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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir.—Since coming to Canada I have been reader of your paper. I have noted with satistion that it is directed with intelligence and bility, and, above all, that it is imbued with a strong the same of th Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teach ings and authority of the Church, at the same times the best interests of the country. Follow ings and authority of the Church, at the same tim-promoting the best interests of the country. Follow ing these lines it has done a great deal of good fo the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing or your work, and best wishes for its continued success

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

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

Mf. Thomas Cofley

Dear Sir: For some time past I have read you stimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-

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

LONDON, SATURDAY, OCTOBER 9, 1909.

THE PLENARY COUNCIL.

On Thursday, Sep. 23rd, a solemn service took place in the Basilica for the departed Bishops of Canada. All the Fathers and members of the Council were in attendance. The procession left the Palace at 9, and taking the same route as on Sunday, entered the great church, which was draped throughout. A catafalque was erected in the sanctuary. The Mass was sung by the Archbishop of Halifax, Mgr. McCarthy. After the gospel Mgr. Brunault, Bishop of Nicolet, delivered a very eloquent discourse in French, of which the following is a translation. His Lordship's text was :

"Wherefore I am placed a preacher and apostle and a teacher of the Gen-tiles." (II. Tim. II. 11.)

The Church of Canada is praying this morning for its dead bishops. Since meeting here, we, its pastors and teach-ers, have thought more than once of those bishops who before us were called by God to found the Church of Canada. to extend it and to govern it. Prescupied with building its future upon its traditions we have often the work of those who founded these traditionsbroad and deep, so that it is rather a hymn of thanksgiving than a funeral dirge which should spontaneously spring from our heart to our lips. But you know, my brethren, by experience that it is scarcely possible to think of our dead without mingling prayer with our recollection. We are undoubtedly assured that all those bishops who "fought the good fight, who finished the course who kept for themselves and their people Jesus Christ," have already ceived their supreme reward. are ever taught that it is " a holy and a esome thought to pray for the dead," that through this solemn ceremony the just judgments of God may be appeased and that He may call to their eternal rest those who in life wrought so labor-

Our prayer, furthermore, will be full of hope. And in order to justify this hope I need only mention the names and virtues of these great bishops who founded, enlarged and honored the Canadian Church. It is with legitimate boasting and a sort of family pride that we open this morning to your gaze the tombs where rest in their dust and purple the first pastors of the dioceses of Canada. From all those tombs which the shadow of death encloses there is shed still upon the whole Church of this light of imperishable teaching; from all those lives which seem extinct there escapes a mysterious force which sustains our courage; from all those lips which death has sealed issues but one word, the very word which St. Paul uttered to Timothy: "Wherefore I am placed preacher and apostle and teacher of the Gentiles." In order to procure life for souls we have been

preachers, apostles, chiefs, masters.
All these pontiffs—both those who sleep the sleep of a century and those who lay down in death but lately—all these bishops, archbishops, cardinal, from the Venerable Francis de Montmorency-Laval, who founded in heroism and sanctity the Canadian Church down to the valiant Archbishop who only a few months ago fell upon the road and whom ever-ruthless death struck to earth while on his apostolic duties, all repeat to us the word of St. Paul which contains their undertakings—"I xm placed as preacher and apostle and teacher of the Gentiles." This word I willingly repeat to you—none other can better express our praise, and offer the

strongest consolation to our mourning. The Church of Canada, my brethren, like all the churches scattered through the Catholic world, has had need of doc to teach, apostles to evangelize, fs to govern. And the Bishops, our chiefs to govern. predecessors—may I be permitted to say—were all before men possessed of unequalled glory, but having the same merit before God as doctors, apostles, leaders of the people.

