The Catholic Record

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The Church guards over public

schools in all that concerns faith and morals. The State should, therefore,

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DUTIES TOWARD SOCIETY.

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Advertisement for teachers, situations wanted, etc. cents each insertion. Remittance to accompany

ed and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, th of London, Hamilton, Peterborough, an urg, N. Y., and the clergy throughout th tives, that all i holy in the regrismate mo-tives, the State itself opens schools, these schools should answer the just ex-igencies of the Church, give sufficient guarantees of orthodox teaching and morality in their choice of teachers and

Dominion. Messys. Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty and Miss Sara Hanley are fully author-ized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Agent for New-foundiand, Mr. James Power of St. John. Agent for New-foundiand, Mr. James Power of St. John. Agent for district of Niosiang Mrs. M. Revnolds. New Liskeard Subscribers changing residence will please give old well as new address. and marriage notices cannot be inserte

acept in the Doents. When subscribers ask for their paper at the pos office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have infor mation of carlessness in a few places on the part of clerks who will sometimes look for lette

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey

by Dear Sir.—Since coming to Canada I have ena reader of your paper. I have noted with satis-tion that it is directed with intelligence and lity, and, above all, that it is imbued with a strong hole sprint. It strengther that and the strong of the strong of the strength of the strong of the point. It strenuously deten and rights, and stands firmly b authority of the Church, at th ings and authority of the Church, at the same promoting the best interests of the country. Fol ing these lines it has done a great deal of goo the weilare of religion and country, and it wi more and more, as its wholesome influence rea-more Catholic homes. I therefore, earnestly re-mend it to Catholic families. With my blessin your work, and best wishes for its continued sucued suce

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegati

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read yo timable paper, the CATHOLIC RECORD, and cong larly those of the magistracy, not to b) apper, the CATHOLIC RECEPT, and congra-you upon the manner in which it is published titer and form are both good; and a truly ic spirit pervades the whole. Therefore, will re, I can recommend it to the faithful. Bless u and wishing you success, believe me to re

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, OCTOBER 16, 1909.

Editorial Correspondence CATHOLIC RECORD. THE PLENARY COUNCIL.

MGR. ARCHAMBAULT'S SERMON CONTINUED Duties towards God and towards the Church. God creator of man, is also

the author of society, the cource of its good and of its power. Empires are raised by God. His providence governs them through vicissitudes, and notwith standing social transformation. God has, therefore, the right to reign ove ns, to use them for His glory, for the designs of His Providence the world. For this reason the first obliga n of civil law has God for its object Nothing could dispense the magistrate of even an infidel country from the social worship of the official manifesta-tion of religious sentiments. " If nature and reason," says Leo XIII. "impose on each one of us to honor God by religious worship, because we are under His power and because we come from Him and should return to destiny. In his admirable encyclical "Rerun Him, the same law binds the public community; because men united in so-ciety are not less under the dependency intervene in order to repress, or better still to prevent the loosening of family of God than if they lived isolated, and society is not less indebted than indivi-duals to this God, Whose designs formed, ties among the working people, the vid the samong the working people, the vio-lation of their human dignity by un-worthy and degrading conditions, and to protect the health of women and children by seeing that they are not given labor which should be reserved it, Whose will preserves it, Whose mun ificence assures it all the good it en joys." The State has, therefore, the duty to make the worship of God the for man. The great Pope, who is called the "Workman's Pope," expresses the hase of society and the exercise of power, to see that this worship be as soul of national education, to pun ish blasphemy and perjury severely, the outrages against the holy laws of laws of matrimony, the outrages against morals. It should also present a check to the diffusion of im-piety, prevent licentious theatres, indecent public amusconte pleaters, proportion between rest and labor, be himself and family, and to make legitiindecent public amusements, places of debauchery and seduction, an irreligtrouble. assisting culture, literature, science and arts, but let it beware of taking that obscene press constitute a ious or standing danger to morals, causing the citizens to swerve in their loyalty towards God, their supreme end.

which does not belong to it. Its right to teaching is not absolute, it is a purely We have placed ourselves designedly relative right. The education of the in the hypothesis of a people without positive religion and without divine child constitutes, by its very nature, a positive religion and without divine faith. But how much more serious and duty of the domestic hearth. The State better defined the duties of authority towards God, in Christian society.

