

with has given a clear solution of the problem of the origin of the power which, in the hands of the people, is the right to elect their representatives. It is through the exercise of this right that the people are able to elect their representatives to the nation for their mandate.

There are many points which the Church has never contested regarding the sovereignty of the people. But, as is said with reason, it is not the right to elect their representatives to the nation for their mandate. It is through the exercise of this right that the people are able to elect their representatives to the nation for their mandate.

Gregory XVI. in the encyclical "Mirari Vos," Pius IX. in the "Syllabus," Leo XIII. in the encyclical "Immortale Dei," have all condemned the thesis of the sovereignty of the people as contrary to the essential rights of power, to public order and social progress. As regards the sovereignty of the people, it is not the right to elect their representatives to the nation for their mandate. It is through the exercise of this right that the people are able to elect their representatives to the nation for their mandate.

Authority is necessary to society, to its aim, and to its action; the source of authority is God Himself, author of nature and of its laws; the civil power is not the property of the people; these are the points we have established in the light of reason and faith.

There remains something to be said about the exercise of power, of the rights and duties of this exercise, if social authority wishes to remain within the boundary of its attributions and to efficaciously conduct society to its aim.

Power is essentially a right, that of commanding. Social authority can then, contrary to the pretensions of the school of individualism, impose limits and restrictions to the liberty of citizens, and to exact all that is necessary to the existence of society and to its development.

To affirm the contrary is to bind public power and to render it incapable of fulfilling its noble mission.

Also the law of subordination to the just prescriptions of the State, is it a universal law, a law of all times and of all countries? Far from abolishing it, Jesus Christ has confirmed it by His divine teachings and has sanctified it; He has ordained to render unto Caesar that which belongs to Caesar and to God that which belongs to God. "Reddite ergo quae sunt Deo Deo."

Heirs and interpreters of the doctrine of the Master, the Apostles did not cease to proclaim the obligation of obeying civil power, not only through fear of the sword, but because of conscience. "He who resists power," says St. Paul, "resists the order of God."

It is, therefore, necessary to submit oneself, not through fear of danger, but through conscience. Render, therefore, to all that which is due them.

The Church imposes this divine duty of obedience towards civil authority on all her ministers, in all that is not contrary to its rights, liberty and independence; it imposes this on all, even though the depositaries of power should prove to be wicked and perverse. "Servus servus domini in omni tempore dominus, non tantum bonis et modestis, sed et ceteris dyabolis."

The legislative power of the State necessarily carries executive judiciary and coercive power. These powers are necessary to society, but they are redoubtable powers, which exact the exercise of firmness and prudence, a profound knowledge of the laws, respect for justice, dignity in private life and an incorruptible conscience. The right to punish in particular, incontestable right, and which includes even the sentence of death, Authority in striking the guilty, should have in view, besides the reparation of social order and the protection of society, the amendment of the ways of the criminals and delinquents, the bringing back of them to the path of duty—to rehabilitate them in their own eyes and in the eyes of society, and to make of them, if possible, honest and virtuous citizens. Therefore, punishment inflicted by the legislator should be in proportion to the fault committed, and they should see that they have the aid of religion and its ministers—the only and efficacious aid—in their effort of rehabilitation.

The rights possessed by civil authority in the government of society, a right which we have recapitulated under a general force, reserving for ourselves to make them better known when we have to speak of the duties of the State, are these rights, I ask, absolute and unlimited? The socialists, revolutionists, reply in the affirmative, because the State is alone the principle of right, it would not recognize interior and superior rights to its proper rights; the State, if the absolute master of society, it has the power of commanding all those whom it wishes to command; individuals, heads of families, employers, workmen, civil and religious associations of any denomination. In order that a law may be binding it suffices for it to emanate from sovereign authority. "The law, the law, it is the last word of all things. The Church, my brethren, has always strongly opposed the absurd theory of the unlimited power of the State, a theory borrowed from the pagans, and which, exalting liberty, brings us back to slavery from which Christianity has delivered us."

The Catholic teaching is that no matter how great it may be, Civil Authority has a limit. Instituted, not for the good of those who exercise it, but for the good of society in general, it must halt before the imprescriptible rights of conscience, before the national rights of citizens and before the general good of the nation.