To teach is the proper ministry of the bishop. It is that which he ought first to join with prayer—"But we must be instant in prayer and the ministry of the Word." And in no portion of the Church better than in this country has the winter because accomplished. You this ministry been accomplished. remember it was to spread the gospel, as well as to extend the kingdom, that Champlain brought to the foot of this high rock of Quebec the gift of God; it was to give to the Master new disciples, as well as to give to the king new sub-jects that New France was colonized. Is it astonishing that Divine Providence entrusted to one bishop, who was the clearest of doctors, the care of founding upon this historic rock of Quebec, the Church, which was here to guard in all its integrity the Roman faith and to disperse over the whole continent the pure and munificent light thereof? And should we likewise wonder that the noble dynasty of the Bishops of Quebec did not cease with Laval to furnish to the Church of Canada prelates as remarkable elevation of their souls as by the authority of their wisdom?

The torch of Catholic Faith and Doc trine these Bishops transmitted to their brethren, who, here or there, in the dio-ceses in which their missions lay, caused to shine frequently with the most lively brilliancy. The names, still venerated, of Taschereau, of Lafleche, Horan,

Lynch and O'Brien, naturally present themselves to my lips when I think about all those prelates who enjoyed amongst their fellow-citizens the highest esteem for their intellectual talent and who by word of mouth or of pen pub lished with the greatest eloquence the Gospel of Faith. Capable to expres with force their thoughts, they sought, however, like the Doctor of the Gentiles, only to announce Jesus Christ Himself—"We do not preach ourselves. but Jesus Christ, Our Lord." These illustrious doctors shone especi

while others displayed in the Church of Canada the most heroic virtues of the Apostles. Apostles most assuredly all these bishops were, whose memory we are recalling this morning. A bishop is successor of the Apostles. Like them e is an envoy, like them he traverse without ever being weary the countries subject to his jurisdiction. Now our Canadian Bishops were incomparable Apostles. It would suffice to cast our glance over the vast horizon of Catholic Canada, to look across those immense and distant regions and see footsteps of the colonizing bishop and of the missionary bishop, to recall to you what gratitude we should testify to the Apostolate of our Pontiffs. Our whole country is marked by the routes which the Episcopal Cross has traced—and upon these routes we perceive still in the full light of the history of those times, the great shades of Provencher, re, Guiges, Tache, Racine, Gron din. It is not only the Province of Quebec which has seen our Apostolic Bishops pass through its forests, too slow, to yield their frontiers. There are likethe plains of the West the rivers of the Pacific ocean that the French Apostolate con quered for Christian civilization. We can, in truth, repeat to-day, concerning the remembrance of so many courageous bishops what the Church herself says of all her Apostles—"Their sound has

heard : from Halifax to Vancouver they wished to announce the glad tidings of truth to all the people dwelling in our But understand it well, my brethren it is not sufficient for the extension of the Kingdom to announce the Word of We must assure to this God to souls. kingdom of the Church its stability; we must subject to divine authority people whom faith illumines and converts. And if in the history of particular churches a large place is accorded to reachers and apostles, to pioneers and o doctors, the bishops who the work begun, who organize dioceses who group around them the scattered flock, who exercise over souls that ligious and social action which is in-

gone forth into every land." It is throughout the whole Canadian domin-

ion that these bishops made their voices

eparable from the Episcopal ministry these bishops are equally precious work men, whose names we should guard with Each of these bishops is in very

a Guide, a Teache

truth a Chief.

And how many there are amongst out departed Bishops who were undisputed masters, whose influence passed beyond the bounds of religious life, or rather who gave to their religious actions such denitude that it spread itself in inestimable benefits throughout the whole Dominion of our National Life! Shal I recall to you the name of Briand, of Plessis, who, the first at the grave hour of conquest, the second during anxious days of heroic resistance, were really orudent chiefs, authentic guides, in repid defenders, saviours of the French Canadian people? Less brilliant is canadian people? Less brilliant is the role of many others, but how real and decisive was the social influence which they exercised by their virtues, by their devotion to their flocks, which

they loved more than themselves. Shall I tell you the beloved names—Baillargeon, Bourget, Cleary, Moreau, Duhamel and the name twice sacred for myself, of Monseigneur Gravel, who founded and organized, with so much solicitude, my

At the foot of this altar let us mingle the same praise all thos whom your lips and your hearts would wish to name—let us unite them to-gether in one common fervent prayer. They taught, they evangelized, they guided their people. Their life was spent in these noble labours. May they now rest forever in the bosom of God.