the Church - the light and fire brought that of opening and directing seminar-ies. She possesses the right, although not exclusive, to teach literature, name of popular right, without regard for the right of God, and the Republics have fallen into disorder. The powerfrom heaven. Men may believe implic-itly and collectively. That is not enough. They should believe explicitly.

ful have wished to make for themselver a justice which would not look to God And in order to do this they should read good Catholic books. And this belief includes the rights of the Church upon for its ruling, and the wronged people have cried out in bitter complaint, and education and matrimony. Secondly laymen must not be afraid of their Cath destructive sects have made a dogma o anarchy . . given up to our caprices filled with pride, which a false philo olic principles. That object which is only good is the object of our love. To sophy of power put in its heart. The multitude plays with authority, it takes what, therefore, should our will more for its favorites disturbers, it is to con enaciously cling or our heart defend nore generously than those truths temnors of law it gives power to act in It seeks its elect in the its name. faith prisons to bring them to honor, and earth and glory in heaven?

A government, even without official religion, cannot patronize neutral schools. Some one has said, with reason, "a master who is not for Christ, is against Christ. Woe to the people who banish God from the mind and heart those who, after flattering it, have today the mission of keeping it in bounds, disconcerted, hesitate between perilou security and disastrous concessions (Mgr. Huist, Careme de 1895).

Let us learn, my brethren, how to pro who banish God from the mind and heart of childhood or youth; to day they sow the wind, to morrow they will reap the tempest." We cannot with impunity shake the principal foundation of the social edifice, without that edifice sooner or later tumbling down. have that are not of this fold. And what would I but that they be brought into the fold, that there may be one fold fit by these severe lessons which are causing the disorders and troubles to the old nations of Europe at the present time. Far from banishing God from our national life, may all in this life, young and one Shepherd." Catholic laymen should inform themselves so that can render an answer to the hope that i

and full of hope, be impregnated with the cult and respect of His holy Civil authority having for an aim the laws. Let us remember our origin haws. Let us remember our orgin. Christian religion watched over our cradle, it was the soul of our progress, the safeguard of our liberty and beloved traditions. In setting foot on our soil common good, its second duty is, there-fore, to endeavor to procure it according To issue laws capable of protecting the national rights of families and legiti Jacques Cartier took possession of it in the name of Christ and of the king of the national rights of families and legiti-mate associations, assure inviolability the France, and in the name of religious and civil power. May these two powers reof transmission, to see that order and peace reign within and without, to main forever united in thought and action.

vigorously repress popular riots, audit with care and justice the public revenues, wisely and impartially dis-Thanks to their cordial understanding, the beloved country progresses, free and proud, she strides with a firm step to tribute administrative offices, particuwards a brilliant future, inviolably faithful to her past and to her providential impose on the people other than really mission, that she may take place one necessary taxes-and in proportion to the revenue of the citizens, are the day among the most prosperous nations, procuring for Christ-Jesus new conquests, opening to the Canadian people a glorious era of peace and grandeur. serious duties incumbent on the State. Defenders, born of society, of its rights, of its tranquility, Authority A men.

should also promote veritable progress. To oppose emigration when it is harmful to the nation, guard with care the com-St. Patrick's Church, Quebec. On Friday evening, the 2nd inst., the ing of thousands of strangers, who having become citizens of their adopted Fathers of the Council with their President, the Apostolic Delegate, attended a special service at St. Patrick's Church. Notwithstanding the rain and country, may be to morrow the chiefs of it, and direct its destiny, multiply or disagreeable weather the church, which is a large one, was well filled. The render easier communication and transport, explore the natural resources of congregation was composed only of men. e country, favor agriculture, coloniza A procession of carriages had tion and industry, to see that commerce is not disturbed nor rendered fraudulent formed at the palace. Upon arriving at St. Patrick's the Delegate and his colby dishonest raising and lowering, by leagues were received by the Redemp-torist Fathers. When all had taken the monopoly and forestalling to the profit of a powerful plutocracy, are so many more duties that the State should their place in and near the sanctuary the "Veni Creator" was sung His Exnot neglect without failing in its noble cellency was assisted at the throne by Father Aylward of London, and Father Corbett of Cornwall. After the hymn Social authority should also occupy itself with the task of organization and division. A workman should not be an was finished His Lordship, Bishop Scol-lard, ascended the pulpit, when he deautomaton, if work affects his health livered a very forcible, eloquent and and renders it impossible for him to practical discourse upon the duties of laymen to the Charch. His Lordship accomplish his obligations towards God and his family. Man is permitted to took as his text: "With the heart w believe unto justice, but with the mout ameliorate his material situation and to After the sermon Bishop Brunsult of acquire wealth, but he should never do Nicolet gave Benediction of the Blessed confession is made unto salvation.' (Rom. x. 10.) The Right Rev. preacher began by aspirations of his soul and of his eternal The Children at the Basilica.