The exercise of authority ceases to be legitimate, it becomes an odious tyranny, from the moment that power constitutes itself the instrument of evil, that it is in conflict with God, in commanding things contrary to the holy laws. The State may, for the maintenance of order, the tranquillity of the country, the national order, make severe laws, exact of the citizens the tribute of money, even that of blood, but it has not the power over the soul or conscience; because the soul is immortal and conscience an inviolable sanctuary. If, abusing its power, the State orders things forbidden by God, or forbids what God has commanded, it loses through that fact all right to obedience. The duty of the subjects, then, is to resist even unto death, according to the examples set by Elzevir, the seven schismatic brothers, of St. Peter, and other Apostles, martyrs and confessors of all centuries. God and Christ are above Caesar—"Obedire oportet Deo, magis quam hominibus." The French Episcopate offers us at the present time an example of Christian courage. Dragged before tribunals, having to pay fines, submitting to the chains of prison, and it needs be to the knife of the executioner, the bishops of France are ready to suffer all rather than to bow to a modern Caesar.

Public power is also limited by its aim, which is the common good of society. Therefore the depositaries of power have not the right to employ it in the service of individual interests, in the triumph of a political party, or other such cases, much less have the right to purchase consciences, through the Treasury of the State, of deputies or electors, in the press, in order to favor unscrupulous politicians or powerful commercial chiefs, who, in return for exorbitant privileges and concessions, promise their influence.

Christian sociologists oppose a fourth barrier to the prerogative of civil authority, that of individual action, when the action and its initiatives are sufficient to bring to a good end the progress of society. "It should not be," said Leo XIII. in his encyclical "Recurramus ad Legem," "on the condition of workers, that the individual or family be absorbed by the State. It is but just that one and the other keep the faculty to freely act, as this can be done without prejudicing the common good and without its being detrimental to anyone."

Mr. Chas. Boudard affirms, with reason, in his excellent studies on natural rights, that "the State should not be the lever which raises the obstacles, but the support for the lever of particular initiatives; it should not be the extinguisher of liberty, but the candle which extends its brilliant light."

All superfluous intermeddling of sovereign power is therefore a violation of liberty. Basing ourselves on these principles, we can truthfully say that a nation is all the more advanced in the path of progress when it has less need of the State to assure public service and the blessing of its liberty.

AN ORATOR OF NOTRE DAME DE PARIS, quoting Bossuet's courageous words to Louis XIV: "It is a terrible position to have nothing above one's head," adds, "yes, when we are to be judged by God, it is terrible never to meet the opposition of men, because then the passions take their course, and we have no check, except inwardly, and we have no duty to represent them, we take upon ourselves a load which will be heavy to carry on the last day."

Hence, it is without doubt that the kings, princes and heads of states will have to render an account to God of their administration. "Pay heed," says the inspired author of the Book of Wisdom, to the leaders of the multitudes, "because power has been given to you by the Lord and strength by the Most High who will question your works and search your thoughts." (Wisdom VI.)

The masters of civil society have, therefore, duties to fulfil. Those duties are of a moral species; they bind the conscience and induce responsibility. They allow, if they are violated, besides the sanctions of the present life, the more formidable sanctions of the future life. "Because being the ministers of His kingdom you have not judged equitably and you have not walked according to the will of God. He will appear to you in a dreadful and sudden manner, because a severe judgment is reserved to those who command—to the stronger is destined a greater torment." (Wisdom VI.)

What are the duties of the State? What is their motive character and extent? The answer to these questions will complete our synthesis of Catholic sociology.

TO BE CONTINUED.

Quebec, Sept. 27th, 1909.

The second public session of the First Canadian Plenary Council was held yesterday in the Basilica with the same pomp of ceremony as on the preceding Sunday. High Mass was celebrated by Mgr. Langvin, Archbishop of St. Boniface. After the gospel Bishop Casey of St. John, N. B., delivered the following sermon in English:

I have chosen you, and have appointed you, that you should go, and should bring forth fruit; and that your fruit should remain. (John xiv, 16.)