When Mass was finished, His Lordship Bishop Alex. McDonald, of Victoria, B. C., ascended the pulpit and delivered the following discourse:

"And we will not have you ignorant brethren, concerning them that are asleep, that you sorrow n as those sorrow who have no hope." (1 Thess. 4-12).

Most Reverend Excellency, Most Reverend and Right Reverend Fathers, Dear Brethren,-Those words of the postle imply that sorrow for the dead s natural to man. They imply also that there is a sorrow for the dead and last the Papal Delegate pronounced

which is relieved and brightened by nope. Let us consider area that bring nature of things death must needs bring heart. Sorrow is Let us consider first that sorrow to the human heart. Sorrow is caused by a present evil from which there is no escape. An evil that is in the future, an evil that may be shupped in anti-advantage of the state of t the future, an evil that may be shunned, is apt indeed to cause fear, but not that sadness of the soul which we call sorrow. Now death is an ever present evil in this sad world of ours, and it is a giant evil, after sin, of which it is the offspring, the greatest evil that ever was known to the sons of men.
Other physical evils do but in the main lead up to it and herald its coming.
Other physical evils may with reason have some hope of shunning, but from this evil no man that is born of woman can escape. "It is appointed unto menonce to die." We are a doomed race, and death dogs our footsteps ever as we pass through this world. It claims, its victims at every stage and in every season of life, from gay and eager child-hood to hoar and weary old age.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath
And stars to set, but all.
Thou hast all seasons for thine own, O Death. Nor can we ever know where or when

this remorseless foe of ours shall strike us down; for, as the same tender poet so well and so truly says:

"We know when moons shall wane, When summer birds from far shall cross the sea. When autumn's sun shall tinge the golden grain But who shall teach us when to look for thee?"

Such, then, is this great and univer sal cause of human sorrow, this king o terrors, this ruthless slayer of the race of men, which spares nor age nor sex; which snatches the child from the boson of its mother, the wife from the arms of her husband; sunders brother from sister, friend from friend; severs, in word, the strongest and tenderest and closest ties that bind the members of our race together. No marvel though it should cause sorrow; most natural is it that we should grieve for the loved ones that have been torn from us by death. If even He Who knew no sin, the Author of Life, the Vanquisher of Death-if even He tasted the sadness of our mortal lot, and shed tears over th grave of Lazarus, His friend, how much more must we sinners, exiled sons of Eve. feel the bitterness of death and the pangs of sorrow for the dead, the only orrow, as some one has said, from which we refuse to be divorced.

Now this is the dark side of death, the only side that it presents to those who, in the words of the Apostle, have no hope. But to those who have hope, to those who have emerged from the valley of the shadow, to those upon whom the light has arisen, death is freed from more than half its darkness and shorn of all its terrors. " For if we pelieve," says the same Apostle, "that Jesus died, and rose again, even so bring with Him.' Christ Jesus death's cloud of sorrow is silver-lined; nay it is gilded and made bright by the light that shines upon it from that Sun of Righteousness. Hence the Apostle cries out in tones triumph "O grave, where is thy victory?
O death, where is thy sting?" Christ
has taken the sting out of death; it may still be fearsome, but it can no longer hurt us. Thanks be to God Who has given us the victory through Jesus Christ Our This, my brethren, is Memorial Day