comparing the Canadian Church to the grain of mustard sown three hundred 30, the Basilica was thronged with ears ago by the chivalrous valiant sons of France upon the northern banks of the majestic St. Lawrence. They had children and their teachers. Many of the Prelates and other members of the come from their own bright land, these Council were present to give encouragemen of courage and faith. They landed here upon this great rock-vast forests, ment to the little ones and add pomp to the simple ceremony. This consisted in pathless depths, unexplored regions lay beyond. These difficulties did not daund the singing of a hymn, after which Mgr. them. Forth they went to the cold Bruchesi, Archbishop of Montreal, denorth and the far west to evangelize and civilize the unknown inhabitants of this livered the following touching sermon to the young congregation : vast country. These were the pioneers of Canadian Catholicity "Suffer the little ones to come unto waters our soil, whose early Indian me." (St. Matthew.) missions are swept away, but whose chief work remains to this day, a glory These words are taken from a page in the Gospel which has very often to their name. Later came the High repeated to you. Jesus without doubt came for all, but more especially for the humble; also Jesus loved children and and Scotch, victims of terrible persec tion, bringing the faith to Nova Scotia Some of the same brave race with Bisho the children loved Him. One day when MacDonnell established the Church the little ones were crowding around Ontario. Finally the current of im to listen to Him, the Apostles wished nigration from the Isle of Saints started to send them away, but Jesus said to them "Suffer the little ones to come in the same direction. The sons of Erin, driven by religious proscription unto me, for the kingdom of heaven is and the penal laws, decimated by faminfor those who are like unto them." should not usurp it. It has not the right to arbitrarily institute, and at the ed ships-many of them crushed in

Hence the Bishops who are entrusted to continue on earth the mission of expense of the public treasury, outside spirit and broken in health. His Lord ans Christ, have merited not only ship paid a fitting tribute of gratitud power, but also the sentiment- of His to the French Canadian priests and re ligious for the heroic services the heart. And so, united in Council, the Bishops, after meeting the fathers and mothers, the citizens, now wish to say rendered the poor immigrants in admi stering to their spiritual and tempor "Suffer the little ones to come unto me The sons of Ireland in England wants. It is in answer to this call that you in Australia, in the neighboring Reput lic have done much for the Church They have worn the mitre so as to wi have come, notwithstanding rain and winds. Your masters and mistresses have taken you by the hand and have praise of Pius IX. and Leo XI the conducted you to the temple. French Canadians, Highland Scotch and With me, all the Bishops here pre-sent, bless you as would Jesus Christ. Irish, all three natives of the great Celti stock have by their bonds of blood, b Behold them at the foot of the altar. their supernatural bonds of a comm Amongst them many have come from afar, many of them are bowed down faith and by a common allegiance the centre of Catholic Rome, with the weight of years, of which God these three have done much in the pa alone knows the merit; all are thinking for the cause of religion in this count of you, you will always be present in their minds when they will give advice or recall duties to your parents, to the teachers entrusted with your education; And if they continue to labor togeth hand in hand, they will accomplish the future for the benefit Holy Church much more than they have they will always do so with your in-terest in mind because they cannot for done in the past. The little seed ha grown to a great tree, with branche which extend in all directions from get what Jesus has said "Whatsoever you should do to the least of these you the Atlantic to the Pacific and from th do unto me; woe to those who scandal-ize one of the little ones." Great Lakes to the Polar regi There are now 4,000 priests and 3,000 000 of people. Thirty-three Bishops, in person or by representative, united under the Apostolic Delegate, all pay-Consequently the Bishops love you, because Jesus loved you; they know that you are the generation of to-mor-row. To-day you occupy the most honorable places in this church, those ing allegiance to the See of Peter, are met in the First Plenary Council of Canada. These are gathered togethe for the spiritual good of their people of your fathers and mothers; you will succeed them in life, also I may say for the larger scope of our Church, to go forth more closely united and for priests to do their duty more nobly and that I have before me the city o Quebec of to-morrow; and if we wish this people to be good, we must uplift our minds towards all that is good, we more generously than before. But the laity also have a part to play, a mission must protect childhood against all that to fulfil. They too must help in the extension of God's Kingdom. What is would imperil its piety, innocence and virtue.