Your Excellency, My Lords Archbishops and Bishops, dearly beloved: Nineteen hundred years ago, the Eternal Son of the Living God, Christ, the Redeemer and the Judge of the world, addressed these words to a body of men whom He had chosen to complete His mission, received from God the Father; and right before me is a spectacle that magnificently illustrates the partial accomplishment of this divine mission. My text is the Word delivered to us by whom "all things were made that were made," and afterwards He saw that "they were very good." He placed the sun in the heaven to mark the lines of day and night. After thousands of years, it shines on with unblemished splendour, and will not rest until the end of the world. No one questions this, though its only assurance is the fact of creation. Now, the Word that in the beginning created light, is heard again; it comes forth, too, in power, in a new

creative act. This time it is addressed, not to nothingness, but to twelve men, re-creating them, endowing them with a mission that He compares to His own, and such as no man ever had before: "As the Father hath sent me, I also send you." For its limits, He assigns the ends of the earth; for duration, the consummation of ages; for accomplishment, His everlasting presence: "Behold I am with you all days, unto the consummation of the world."

This is a new, a living universe which the Son of God erects in the midst of creation, making a man the foundation-stone, for He says to one: "Upon this rock I will build My Church;" and making eleven others the walls of the structure, as He says to the twelve: "I have appointed you, that you should bring forth fruit, and your fruit should remain."

All history, with divine tradition, agrees that these creative words of the Lord God were addressed to the apostles, chosen as the teachers and governors of His everlasting Church. Should or could there be a flaw in the delivery or fulfilment of this commission, then Christianity crumbles to ruin; for before appointing them, He reveals His Divinity, claiming almightiness as His own, in virtue of this, sends them forth to teach the world unto the end of time: "All power is given to Me in heaven and on earth. Going therefore, teach all nations."

No one can be a Christian and pretend that these words are vain. There must, therefore, still exist a body of men vested with this divine mission to teach the nations, as, in fact, there is one such body that has never ceased, and never will cease, to claim and exercise it—the Episcopate of the Catholic Church united with the Bishop of Rome, the See of Peter. All history, sacred and profane, shows that the Catholic Bishops in union with Peter's successor at once assumed the government of the Church, even before the last of the "Twelve" had died. Divinely established in the Apostolic office, they have ever shared with the Sovereign Pontiff in teaching and governing the flock of Christ.

After the decree of several Councils, notably that of Trent, we are not free to believe that the office of the Bishop is not superior to that of the priest. The priest is, as it were, a branch of the episcopal tree; and, transcendent though his office be, he can bear fruit unto life only in unity with the Bishop. When duly elected and consecrated a Bishop, he becomes himself a tree in the Lord's vineyard to bring forth precious fruit of grace and holiness. A priest of God, he can beget children unto everlasting life in the waters of Baptism; he cannot make them perfect Christians by the gifts of the Holy Ghost. He can absolve from sin, but the exercise of this power is dependent upon episcopal authority; he can offer the tremendous Sacrifice of the New Law, the "clean oblation" foretold by the prophet, but only in temples and on altars consecrated by the Bishop's hand. In fine, that marvelous fruitfulness, which is the unending life of the Church, is wholly in the Episcopate; for, the Bishop not only ordains priests and inferior ministers, and performs all sacred functions, but by the power that is in him perpetuates the Episcopate itself, for the future life, in the early future, Sts. Francis de Laval and John Nepomucene Neumann, and many others, that you should go, and should bring forth fruit; and that your fruit should remain.

Through their office of teaching and ordaining, the Bishops become the chief pastors of the Church; it is for them to guard the sacred deposit of Revelation amidst the variations of human opinions in its integrity and purity against all the attacks of pride and power. It is inherent to the Bishop's office to teach the divine word, and no voice can be raised for the spiritual guidance of the faithful without his authority; it is he who must judge that the doctrine is sound and true, and not weakened by ignorance or malice. All religious teaching in his diocese is subject to him, for he is the father and teacher and pastor of his flock.

Not is the Church a mere school or academic institution; she is constituted to direct souls on the narrow road that leads to life, to govern the faithful, to guard the religious interests of the nations. Again the Divine Master has placed this power into the hands of the Bishops; for we find the Apostle of the Gentiles thus speaking to those of his day: "The Holy Ghost has attested you Bishops to rule the Church of God." In the primitive days of Christianity, episcopal authority is recognized in fact; for the Council of Antioch, in 341, confirms a canon that had come down as attributed to the Apostles: "Let nothing be done without the counsel of the Bishop." However excellent any work, if it were carried out in defiance of this universal rule, it bore fruits but of schism, heresy, and atheism. It militated against Christianity, and resulted no less in the first century than in the modern world in a religious anarchy, that grimly foreshadows that region of confusion "where no order, but everlasting horror dwelleth."

