. As the Angelic Doctor points many.—Now, since everything chosen as a

various religions, as they call them, also, and 10 01 ; hat Divine law will be apprent rather than real, and its own judgment will prevail over the authority and providence of God.—Man must therefore take his rule of life from the eternal cause the marks of truth are, as it were, encause the marks of truth are, as it were, enlaw ; and from every one of those laws which graven upon it. This religion, therefore, the rulers of the State must preserve and protect, if they would provide, as they should do. with prudence and usefulness for the good of although its proximate and is to had men to the prosperity which is found in this life, yet, in so doing, it ought not to d minish, but rather to increase, man's capability of attainiog to the supreme good in which his ever-lasting happiness consists, which never can be attained except through religion.

But this We have explained more fully else-where. We now only wish to observe that liberty of such a kind is greatly hu tful to the true liberty both of rulers and of their subjectr. Religion, moreover, is of wonderful advantage. For deriving the first origin of power directly from God Hamself, with grave authority it commands rulers to be mindful of their duty, to govern without injustice or severity, and to rule their people kindly and with an almost paternal charity ; it admonishes subjects to be obedient to !awful authority, as to the ministers of God ; and it binds them to their rulers, not merely by obedienco, but by reverence and affection, forbidding all seditions and attempts that would disturb public order and tranquility, and cause greater restrictions to he put upon the liberty of the people. We need not men tion how greatly religion conduces to pure morals, and pure morals to liberty ; for reason shows, and nistory confirms the fact, that the batter the morality of states, the groater liberty, and wealth, and power do they

enjoy. We must now consider a little the liberty of speech, and the liberty of the press. It is hardly necessary to say that there can be no such right as this, if it is not used in moderation, and if it passes beyond the bounds and end of all true liberty. For right is a moral power which, as We have said, and must again repeat, it is absurd to suppose that nature has given indifferently to truth and falsehood, to justice and to injustice. Men have a right freely and prudently to propagate throughout the state whatever things are true and honorable, so that as many as possible may possess them; but false dectrines, than which no mental plague is greater, and vices which corrupt the heart, should be diligently repressed by public authority lest they insidiously work the ruin of the State. The excesses of an unbridled intellect, which really end in the oppression of the ignorant multitude, are not less rightly restrained by the authority of the law than are the injuries inflicted by force upon the weak; and even more so, because by far the greater part of the community either absolutely cannot, or can only with great difficulty, avoid their illusions and subtleties, especially such as fister their own passions. If unbridled license of speech and of writing by granted to all, nothing will remain sacred and inviolate; even the highost and truest judgments of nature, the common and noblest heritage of the human race, will not be spared. Thus, truth being obscured by darkness, pernicious and manifold error, as often happens, will easily pro-vail; and licence will gain what liberty toses; for liberty will be more free and secure, in proportion as licence is more restrained. In regard however to such matters of opluion as God leaver to man's free discussion, full liberty of thought and of spore's is naturally within the right of every one; for this liberty never leads mon to suppress the truth, but leads often to its discovery and manifestation.

in Our Encyclical Letter Immortale Dei, in treating of the so-called modern liberties, distinguished between their good and evil elements ; and We have shown that whatsover is good thereia is as ancient as truth icsel', and that the Church has always most willingly approved and practiced it ; but whateo-ever has been added is of a vitiated kind, the fruit of the disorders of the age and of an insatiste longing after noveltier .- Seeing, however, that many cling so obstinately to their own opinion in this matter as to magine these modera liberties, vitiated as they are, to be the greatest glory of our age, and the very basis of civil life, without which to perfect government could be conceived. We therefore feel is now Our duty, for the sake of the common good, to treat separately oi this subject.

It is with moral literty, whether in in dividuals or in communities, that We preceed to deal. But, first of all, it will be well to speak briefly of natural liberty : for, though the two kinds are distinct and separate, the natural is the fountain head of liberty of whatsoever kind. The unanimous consent and judgment of mon, which is certainly the voice of nature, recognizes this natural liberty in those only who are endowed with intelligence or reason; and it is by this fact that man is rightly regarded an responsible for his actions. For, while other animato creatures follow their seases, seeking good or avoiding evil only by instinct, man has reason to guide him in all the acts of his life. Reason sees the contingency of all the good things which are upon carth; and thus, aseing that none of them are of necessity for us, it leaves the will free to choose what it pleases .- But man can judge of this contingency, only because he has a soul that is simple, spiritual, and intellectual : a soul, therefore, which is not produced by matter, and does not depend on matter for its existence; but which is created immediately by God, and, far surpassing the condition of material things, has a life and action of its ownso that, knowing the unchangeable and necossary reasons of what is true and good, it can judge of the contingency of anything in particular. When, therefore, it is established that man's soul is immortal and rational, the foundation of natural liberty is at once most firmly laid.