Have you thought of what God has done for you? Could you give sufficient voice in the transports of your grati-tude for all the gifts of His Divine Providence, which doubtlessly extends to all, but which, however, holds for some ineffable predilections.

First of all, He bas placed you on the believing and Catholic soil of Canada, in a Christian family, who upon your birth brought you to the Church so that baptism might make of you a Christian. A father and a mother have surrounded you with their care, placed before your eyes the fine example of religion and virtue. Scarcely could you take your first steps before your hand, guided by thet of representations is a statement of the statement which point out happiness or propagate our faith zealously. We should not only aid those associations which propagate the faith in the North that of your mother, learned to trace on your forehead and breasts the Sign of the Cross, scarcely could you speak and already your lips framed the Names of and West; but especially should we b concerned about those around us who are outside the Church. "Other sheep l

Jesus and Mary. Soon led to the temple, you learned from them the meaning of the liturgy ceremonies. From the family hearth you went to school, where devoted and intersected matters loving and pious interested masters, loving and pious mistresses, awaited to teach you the

elements of Christian science. On the day of your First Communion you became living chalices and then all who met you bowed before you, and soon after the Sovereign Pontiff went to wards you to mark you with the sign of the strong, by the sacrament of confirmation

In other places it is by millions that we count the children who do not and will never know who Jesus and Mary are, will never be confirm never know the gifts and the peace of

In the natural order you have received nany gifts. You are born of well-to-do many gifts. You are born of well-to-do parents, you enjoy good health, you have the full use of your arms and feet, of your eyes and ears, while there are around you so many poor unfortunates whose paralyzed limbs will compel them to remain on a bed of suffering all their lives, so many deaf, blind and mute, notwithstanding the fact that these poor little ones have done nothing to displease God, nor have their parents, but because God distributes His gifts as He wills. Thus you have received as much and more than others in the natural order as in that of grace. Do not be ingrates. When you receive a favor, naturally, the expression " thank you" comes to your lips—to God, then belongs your most ardent thanksgivings. To be really grateful, love God truly,

with all your heart, with all your mind and with all your strength, prove it by avoiding sin, the only real evil that ex You have often been told this ists. story of a queen of France—" O, my son, God knows how I love you, but I would prefer to see you dead rather than you should commit one mortal sin.' This queen was Blanche of Castile, her son the illustrious St. Louis.

Under these circumstances, in the name of the Holy See here present, and of all the representatives of the episco pate, notwithstanding the love we beau you, we do not fear to repeat these words to you. Sin, in fact, will banish God from your hearts and He alone can banish sin, for all other evils that may come to you, if borne with resignation, On Thursday afternoon, September augment grace. Sin alone separates us

rom our principle and our end. Therefore, always preserve your inno ence and ask the Blessed Virgin to pro tec: your soul.

To fight against the passions and to preserve grace in your souls employ the means indicated to you by those who who love you. Shun bad company. Never ear to scandalous proposi-do not look at anything tions, which would offend the eye, do not read books written by infamous authors, fight against your defects, and if you should that there fail in doing so, do not forget is a remedy, go to the tribunal of penance, and this moment of weakness will be succeeded by one of joy and perseverance.