at the First Plenary Council of the Church in Canada. We keep the memory of the chief shepherds, whom we no longer mourn as dead but venerate as living; whose "bodies are buried in in peace, whose name liveth unto generation and generation." (Eccl. c. 44.) Nor are we content to offer an empty tribute of honor to the brave ones who have borne the to the brave ones who have borne the burden and heat of the day, and now est from their labors. We pray for their souls, knowing that this good and wholesome thought;" and we offer for them the Sacrifice of our Ransom, by which the handwriting of the decree that stood against us was blotted virtue of this Sacrifice we are one with them still, joined together in the communion of saints. By virtue of bridged, and death has become the gate of life. No new sacrifice do we but the one Eternal Sacrifice offer, which He offered and still offers by the hands of His priests. For He Who first offered it by dying triumphed over death, and He it is Who still offers; He it is Who offers, and He it is Who is offered. "Christ being present a highpriest of the good things to come, by a greater and more perfect tabernacle not nade with hands, that is, not of this made with hands, that is, not of this creation, neither by the blood of goats, or of calves, but by his own blood, entered once into the holy place, having obtained eternal redemption." (Hebr. ix-11-12.) Yes, eternal redemption, and therefore, Mother Church declares that as often as this commemorative sacrifice is offered the work of our redemption is carried on. "For Christ, our Passover, is slain." He is the Christian Passover—the Lamb once slain

Passover—the Lamb once slain and evermore offered up, for His people are evermore being freed from bondage and evermore passing through the wilderness of this world into the promised land. Of old they slew and offered many lambs; now the Lamb slain once for all is ever offered in the Holy Mass which shows forth the death of the Lord until He come Rightly, then, do we keep the Memorial Rightly, then, do we keep the Memorial Day of those that have crossed the dark river of death, by renewing the Memorial of Christ's life-giving death. And with well-founded bope do we look for-ward to joining upon the eternal shore those who were bound to us here and are still bound to us by a bond which death cannot sever—the bond of Christianly charity, that wonderful bond, which, as a great Bishop of God's Church has said, "shall be transfigured in the world of light, and unite pastor and flock to all eternity, when the flock shall all be told, and the number be ful-

in the fold upon the everlasting hills. The English sermon was followed by the five solemn absolutions given by five Archbishops. The celebrant, Archbishops Begin, Bruchesi and Langevin to even add new ones, rendered neces

filled, and the shepherds shall gather round the Great Shepherd of the sheep

according to the Pontifical these five prayers of our liturgy. Thus closed the memorial service for the successive generations of Canadian Bishops—whose names are held in benediction and whose works live after them.

One of the most interesting and signi-

ficant receptions given the President and Fathers of the Plenary Council was that offered by the workmen in the parish of St. Sauveur in this city. It was a great religious demonstration-a living testimony of the cordial relationship which under proper direction can, and should, exist between labor and religion. For an hour before the appointed time-Tuesday evening, Sep. 21st, at 8-all the streets were packed. Tae buildings near the church were tastefully and abundantly decorated. The presbytery was all ablaze with light. It was in the interior of the church, when all were in their places, that the eye could see beauty and strength co mbined. The large church was crowded with working men of all trades. Mgr. Sbarretti occupied a throne on the epistle side of the altar, whilst opposite him Archbishop Begin occupied one upon the gospel side. A priest taking his place in the pulpit led the great congregation in the singing of the Ven; Creator. Immediately afterwards Mgr. Cloutier, Bishop of Three Rivers, delivered an eloquent sermon suited for the occasion. Starting with the philosophical saying of the French historian, Guizot, that the history of the Church is the history of the people, Mgr. Cloutier sketched with marked effect what the Church had done and what it would do for the people. "The triumph of fraternal charity was definitive at length when Constantine-the successor of those who had condemned the servant -forbade the miners to be branded upon the forehead, because, as he said, he saw there a vestige of the majesty of heaven." It was the Church of the Catacombs which organized labor by