As the Catholic Church declares in the strongeat torms the simplicity, spirituality, and immortality of the soul, so with up. equalled constancy she asserts also its free-dom. These truths she has always taught and has sustained them as a dogma of faith ; and whenever heretics or innovators have attacked the liberty of man, the Church has defended it and protected it from assault. History bears witness to the energy with which the met the fury of the Manicheans and the like ; and the carnentness with which in inter years she defended human liberty in the Council of Trent, and against the follow-ers of Jansenius, is a well known fast. Never, and in no place, has she made truce with such tatalism.

Liperty then, as we have said, belongs only

live in accordance with his nature, that is, in justice and virtue.

Such then being the condition or human liberty, it necessarily stands in need of light and strength to direct its actions to good and to restrain them from evil. Without this, the freedom of our will would be our ruin .- First of all there must be law, that is, a fixed rule of teaching what is to be done, and what is to be left undone. Tuis rule cannot affect animals in any true sense, since they act of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as was said above, he who is free can either not or not act, can do this or do that, as he pleases, because his judgment precodes his choice. And his judgment not only decides on good or evil in the abstract ; but also on what is practically good and therefore to be chosen, and what is practically evil and therefore to be avoided, so that he may attain his last end to which all his actions must be directed as means. This ordination of reason is called law. - In man's free-will, moreover, or in the moral necessity of our voluntary acts being in acordance with reason, lies the very root of the neccessity of law. Nothing more foolish can be uttered or conceived than the notion that, because man is free by nature, he is, therefore, exempt from Were this the case, it would follow that, to become free, we must become irra-tional. Whereas the truth is, that we must submit to law precisely because we are natarally free. Law is the guide of man's actions; it turns him towards good by its re-

wards, and deters him from evil by its punishments. Foremost in this office conves the natural law, which is written and engraved in the mind of every man ; and this is nothing but our reason, commanding us to do good and forbidding evil. Nevertheless, these prescriptions of human reason have the force of law, only because they are the voice and the interpreters of some higher power on which our reason and liberty necessarily depend. For, since the force of law consists in the imposing of obligations and the granting of rights, authority is its one and only foundation ; the power, that is, of impos-ing the former and protecting the latter, and of assigning to both the necessary sanctions of reward and chastisement. But all this, clearly, cannot be found in man if, as his own supreme legislator, he is to determine his own actions. It follows, therefore, that the law of nature is identical with the elernal law, implanted in rational creatures, and inclining them to their right action and end ; and it is identical also with the sternal reason of God, the Croator, and Ruler of the world. To this rule of action and restraint of evil, God has vouchsafed to give special aids for strengthening and ordering the human will. The first and most excellent of these is His Divine grace, whereby the mind is enlightened and the will wholesomely invigorate and set in constant pursuit of moral good, so that the use of liberty becomes at once less difficult and less dangerous. Not that the Divine assistance hinders in any way

(To be continued.)

THE CATHOLIC YOUNG MAN.

"The Catholic Young Man" is an idea' witch varies to the conception of different minds. Many of us are inclined to think thy he is characterized by goody goodyness rather than by manliness. If there are types which seem to bear out this notion we may secribe them to the taint of Pharseism, which comes of to i conscions effort at appearing good.

We want to perceive in the Catholic young man the rugged virtues of housity, patience, courage, souriety and public spirit; these virtues for every day use-and not those rarer virtues which turn up the whites of their eyes when we meet them.

Our contact with the Catholic young man must leave the impression "Here is $\pm nan$," rather than the impression "Here is $\pm nan$," Catholic." Although, of course, we like to use

man in our Catholic youths ; the genuine, demo cratic komo-natural, independent, truthful, broad. We do not want the dellitant at thrology or the dude in morals .- Milwaukie Catholic Citizen.

The text of the Commercial Tax Bill is pub lished with the following exemptions :- "In-corporated Company" does not include com societies or establishments in this Pro-vince, for the manufacture of butter or cheese or both combined estab-blished under the act 45 Victoria, chapter 65, the Dairy Association of the Province of Que-bec, established under the act 45 Victoria. chapter 66, for the mutual insurance societie. recognized by or established under the act 45 Victoria, chapter 51, or these under the ars 42-43 Victoria, chapter 39 and its amendments, companies established for drainage, agricultural or colonization purposer.

A PRINCE AND PHYSICIAN.

BERLIN, July 23.-Prince Louis Ferdinand of Bavaria has completed his studies and has received a diploma qualifying him to practice as a physician.

BUULANGER NOWHERE IN THE RACE. PARIS, July 23.-In the election in Ardeche for member of the Chamber of Deputies, Beaussier (Oppositionist), received 36,534 votes