Pray-do not belong to that class Who live as though God did not exist and as though they owed nothing to Him who has created them. Form the habit upon awakening, to make the sign of the cross, to offer your heart to God, and to repeat the prayers which your mother taught you-place yourselves in the presence of God, recite the Our Father and Hail Mary, etc., a little "memento" to the Blessed Virgin; your day will

been

Mount Horeb, where God spoke to him. Mount flored, where God spoke to him. Communion, the bread of the angels, will help you to reach a better goal than Mount Horeb, it will guide you to neaven.

OCTOBER 16, 1909.

Another virtue which I would recom mend above all is obedience. Mgr. Mermillod said one day in regard to this subject to the children of a school he was visiting, "I see you are endeavor-ing to master your letters; your alphabet ing to master your letters; your appnabet is long, long and difficult, as it is com-posed of twenty-six letters. I know of one shorter and simpler. If you learn it all will be well." And while the teachers and pupils looked at him surprised, he wrote on the blackboard, "O. B. E. Y What did Jesus besides that; read the Gospel and you will see "erat su dites illis."

If you obey you will act according to the will of God and you will be Saints. Remember that he alone deserves to command who has known how to obey. To obedience join love of work, as it is your duty towards the State. For the present study, listen and develop your intelligence and memory, execute each of the tasks given you by your masters. Always have a horror of idleness and indolence. At your age Jesus interro-gated the doctors; not that He had need to do so, but He wished to set an ex-ample. Love your teachers, be respect-ful, and when you part do not forget

Be temperate. You no doubt know what ravges alcohol produces. Follow the example of bishops, priests and lay-men who are apostles of temperance; if there is no danger for you at present, from now on resolve to always be temperance apostles.

You are aged from ten to fifteen years. In twenty years where will you be? I do not know. However, God has des-tined you for something noble; what He has done for you proves it.

The majority of you will live in the world, but there are some among you to whom God has already said, "I wish you o be My priest, My servant." Listen to His voice. In your Communions, in your prayers, in your moments of fervor say, "Lord, what do You wish me to do You are my Father You are also my master, I am feeble, grant me the strength to faithfully accomplish whatsoever You wish." After your youth there will remain one thing to do. I tell you this by quoting the words of a child of ten years whom I had just confirmed, and whom I asked what he intended to de. Looking at me with so much emotion depicted on his face that I shall never forgot it, he said, "I would like to be a Saint." He died recently, having received all religious aid. I trust his fond hope was realized. I hope you will follow his example. Imprint these words on your hearts as a last souvening

May God bless you. Grow up in the love of God and of your country. Be what God wishes you to be; become even powerful men, rulers of the people, be apostles, do good, be faithful, but remem-ber that all will be lost if you do not become saints.

Pilgrimage to St. Anne de Beaupre. Sunday, the 3rd inst, was a red letter lay even in the history of St. Anne's Shrine, which has witnessed many a feast and pilgrimage. Never before were gathered together under the shadow of this Basilica or within its walls so many mitred prelates and sur pliced. Such manifestation is nowhere else to be found on this continent. Such grandeur of solemnity is only possible at a large gathering of Bishops. Promptly at 8 o'clock a special train left Quebec with the Fathers and members of the Council. Upon the arrival at St. Anne's they were met by the Fathers. A con pany of Zouaves presented arms as the Delegate and the Bishops descended from the train and formed an escort from the station to the Redemptorist monastery. Here all vested. The Bis hops in cope and mitre and with crozier; the priests in canonical robes and sur plice or religious marched house to the main entrance of the Basilica. As they passed into the church the parish choir as well as countless pilgrims intoned canticles and sang hymns. His Excellency the Apostolic Delegate accompanied by Fathers Teefy of Toronto and McPherson of Antigonish occupied a throne upon the gospel side of the