establishing amongst the grave diggers

of those subterranean labyrinths a hierarchy. In the thirteenth century the workman's condition was superior to what it now actually is. The Church was the centre. She marked the hour of work and gave the signal for rest. Slavery abolished, labor ennobled, masters and workmen living together, form ing but one family-such was the happy result of the Church's action for private welfare and social prosperity. In the new social edifice which revolutionary rationalism strives to erect upon the ruins of the old there is no room for God. A great work is ready for the Canadian Church in bringing its zeal and light to the most important question of the working men's condition and amelioration. The epoch in which we lived is marked by great material progress and corresponding moral decadence. What is the remedy? We cannot bid the advance of material comforts cease. We must, as Leo XIII. so ably and paternally showed, protect the workman from that isolation which individualism leaves exposed to the terrors and cupidity of combined masters. Another cause of evil is the disappearance from society of all religious principle and sentiment. This should be restored. Devouring greedy interest, so often condemned by the church but so common to-day, is another cause of ruin. To remedy all these and the consequences will require prudence, self denial, charity and justice from one to another. Religion strives to bind the two classes, capitalists and laborers, in the ties of mutual love and neace, to bring them nearer together to teach them that they are all children of one common Father and that their true wealth is not to be gained here but

in heaven, where there is abundance for SOCIAL AUTHORITY.

all.

On Sunday evening, September 26th, notwithstanding the inclemency of the weather, the Basilica was crowded with men from all parts of the city to assist at the conference given by Mgr. Archambault, Bishop of Joliette, upon the important question of Social Authority, For more than an hour His Lordship held his audience attentive and spellbound with his eloquent exposition of the subject. The ceremony began by the singing of the "Veni Creator," after which Mgr. Archambault ascended the pulpit. His Lordship's text was taken from the Book of Wisdom, ch. vi. 3 4: "Give ear ye who govern many; for

the power given to you is from the Lord, and your strength from the Most High Who will ask your work and search your Excellency, N Lord Archbishop of

Quebec, My ds,
My Brethren, Every Council is a
solemn affirmation of the divine consti tution of the Church. It is, on the part of those who possess them, the putting into force of sacred rights and powers of the depositaries.

A National Council is similar to the

examination of conscience of the chiefs of the particular churches of a whole country. The Bishops united, under the guidance of the Holy Ghost, meditate pray, consult, seek to render an accounting before God of the use they have made of their jurisdictional powers They study, in the light of experience the nature of the laws in force, their ob servance by the clergy and faithful, the opportunity of modifying these laws, to modify them or make them more severe, sary by the-demands of the times.

A Council is, for the Bishops, a favorable occasion to come in contact with the faithful, to recall to all the principal duties they have to fulfil to be good cit izens and true Catholics. Under th influence of this last fruitful thought, the venerated metropolitan of Qu the beloved Chief of the Mother Church of Churches of North America, has wished during the course of the First Plenary Council of Canada, that there be, in the principal churches of his epis be, in the principal churches of his epis-copal town, a succession of religious ceremonies. To these reunions are in-vited the young of both sexes, the fathers and mothers, the members of all social classes, employers and employees, men of the commercial world, professors and pupils of the universities, represen-tatives of the liberal professions, of the nagistracy and of the state.

Designated by His Excellency to address the select audience which to-night is congregated under the vault of this old Basilica of Notre Dame, I take the occasion to expose before you the Catholic doctrine on the subject of civil

Is not social authority, in our days, like the authority of the Church, the object of heated controversies? truth and the most legitimate liberties; others, on the contrary, diminish it so as to render impossible the accomplish-ment of its mission in society; many have but vague and confused ideas, in-complete and false notions of this august authority.

It is better to make known civil

power, so as to make it better loved and espected, to demonstrate its necessity, recall what its source is; briefly expose ts rights, but also the serious obligations of those to whom it is entrusted. This is my task. The extent and complexity of the

subject matter compels me to content myself with a simple synthesis. I leave to your highly cultivated minds the task of comple ing my teaching in adding to it the developments and particular applications which it admits of. I pray God, through the intercession

of the Immaculate Virgin, patroness of my lips the truth without mixture of error and exaggeration; in my heart, the courage to speak with candour the language of the Apostles when they ounced the word of God to the great and powerful of this world, recalling to them, with a holy intrepidity, the sub-limity of their mission and the seriousness of their duties.