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Catholic Practices.

The Christian Register bespeaks the utility of Catholic practices in Methodism. It says: "The question is asked whether Methodism has a confessional or not. Of course it has: every family, every church, every community, has a need of a confessional more or less organized and properly conducted. Roman Catholics are human beings, like the rest of us, and Protestant blunder greatly when they reject everything used by Catholics and described by them under some technical name. Prayers for the dead are as rational as prayers for the living, and he who believes in a future life and in remedial discipline has no occasion to scoff at the doctrine of purgatory, although he may balk at the decree of eternal punishment. Every right-minded minister in normal relations with the people of his parish will sometimes find himself called upon to discharge all the offices of a spiritual priesthood. He will receive confessions, give counsel, and in a proper sense pronounce absolution, and both he and

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less than to Catholics, "to restore all things in Christ." We take up in God's name the work of introducing the Church to our separated brethren, and of inviting them to enter the fold of Christ under one Shepherd. The work before us is vast—the conversion of the millions still in unbelief, for whom the Redeemer died. The outlook, to the human eye, is appalling; but, to the eye of faith, He is with us Who is our Elder Brother, "the Bishop of our Souls," He, Who said to our predecessors, "Fear not, come after Me, and I will make you fishers of men." He is our strength, our support. The guarantee is in the words: "I have chosen you, and have appointed you that you should go, and should bring forth fruit; and that your fruit should remain."

WARNING TO KING EDWARD.

During his sojourn recently at the famous health resort, Marienbad, King Edward of England, ended Mass at least once, upon which a Scotch paper (Edinburgh Evening News) comments with admiration and wonder at his majesty as to possible grave repetitions of history. It is about time it says that something was done with King Edward. He is such a good natured soul that he is really his own enemy. Take yesterday, for example, when he attended a Mass at Marienbad, probably quite unthinkingly. But he has forgotten the Coronation Oath, where the Mass is referred to as idolatrous and superstitious. It is quite possible King Edward was so excited when the crown was placed on his head that he paid no attention to the words. Or it may be that, like many thousands of his loyal subjects, he becomes emancipated when he crosses the "silver streak" (meaning the channel). What have the Queen Street Hall stalwarts (Protestant associations) to say about our merry monarch, who forgets his solemn word? The customary resolution won't do. All that happens is that the royal charwoman gets so much more waste paper to dispose of. How would it do to get a copy of Macaulay's history and send it to his majesty, with the pages marked about that old-time Mass lover, James II. summarily evicted from London? What happened once may happen again, and if King Edward gets into a thoughtful mood he might be scared.

This, of course, is "rote sarkastik" on the "Queen Street stalwarts" (Protestants) and their kind, still by no means near extinction in Great Britain. —New York Freeman's Journal.

Catholic Practices.

The Christian Register bespeaks the utility of Catholic practices in Methodism. It says: "The question is asked whether Methodism has a confessional or not. Of course it has: every family, every church, every community, has a need of a confessional more or less organized and properly conducted. Roman Catholics are human beings, like the rest of us, and Protestant blunder greatly when they reject everything used by Catholics and described by them under some technical name. Prayers for the dead are as rational as prayers for the living, and he who believes in a future life and in remedial discipline has no occasion to scoff at the doctrine of purgatory, although he may balk at the decree of eternal punishment. Every right-minded minister in normal relations with the people of his parish will sometimes find himself called upon to discharge all the offices of a spiritual priesthood. He will receive confessions, give counsel, and in a proper sense pronounce absolution, and both he and

those who consult him will be better for his offices."

These are very important admissions and show that religious society of to-day must finally recognize the need not only of Catholic practice, but of Catholic faith and unity as well.—Pilot.

Fifteen Years of Agony

"Fruit-a-lives" Promptly Cured Him After Doctors Had Failed To Give Relief.



CHARLES BARRETT, Esq.

Harbor au Bouche.

Antigonish Co., N.S., March 24, 1909.

"I wish to express my sincere appreciation of the great benefit received from taking 'Fruit-a-lives.' I suffered from Biliousness and Dyspepsia for fifteen years and I consulted physicians and but got no relief. I was in miserable health all the time and nothing did me any good. I read the testimonial of Archibald McKeechie, of Ottawa, and I decided to try 'Fruit-a-lives.' I have taken a number of boxes of