OCTOBER 1

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in them and give an explanation of the Catholic teaching to their enquiring neighbors. In order to be prepared for this they should read brief books upon the various subjects. Again-layme

should defend truth fearlessly. How are you to defend the truths of the Church fearlessly? Defence can only be given according to one's own knowl edge. There are the dogmas of th Church and there are the rights of the Church flowing from these dogmas These rights in the matters of education and matrimony should be defended—and more particularly by reviews and news-papers. Catholics too often drink their

knowledge of these subjects from poisoned wells of thought. In order to counteract this poison they should read Catholic papers. But there are Catholic papers and Catholic papers. are papers which lism ahead of religion There place nationalism ahead of n politics above faith. and The real antidote is the good Catholic paper edited by men of sound principle, able to expose fallacies and sophistical reasoning. Where people read nothing but plausible error then follow disunion. Where people read nothing discontent upon the rights of the Church. "I would have you," says St. Paul, "to be of one mind." His Lordship pointed out that the trade-mark of so-called Catholic newspapers was intense patriotism with perfervid and appeals to nationalism, with infrantic sidious attempts at times to undermine the reverence and obedience which the faithful owe to their pastors. On the other hand the trademark of the genuine Catholic newspaper was the defense of the rights of the Church and the inculcation of respect for the authority of the Church, whether that authority of have for its subject the Sovereign Pontiff, the Bishop in his diocese or the priest in his humble parish, irrespective of the race of the pastor or the people.

cult determined by God Himself is cb- struction, if the existing Public schools liged to be conformable to it, and to make it prevail, to penetrate the laws and national institutions with it. Poli-tical societies should, in fact, as indiv-iduals in serving the Divinity "follow duals in serving the Divinity "follow strictly the rules and manner by which God has declare." he wished to be honored. (Eccycl. "Immortali Dei.") If, in view of a greater good to be If, in view of a greater good to be obtained, a social evil to be avoided,

the State thinks it necessary to tolerate different cults, it should neverthe less show a disposition to legislate in such a manner as will, instead of hin-dering the true religion, second it, and zon, cannot, however, be obtained by dering the true religion, second it, and assure its liberal exercise and full development.

Coming in contact with the Church founded by Jesus Christ to be, throughout the world and centuries, the infallible organ of His doctrine and the delegate of His power, the State is obliged, even though there is a separation of two societies, to legally recognize this divine institution, to bow before its supreme authority, to respect its independence, its liberties and rights. "We must admit," said Leo XIII. "that the Church is of its nature and right no less than the State a perfect society; that the depositaries of power should not pretend to enslave and subject the Church nor diminish its liberty of action in its sphere, nor take from it any rights conferred by Jesus Christ." (Immortali Dei.)

Among the inviolable rights of the Church some have for object the unity and indissolubility of marriage, the immunity of its ministers, the existence of religious communities of men and women, the Christian sepulture, others the material benefits disposed of by the Church, the Catholic cult and the liberal display of liturgy ceremonies. There is one, however, which is more precious to her, which she defends with ore energy and constancy-and that is, he right of teaching. The Church alone, my brethren, has

the power to preach the revealed truth, to command in the name of man. in the

Public power placed in presence of a of its own schools, new centres of inmeet the demands ; still less has it the right to make such schools compulsory, to make of their attendance a condition of capability for public employment. In another order of things, but always having in mind the common good, power is held to respect the the power is held to respect the liberty of association, to recognize the civil coporations necessary or useful to society, to give pecuni-ary aid to charitable institutions, in a word, to give its support to all that which has for object the opening of new

the unaided efforts of citizens. Such, my brethren, is the weak and forcibly incomplete allegation of the Catholic doctrine on the subject of civil

authority. Is it not true that this doc-trine applies to the most vital questions of sociology. It clearly establishes the principles and rules. It brings "to power with the conscience of its divine origin, a strength which it would ask in vain from an ordinary delegation of the multitude. It tempers power by a sentiment of responsibility; it limits the rights by the intimation of duties." Happy the countries where the depositaries of authority, inspired with the luminous teachings of the Church, make it the base of their government. They

enjoy a profound peace, a security which nothing can shake, a social well being far superior to the apparent pros perity of the unfortunate nations whose blind chiefs have no thought of the eternal destiny of man and of his true liberties, and have no respect for the this duty? What is a layman's mission rights of God over society. ' The kings have wished to reign of themselves," said the illustrious orator of Notre-Dame de Paris, of Every layman should believe his faith ous firmly, defend its truths fearlessly, love ris, it ardently, practise it faithfully and from whom I have already quoted a few fruitful thoughts—"The kings have wished to reign of themselves and the closing century has seen the downfall of the dynastics and the locutation of the dynastics and the locutation of the dynastics and the locutation of the locutation of the dynastics and the locutation of the l

archies. The elected chiefs have wished can be so dear to the intellect as to believe the dogmas of faith propounded by

spectacle you have before your eyes will never again be yours, because if other Councils take place you will not be there. The remembrance of this will be a great consolation if God grants

you a long life. I would speak to you in a few words, I. What God has done for you; 2. What you should do for Him.'