NATURE, NECESSITY AND ORIGIN OF

SOCIAL AUTHORITY.
Nature. Civil Authority is the right o govern society and to direct it towards its end the temporal welfare of the nation. Social authority can cove multiple forms and take different names; it matters not whether it resides in one several, whether it is called monarchy or republic, aristocracy or democracy; whether elective or heredit-ary, absolute or constitutional, it is ary, absolute or constitutional, it is authority; it has the right to legislate, to judge and to punish.

All the forms of power are, in fact, just and legitimate in themselves, pro

viding they respect the natural rights of families, of diverse associations of which the grouping gives oirth to social organism itself. History is there to testify that the

Catholic Church has always fitted itself to the diverse powers which have governed the Christian people, and that, not through weakness, policy or oppor-tunity, but to remain conformable to its doctrine and its teachings.

The most desirable political form for a nation is that which responds more readily to its character, its morals and to its institutions, needs and legitimate aspirations, to its degree of civilization. of intellectual and moral culture. us merely note that a power may bear the name of republic, of liberal and democratic constitution, and be in reality, only through the abuse of power, an odious Caesarism, a tyrannical govern-ment, tyrannizing over consciences, violating the most sacred rights, extinguishing in the name of the sover eign'y of the people, all liberties.

THE NECESSITY FOR SOCIAL AUTHORITY. No matter what its form, no matter what the extent of its prerogatives and of its powers, authority is always necessary to society. The simple study of the nature of society, its aim, its exigencies, gives a deep conviction of the fundamental creed of social science. Without authority, there is no security no peace, no order, no protection of the person or property of the citizens, no justice, no liberty—"Where everyone can do as he likes," says Bossuet, "no one does as he likes. Where there is no master, everyone is master; where everyone is master, all are slaves.

Authority is, therefore, the foremost principle of social being, its real form the source of its preservation and of its development, the indispensable element of its action and its progress. Authority is born with society, with society it grows and it dies. According to the beautiful thought of Father Monsabre, public power draws individual strength from a too selfish action and applies them by its laws to a unique applies them by its laws to a unique aim, the common good; public power protects the liberty of everybody against the clashing of the liberty of all; the public power compels infinite despotism of the passions to give way to reason and conscience. Public power assures, with public liberty, the power assures, with public liberty, the stability of public order; the public power renders society fruitful and makes it produce according to the upward march of progress, the public good; the public power is the vital principle of all societies, and Solomon has so well said, "Where there is no master who governs, the people will fall."

ORIGIN OF POWER. Is civil power, as according to J. J. Rousseau, simply a convention of men? A result of particular wills tending towards a general will? Is it, according to the modern theory of evolution, the necessary fruit of the "only transformation of physical force making appear the brutalities of an accompished fact the majesty of right?" Does it come, on the contrary, from a superior source to all human contingencies, from all the pacts of citizens, from all calculating egoism, ambition or form the political regime and to even violence? For Catholics doubt is not transfer it to another dynasty.

permitted. Faith has given a clear solution of the problem of the origin of power, a troublesome problem which, from antiquity, stirs and impassions philosophical schools. " It is philosophical schools. "It is through me that the kings rule, that princes command and that the powerful render justice," we find in the Book of Pro-verbs, viii. 16 16: "Give ear ye who govern many, for the power given to you is from the Lord, and your strength from the most High Who will ask your work and search your thou Let every soul submit to public wrote St. Paul to the Romans cause all power comes from God. he who opposes power opposes the order of God.

