

SOCIAL AUTHORITY.

Among the various questions which the science of philosophy presents to the consideration of the thinking world, social authority holds a prominent place. This question, at all times important, is, in the present feverish state of society, worthy of most earnest attention. Whosoever we turn we behold men either in the act of overturning authority or engaged in forming and executing plans to effect that terrible result. The motives that prompt them to these dark deeds are as various as the deeds themselves. Some are urged on under a false notion of liberty; others in the belief that authority is unnecessary. Some would have naught but republic to exist; others, again, would have what can never be, equality of all. There are some, finally, and by no means few, who know not what they want.

Fanaticism and restless ambition are at the root of the evil. There are certain bad characters in every land, wretched with the desire to rule, vainly proclaiming themselves "friends of man," etc., and by dint of talking got the people to believe that they are tolerating the worst kind of tyranny and that, as men, they should rise up and throw off oppression's heavy yoke. To remedy this deplorable condition of things philosophy comes to the rescue and, with sound and clear arguments, points out the origin and necessity of this authority and the course that men should follow respecting it.

Social authority is that authority which directs the citizens of the different States of the world to one common end, namely, the good of the individual and society at large. Its necessity can easily be seen. Without its existence there would be no order and, consequently, little, if any, peace. Men would infringe on one another's rights, because there would be no punishments to fear, no tribunal of redress to have recourse to. Free to do as they might please, men would war continually on one another, till finally one or more, becoming conquerors of all others, would compel obedience, and freedom would be lost in despotism. Reflection on the necessity of authority will show that where it does not exist, these and similar evils must be the consequence. It is the link that binds society together. If injured, society is also injured, and, if destroyed, society also is destroyed.

Social authority is derived from God, for since He is the author of society, having instituted the family, which is its basis, it naturally follows that He is also the author of the essentials of society, the principal of which is authority. Some have asserted that authority existing in society is nothing else than the will of single individuals agreed to one end. But this is nonsensical. It would be an impossibility to have any satisfactory authority if such was the case. What would please one would displease another, and thus no agreement could be arrived at.

Rousseau taught that social authority was formed by men, an agreement having been entered into by which each one surrendered his right, and those collectively went to make up a supreme authority for the good of all. In this way, said he, man was obedient to himself alone, and retained the same freedom that he had before he entered into society. But this will be seen to be absurd, for tradition fails to show that any such agreement ever was made, and if it would have been made it would be an injustice to the people of future ages. If such a contract were made, it would be bound by it, or not. If bound, Rousseau and his followers pretend to be the champions. If not bound by it, we would be free to abolish the laws handed down to us, and thus authority would be unsettled and would gradually pass into nothingness. Rousseau would consult the dignity of man, but he takes a poor means to accomplish his object. His original authority makes man obedient to man; ours is the obedience to God. According to Rousseau also "law is nothing else than the expression of the common will," and, therefore, he makes the fickleness of the will of mankind the standard of government. Authority is from God and its exercise supposes the employment of reason; and since what is based on reason is just, it follows that authority constitutes the liberty of the people, while its contrary would favor despotism. God instituted social authority with society itself. In His wisdom He well knew the necessity of so doing, for if left to man, no just authority could ever be established.

As regards the manner by which authority is given to the rulers of society, opinion varies. Some think that God has conferred authority on the multitude, and by it is given to the rulers of society. Others think that it is given to the rulers directly by God Himself. A third party holds an opinion midway between these two, saying that not always is authority given by God directly to those designated by the people as rulers of society, not always, moreover, is it given to the multitude. This last opinion seems to be the most correct. It matters little however, as to the manner authority is conferred if it is kept well in mind that it is originally, if not directly from God. If this be kept in mind authority will receive proper treatment, and as a consequence society will be able to exist properly and confer on its members those numerous blessings for which it has been instituted.

Social authority demands a proper respect and observance for itself. To the reflecting man all these conclusions are readily seen; but there are some, unfortunately, who are so blinded by ignorance or carried away with false reasoning that they cannot so well perceive them.

The good citizen has a duty to perform therefore, in reporting this blindness and error, and example is his best to discharge it. Let him give a full and cheerful obedience to the mandate of authority. He will persuade others to respect it by showing in self-contentment the results of its existence. Let him, more

over abstain from fault-finding; the more so when the causes for complaint are but trifles, for this is taken up by the enemies of society to the detriment of authority. In this and like ways, authority will be borne with, respected and obeyed, and society, as a consequence, will enjoy that peace and happiness which is so desirable to it.—Bishop Colton in Catholic Union and Times.

CHARLES KINGSLEY'S CHARACTER.

