

concerns them is the fundamental constitution of the State, and whether it guarantees to them the rights with which they cannot part; what concerns them is not alone the machinery by which laws are to be made, but whether the lawmakers are to be sovereigns and whether there is any check to their power. The problem was fully understood by the deep-thinking Americans. For instance, James Madison said: "Where there is an interest and a power to do wrong, wrong will generally be done, and not the less readily by a powerful and interested party than by a powerful and interested prince." And it was Abraham Lincoln who said: "A majority, held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinion, is the only true sovereign of the people."

In these two pronouncements you have the American idea. Lodge supreme power anywhere, and those who have it, whether many people or one man, will, sooner or later, find it to their interest to disregard the rights of those who oppose them, and will perpetrate wrong upon their opponents. Restrain a majority by constitutional limitations beyond which it may not go, and you have the fairest expression of the sovereignty of the people that is obtainable. In this American conception of the State, in voluntary self-limited power, the true foundation of democracy lies. Here the citizen himself is responsible for government. He is a constituent and not a subject of the State. The government is his. He cannot justly blame it; he can blame only himself. The constitutional idea of the limited power of government is the real opponent of imperialism. How grand and ennobling is this conception! How splendidly it elevates the individual man: how it causes him to glory in that spark of divinity in us which was before the Flood, and knows no homage under the sun! He starts forth equal in his rights to the highest, and no higher than the most humble, governed by himself, and secure in the knowledge that as long as he holds the Government within the powers which he has granted to it, the rights with which his Creator has endowed him cannot be oppressed.

BOOK NOTICES

The New Canon Law, by Rev. Stanislaus Woywod, O.F.M. (Linehan, Melbourne: 17s 6d.)

Father Woywod's name is already known to readers of the *American Ecclesiastical Review*, in which he contributed many important articles dealing with the new Code of Canon Law. In the present volume he has given us a manual especially designed for the use of missionary priests. Questions with which the clergy in charge of souls are not directly concerned are treated briefly, and the work aims at supplying a useful reference for busy priests. In the author's own words, "the purpose of the present volume is mainly to give the clergy engaged in parish work in a handy volume all that which is of practical importance for them in their daily life, in the exercise of their sacred duties that must be guided by the laws of our Holy Mother the Church." Prolonged discussion and lengthy comparison with former law, such as might appeal to the student who has no other duties but his studies to attend to, are avoided in this volume. The author follows the order of the New Code, and the exposition is admirably clear throughout. A copious index adds much to the practical value of the work.

The songs my mother taught to me
I learned while perched upon her knee;
And though they be but simple rhymes,
I croon them fondly still at times.
'Tis then I realise and know
The debt of love to her I owe;
And how well justified and sure
Her faith in Woods' Great Peppermint Cure.

ANSWERS TO CORRESPONDENTS

J. H. (Wanganui).—W. J. Linehan, Little Collins Street, Melbourne, is agent for *The Month*, which is edited by Father Keating, S.J. It is a splendid Catholic review, always fresh and illuminating. The price is about 15s yearly.

B. J. G.—Many thanks. Did not receive early enough for this week's issue. Will publish gladly next week.

"TULLOCH OGE."—We understand your feelings from our own on the subject. Better ignore it if you can. The Catholic papers are able to look after themselves, and if some people forget what they owe to good Irish parents there is all the more reason to pity them and to pray for them.

M. McG. (Hokitika).—Glad to hear from you. Will be pleased to help in any way possible. Good luck to you! The old flag is flying very proudly in America now, and you will see and hear more of it soon.

T. O'D. (Hastings).—Thanks for your interesting letter and for the information.

"AQUILA AUREA."—The question is fully discussed by standard authors on theology. See St. Thomas's *Summa*, III, Q. X, a 2; Suppl. lxxxI, a 1. The Council of Paris in its Decree of Faith says: "Beatis pervium esse . . . omniforme illud divinitatis speculum, in quo quidquid eorum interit illucescat." That may be freely translated that the blessed in Heaven see in the beatific vision whatever pertains to their happiness and interest. A commentator says that the soul in Heaven may be considered in a threefold manner: as a part of the universe; in the order of grace; and as a particular individual. Hence, first, the blessed will see in God the things pertaining to the order and integrity of the universe; secondly the mysteries of faith which were believed in this life; thirdly, such matters as pertain to the soul considered as an individual, e.g. things which would naturally interest individuals. Under the latter would come a knowledge of one's friends' wants and spiritual necessities.

THE LATE FATHER DORE, M.C.

The Anniversary Requiem Mass for the repose of the soul of the late Father Dore, Foxton, was celebrated in St. Mary's Church, Foxton, on Wednesday, July 16. Amongst the priests present were Fathers Doolaghty (celebrant of the Mass), Bowe (deacon), Hegarty (subdeacon), Harnett (master of ceremonies), MacManus, Bergin, Cashman, Kennedy, V. Kelly, and Forrestal. Father MacManus was the preacher, and in the course of his sermon spoke of the late Father Dore's great devotion to duty, not only in the parishes where he labored, but most particularly amongst the boys in Gallipoli. Father Dore's memory (he said) needed no panegyric, his name was a household word amongst the people of New Zealand. He referred in particular to the Christian fortitude of the deceased priest in his great sufferings; never an impatient word escaping his lips in the midst of most excruciating pain. We had thus a lesson to learn from his devotion to duty and patience in suffering. The church was crowded by the friends of Father Dore, from not only Foxton, but also Palmerston North, Tokomaru, and Shannon.---R.I.P.

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