In the eyes of entire tradition civil authority is the reflection of the power of God, a reflection of His glory, a participation of His supreme domain. From the first days of the Church, St. Justin, Clement of Alexandria, Tertulian, St. Irenæus and later St. Augustin, St. John Chrysostom, St. Gregory of Nazianzen, and many other Fathers victoriously responded to those who calumniated the Christian religion, in representing it as the enemy of civil magistracy and secular power. Intrepid defenders of the Catholic truth, they confessed that God Author of civil society, is by the fact the first reason of public power, and that to obey the laws, is to conform oneself to right, respect the commands of God, obey God Himself and not man, On this point the Church has never varied and cannot vary. The thoughts

and words of the Popes of the last century are the thoughts and words of the first Pope. "The Church," says Leo XIII. in his memorable encyclical "Imortalis Dei," teaches with reason that "political authority comes from God, because this truth is fully affirmed God, because this truth is fully affirme in the Holy Letters in the monument of Christian antiquity. Moreover, one cannot conceive a doctrine more conformable to reason, more in harmony with the salvation of princes and people." And yesterday, did not our people.' illustrious sovereign King Edward VII publicly recognize it in a telegram addressed to the President and to the Fathers of the First Plenary Council Canada, that loyalty to civil power is conformable to the best traditions of the Catholic Church ?

The Christian dogma of divine origin of power singularly ennobles obedience, "and can alone explain the facility with which it obtains it," notwithstanding so many motives that man would have to his passions and to his inordinate desires of emancipation and liberty, to escape and throw yoke. Such an obedience does not humiliate man, it elevates him. To submit myself to him because represents God, is to proclaim that I am royal race, that no one is over me but the Most High." These beautiful words the Most High.' of Mgr. Huist have been these last few years as the echo of the words no less eloquent formerly pronounced under the vault of Notre Dame de Paris, by his illustrious predecessor Pere Lacordaire: "The Gospel sets forth this principle, that man is too miserable to be venerated by man by reason of his own origin and virtue. . . but God must be obeyed through man. Leaving aside questions of strength and of choice nations-"Choose a consul, a president, a king, whom you will, but remember that at the moment you have

your supreme magistracy, God will come TRANSMISSION OF THE POWER, SOVEREIGN

TY OF THE PEOPLE.
The Church has never defined how power is transmitted; if God confers it directly to the princes and chiefs elected by the people, or if he extends it to society itself, so that the latter may should exercise it. The Church leaves the field clear to opinion and controversy. Practically, the thing matters but little, for in one case or the other, social authority emanates from God; in one case or the other, i's trustees are but the Ministers of God, the Delegates of His Supreme Power. A contemporary author says that "life starting from the parents is not properly speaking their gift. Hence passing through the channels of a society which is formed and reformed public power does not cease to hold to is eternal source." But what the Church denies, that which she strikes with her anathemas, so-called inalienable sovereignty of the nation. This seductive error has become for many a social dogma, it exercises on the multitude a fascination people neither understand its false principles or disastrous consequences.

According to Rousseau's people will ever and necessarily be sovereign. Sole possessor of power since the origin of society, it remains the sole master while it lasts. It may well confide to one or to many executive powers, but not to legislative power, which remains with the nation, and is of its nature intransmittable. The laws enacted by the chiefs of the Government are without full power, unless they all obtain the tacit consent of the multitude. Representatives of the people, the State governs by it, it has no other authority but that of the people, on whom it depends absolutely. In the extreme, the theory of the sovereignty of the people, the radical school shows the people as absolute sovereign, the unique source of all power, the intangle possessor of an independent power God in its origin, as in its exercise. Is there a Sovereign God in heaven? We ignore it, said one of the chiefs of this school. What we know is that there is a sovereign people on earth."
. . . Yes, reason has proclaimed it, and the cry has frightened the priests;

the living God is the people." That the people can when a society is formed designate those who should exercise power, arrange the form of government, the limit of authority of the sovereign and the manner of its transmission, provided that these determinations leave intact social authority, as nature demands it and the aim of society; that the people be free and sovereign, that they have the right, for legitimate causes, to change the con stitution of society, to continue or trans-

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And in

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