holy. And in the altar. evening, before entering upon the night. during which so many are surprised by death, pray once more, sing a hymn of thanksgiving. Before meals do not forget to ask

God's blessing upon your food, it is your duty. If you form this good habit from the age of ten to twelve, you will retain it throughout life and every-

where. Never at official repasts v you blush to acknowledge your faith. you blush to acknowledge your faith. Recite your entire rosary every day; just a while ago you sang, "Yes, we have sworn it, we are His children." Say, also to Mary, "Monstra te esse Matrem." Mary will always be faithful to her promise; let us on our part be faithful to show ourselves her children by loving the Ave Maria. In order to do this let us always carry our beads do this, let us always carry our beads recite them everyday and everywhere I recall the story of a great writer and when one of his friends called on him and asked him for a little souvenir, took him, sayhis old rosary and gave it to him, say-ing. "It is my best friend and I give it

to you, do with it what I have done." Also, wear scapulars, they will be distinctive sign of your affilliation, they will give you strength and victories. But the great means of perseverance is frequent and daily Com munion. The great movement started from the Vatican, from the heart of Pius X., we need to nourish ourselves in order to make our pilgrimage, Jesus Christ does not only offer Himself to the priests and bishops who each morning offer up the Holy Sacrifice of Mass, to the monks and nuns, but He offers Himself to At this moment you are living a and nuns, but He offers Himself to unique hour in your life, because the all, to the fathers and mothers, to the rich and poor, to the laborer and to the children. In our tabernacles and chalices are never empty and the Holy Table is ever ready.

You know the story of the prophet Elias, fleeing from Jezabel, through the desert. A bird brought to him, in order to sustain his life, the celestial bread which permitted him to reach

Mgr. Begin, Archbishop Quebec accompanied by Canon Roy of Montreal and the Rector of Laval University, Quebec, was enthroned on the opposite side. High Mass was sung by Mgr. Emard, Bishop of Valleyfield. After the Gospel Mgr. Labreque, Bishop of Chicoutimi, preached an eloquent sermon in French, of which the following is a translation:

"Hi qui sunt et unde venerunt? Deducet eos ad fontes aquarum et absterget Deus omnem lacrymam ab oculis eorum." (Apoc. 8, 13)

At the aspect of this imposing assembly, of this large body of pilgrims, come from all parts, at the sight of the prelates of all the Canadian Churches, these words of the Apostle St. John, and which I have taken for text, cone quite naturally to the lips of him who is called to address you on this memorable day. "Hi qui sunt, etc., etc., and the same Apostle answers-"deducet eos ad fontes auqarum, et absterget Deus omnem lacrymam ab oculis eorum."Here, on the shore of this majestic river, more than two cen-turies ago, God willed that a fountain of living water should spring forth, where nillions of pigrims could come to refresh themselves. He chose this calm and peaceful spot, this place of consolation and piety, where so many souls have regained peace and happiness -"absterget lacrymam." To this sanc-tuary of the good St. Anne is attached a long chain of souvenirs and hopes, a long inheritance of teachings and good deeds. We understand it, we c here to do honor to something greater than science, genius and sove something more resplendent than all the magnificence of the earth, and that is, sanctity. And what sanctity? which touches even the foundasanctity tion of Christianity, a sanctity from which springs, as from its roots, the glorious stemon which blooms the flower of eternity, a sanctity which is similar to

the last reflex of Sinai and the first ray of Calvary, a sanctity which recapitu-lates the Bible and announces the Gospel, in a word, the sanctity of the and goodness What are H understand t grimage of wished to between the great patron Hundreds married cou blessed aboy The old faith with its here of novelty w Jewish natic could not to which had morals and t and Joachin their faith a And now, look around this figure c I perceive a v to kee

their father and honor v people who religion. life its attr who, notwi slaughts m mained as fi they have | and it is ou loudly, that of modern the people You now mercy, had