In connection with the new pocket edition of Newman's "Apologia," recently issued by Messrs. Longmans, the Tablet writer of the "Literary Notes," while affirming that Newman's exposure of Kingsley's conventional methods leaves a very poor opinion of his intellectual powers or of his candor in controversy, contends, on the other hand, that despite the unfounded and false charges Kingsley made against Catholic theologians, he was never consciously unfair or dishonest. The Tablet writer even goes so far as to say that Kingsley's "candid and courageous character was incapable of any thing like wilful misrepresentation." This high praise is hardly in keeping with the detailed description of Kingsley's character, written by one who admired him so greatly that it was Kingsley's influence on him that determined him to take orders in the Church of England. We refer to the late Mr. C. Kegan Paul who, after being an Anglican clergyman, drifted from Agnosticism and Positivism, and finally became a fervent Catholic. In his autobiography, entitled "Memories" (1899), he speaks frequently of his intimate association with Charles Kingsley, "formed a friendship" with him that "colored many years of his after life." The younger man thus describes the older: "He was in no sense a learned man, nor a sound scholar, nor a deep theologian, nor a well-read historian; he knew more of science than of all these put together, yet was not really scientific. But on almost all subjects conceivable he had read enough to talk brilliantly, without any inconvenient doubt that his equipment was entirely sufficient. To young men still in course of formation, this courteous person, ten years older than ourselves"—Kingsley was then thirty and Kegan Paul twenty-one—"but young in mind, and a born leader of men, came as a revelation." In the very next paragraph, however, Kegan Paul seriously discounts this already qualified praise when he tells us that Kingsley had a habit of representing as lifelong opinions of his own any new ideas that suddenly flashed across his erratic brain. The passage is worth quoting, "In those days people actually troubled themselves—perhaps some do now—about the early chapters of Genesis, and Kingsley, Percy Smith, and I were discussing the subject as we paced up and down the garden. Kingsley, who stammered dreadfully, tossed back his head, and said with a gasp: 'I've always thought that the serpent was a serpent worshipping black tribe.' We came to know that when Kingsley said 'I've always thought,' it meant that the sometimes brilliant, always paradoxical, notion had just flashed into his head for the first time. Percy said with an air of grave puzzle: 'Well! Rector! but—yet you know, negroes do not go on their bellies.' 'No,' said Kingsley, not to be done, they don't, but then snakes don't eat dirt, and niggers do." "Can a man, who thus habitually misrepresents the genesis of his own opinions, and then bolsters them up with sophistry, be really and truly called 'a candid and courageous character, incapable of anything like wilful misrepresentation'?" The fact is, Kingsley, like many men who lack moral courage and honesty, was very fond of posing as a champion of manliness and truth, and the thoughtless world took him at his own valuation. He was indeed, as Kegan Paul cleverly words it, a "coruscating person." We may add that he blazed up for a brief space like a rocket and came down like a stick. He, who in 1849 "was characterized by a sunny joyousness, an abounding vitality, and a contagious energy which were most attractive," never recovered from the well merited

castigation he received in the "Apologia," and in spite of his athletic habits and frame, died ten years after the publication of Newman's great work, a disappointed man, as the comparatively early age of fifty-six. His books show that he was, as Kegan Paul says, "kind and tolerant to Nonconformists and their doctrines, and the whole vials of his wrath were reserved for Rome and the priests of Rome." "Westward Ho!" in particular, is the most unhistorical and subtly anti-Catholic novel of the day of "good Queen Bess" that has ever appeared.—Central Catholic.

A NOTE OF HOPE.

STRIKING LETTER OF THE COUNTESS DE FRANQUEVILLE, A PROTESTANT, ON FRENCH CHRISMS.

The Countess de Franqueville, in whose house the French Bishops held their historic meeting in January, has written a letter to the London Daily Telegraph on the French situation. The following passage from her letter is especially striking: "The meeting of the French episcopate in this house, January 15 to 19, brought me for the first time into the midst of the clerical part of the French Church. The Bishops were full of the heroism and courage of their clergy, and left me in profound admiration for themselves. Their cheerfulness, courage, faith, spoke of endurance rather than of resignation; and indeed it is plain that the grace of God is with them. It is with the Church in this tremendous ordeal. Not more than six out of sixty thousand clergy have followed the schismatic lead of the 'Matin.' (If I have understated it shall be grateful for correction, with the names of each cure and parish. I have taken trouble to find out, but up to date this is all I can verify.) There is no clinging; there is every variety of individuality, but on every side in laity and clergy (both secular and religious) is one splendid, solid rally round the Pope, their head. Indeed, there is every reason to be encouraged, despite the immense difficulties of the situation. There is unity; the spirit of sacrifice is spreading like a flame. Personally, I could tell of magnificent gifts from the very poor, from artisans and tradespeople, from the daily necessities sold lower, from savings of many years. I for one look out in hope. As before in this world's history, those whose horizon is limited by flesh and blood have to find that there are still other forces to be reckoned with, which they had ignored: those of the spirit. The end is yet to see."

MAY AND MARY.

May, with its sunshine, its songs and its flowers is again ours; and let us permit the sunshine to enter our souls and drive therefrom the mist of selfishness and the chill of sin; let us allow ourselves to be thrilled with the music of dawn and of grove; and let us pluck the flowers and admit its bloom, that while we delight in it as a very "thought of God." In May, heaven seems nearer to us, as we are devoted to its majestic Queen. The sunshine is genial because of the Blessed Mary's benignity; the bird's song are very psalms of rapture for her who once trod the earth and now sits enthroned in the highest heaven; and the flowers breathe their fragrance as if with religious fervor, and appear conscious that their beauty reminds us of her who is, par excellence, "the Rose of Sharon" and "the Lily of Israel." All Nature spreads her charms for our Queen to pass in triumph on her multitudinous errands of mercy. Here some poor mother's tears are to be dried, there the groans of anguish are to be allayed; while everywhere the hearty reminds us of the Queen of humanity and the mother of Christ's divine personality. With sympathy and grace and condescension she hears our prayers and offers them in some-

thing dearer than golden thimbles to her Child—hands to which He owes the tender care of His sacred infancy. Hail, month of Mary! warm and glowing, not only with the joys of the woodland, but with the fervor of hearts that in gratitude proclaim our Blessed Mother earth's chief joy and heaven's second glory.—Catholic Union and Times.

Ah, how true and solid a foundation is the word of God, for it is infallible! No one ever trusts in God without reaping the fruits of his confidence.

POEMS TO REMEMBER.

THE HABITANT'S FRIEND.  
Marie, you take that stuff away—  
I don't want to eat to-night—  
An' brin' dose clo'es I buy last year—  
An' dat shirt dat's clean an' white:  
For I go to Mon-real—  
Only bout sixty mile:  
In bout a week or so—  
I come back in a little while.

I don't care it was ten thousand mile!  
My heart he tell me right,  
He say: 'Go to Mon-real,  
Go, Pierre, to night—  
I won't spend no more for train,  
I walk alone all way—  
An' I tell you, my I can't he dead!  
He died yesterday.

Dat man, he was kind to me  
An' to you an' baby, too,  
Whose I was sick an' so poor  
Dis day I know what to do—  
An' every day for you a m'ch  
He came an' kiss me on my cheek—  
An' he give me money, but you don't know—  
Pierre he never tell.

An' he say to me: 'Cheer up, Pierre,  
De spring he soon be here,  
Dis day he dey say an' say—  
So don't you never fear,  
Your wife an' child dey bet' get well  
An' about a week or so—  
An' you bet' get well, just as he say;  
I wonder how he know!

An' when I say in few months time:  
'What have I to pay?'  
Why he look at me an' laugh an' laugh,  
An' den I turn away  
An' like a fool I bow my head  
An' just all day I can't speak,  
I almost cry jus' lak a child!  
An' feel so very weak.

But I shake his hand an' den he say  
'Som-ting kind to me;  
Mon Dieu! de tears come to my eyes  
So bad I could not see;  
An' I just all day I can't speak,  
For what you done to me.'

'bout an hour ago dey tell me  
How he died in Mon-real,  
How he ponies a dey lose deir frien—  
How ey honor him, not because he rich—  
But for his kind,  
An' dey all say I Canada  
He de best man you can find.

Marie, if some one ask for me  
You tell him what I said,  
An' say I go to Mon-real—  
My frien is dat.

DIED.

TROY—On Saturday, April 13, 1907, Dr. Wm. Troy, one of Ottawa's best known physicians, aged forty-three years. May his soul rest in peace!

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By order of the Board, D. M. STEWART, Gen. Mgr.  
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VOLUME The Catholic LONDON, SATURDAY

A CAUSE FOR Man, according to what of an owl. Thomas was not far we watched the "re-rens" trooping into drama that exploited content and disease putrescent ancestry that are usually found horrors. The play on evening was a rehearsal to be specific, the indeed the sordid of the pavement, but fully and portrayed heroine was not of the of circles which taste dine luxuriously, dot are adepts in the double meaning. A heroine waxed hysterical the prurient to ahy was much applause; ament art flattered matrons. The citizen upon the scene and the hero—an individual invariably chooses as his affinity—del with a flood of rhetoric. When we are aget that frees us from of that channel how wonder why people dirty messes. We crowd their souls v obstruct the view of chaste. We wonder pleasure in seeing divers ways the con battered into piec minded this, accord. But dirt is dirt declamation and pe may hunger for its substantial citizen passes our compre seem to like it, and least, encourage the of those who appro cesspool. We belie Archbishop Bruches a play presentd Theatre des Noux was very pleasant people who have terms for dirt.

A REM In her justifiab some time ago, "c everything on the acc to pure moral may be allowed to representations as in their nature, i best theatres are d luxury, of falseho snally. Actors an rage and discredit sacred and most w—Christian virtue laws, the austerit the sanctity and i rriage, the majesty ily. May it not l of dread wh place in the souls these plays. A w be a powerful edu have such a sta resolute in oonp panders to the w always attack the vulnerable part— him to provide us is healthful and stage that is the morality need fe The Christian mi miracle and n "Everyman." S In the fourth cen the unclean sta representations lightened the have achieved w dramatic writing realise that this tion for another and live their l future destiny, s supporters of th The noble life of it interwoven fo the world is no and the devil."

WORDS With regard tractions which and disturb the of the child, A "By the Saor