#### "LAST REMNANT OF DESPOTISM'

This is what some people are pleased to call the Papacy. The Catholic Church, to be sure, can be no democracy in the ordinary sense. In the natural order which concerns the present world, human reason is nain guide and capable of fran ing the conditions that make for earthly happiness. One of these con-ditions is the form of government under which they desire to live. It was never meant that men should abdicate their right of choosing in these matters or could forfeit it be authority in civil affairs rests primarily and inalienably with the people. A king no more rules by the grace of God than a president. In the exercise of their authority both have divine sanction; in entering upon their authority both are dependent on human conventions.

The Church, on the contrary, is of the supernatural order and concerned with the happiness of men in the hearafter. What the conditions of that happiness are, and by what means it is to be achieved, depends entirely on the will of God made manifest to us in His revela-tion. If, according to divine revelation, the Church is among the means of salvation, we must accept it, and accept it not as we would have it but such as God gave it to us. In other words, while all human institutions are subject to the will of man, the church, provided it be a divine institution, conforts us as a fact of the supernatural order over which

Now we Catholics believe that the

Church is a divine institution, established by Christ to continue His mission to the world. To it He entrusted His teaching authority and His sanctifying power. "All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." (Matthew 28: 18:20.) These words were spoken, in the first instance, to the Apostles, but that they referred also to their successors is made evident by the final clause, " I am with you to the consummation of the world."
And the successors of the Apostles are the Bishops of the Church. From other passages of the New Testament we learn that St. Peter had a position of pre-eminence among the other Apostles. On him Christ built His Church, to him He gave the keys of the kingdom of heaven, him he commissioned to strengthen His brethren. to him he entrusted the feeding of of His lambs and his sheep. Accordingly we hold that the successor of Peter in the See of Rome has a similar pre eminence among the successors of the other Apostles, among the Bishops of the Church. To set the Bishops of the Church. aside the authority of the Pope and the Bishops would be to forego the benefit of that assistance in learning His gospel which Christ has guaranteed to His appointed teachers, even

unto the consummation of the world. For Catholics, then, who hold this faith, it is impossible to discover any despotism in the authority of the Pope. For despotism means essenunlawful power, power exer cised for the oppression of clavish subjects, whereas the Pope's authority has divine sanction and its exercise is welcomed as a blessing by those who bow to it. Accordingly the attitude of Catholics towards the Pope is one of love and devotion. To them he is the Holy Father, the Vicar of Christ, the supreme guardian of their faith. If they do occasionfeel his ruling hand they submit with the same spirit of loyalty with which we all submit to the civil government. For our spiritual wel-

our temporal welfare.
But suppose a Catholic would come to change his mind about the divine endorsement of his Church's authority-what then? Why, in that case,

ot a despotism ! This consideration settles any about the authority of the Pope. Should they ever come to recognize him as the Vicar of Christ, divinely aided to convey the correct meaning of Christianity to all inquirers, they would, no doubt, be anxious to listen to what he had to say. But until then he is no more to them than the Catholics.

Nor is the Papacy a menace to free governments. For the Church is absolutely indifferent as to what absolutely indifferent as to what government any people may choose to live under. Give her freedom and she will prosper. And to prosper in her case means to save the largest thou, and it shall be well with thee." number of souls. Other ambitions she has none. Her sphere is the spiritual realm. Hence there never come only grew with the years, and can be a clash between allegiance to we may be sure that the reliance on the Church and allegiance to one's Providence which Our Lord taught

sympathy of the common people, of sider the lilies of the field how they the poor, the afflicted, and trodden, because of the comforts she has to offer them. Solomon in all his glory was arrayed While fostering every legitimate as one of these. Be not solicitous, aspiration for better conditions therefore, saying, what shall we eat among the masses, the Church knows or what shall we drink or wherewith how to bridge over the unavoidable shall we be clothed? Your father chasms of disappointment with knowth that you have need of all contentment. This is why the instigators of social revolt find but scanty the Kingdom of God and His justice hearing among her members. If we are not mistaken the Church will prove, at the present crucial turning-simple and how sublime is this teachpoint of the world's history, not 'a remnant of despotism, but a rampart against the despotism of lawless Bolshevism.—The Guardian.

#### GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

DEVOTION TO THE HOLY FAMILY

The little home at Nazareth has been the spot to which Christian families have in all ages turned for inspiration and strength, for the virtues which should be practiced in every Christian home. One need only mention a few of them: mutual affection, meekness, love of peace, resignation in trial, love of retirement, trust in Providence, fear of God,—all domestic virtues which should find scope for their fullest development among those who have as sumed home responsibilities. When parents and children are united by the bonds of tender love as the members of the Holy Family were united, they may hope to share the blessings which Heaven showered down on Nazareth. This does not necessarily mean that they shall be exempt from all crosses and trials—few families escape those things here below; but it means that strength and patience to bear their crosses joyfully will be given them by a bountiful God.

After the example of Nazareth.

Christian homes are the soil wherein

the most fundamental of domestic virtues, the love of God, should blossom into fruits of salvation.

Joseph and his holy spouse, Mary, showed that they loved God and wished to fulfil His laws the day they journeyed to Bethlehem to obey the edict of Cæsar Augustus. In the Roman Emperor was centered the authority which came from the Source of all authority and the holy couple knew that in obeying the law of the land they were obeying God. The journey on foot was long and painful and their cruel reception at Bethlehem only added to their distress; but they knew full well that inconvenience and suffering are often signs of God's love for His creatures, and they accepted the rebuff with sublime meekness and resignation. How many fathers and mothers there are nowadays who might find in this them to undergo suffering and fatigue Church are made to be obeyed. Assistance at Mass on Sundays holydays may sometimes entail infast and the Easter duty, and the fare demands sacrifices from us as and downs that the there accord-

ingly. Another virtue which shone in the Holy Family was its ceaseless activity; Nazareth was the home of labor he can go his own way. The Pope has neither policemen nor penitentiaries. His sway is founded not on coercion but on the faith and love of his Immaculate Spouse managed his willing spiritual children.

Another reason why the Papacy is not a despotism!

the interior affairs of the little bo see hold. Artists love to portray Mary seated beside her spinning-wheel, and there is no reason for doubting at non-Catholics may have that they are faithful interpreters of the early traditions of Nazareth. The Child Jesus, on His side, helped both Joseph and Mary in their daily toil; and yet we may be convinced that the activities all three had to put forth to gain their daily bread did not interfere with their prayers and devotions and their union with special teachings of Baptists or Methodists or Presbyterians are to us every duty in its due time, was un doubtedly the principle on which was based the internal economy of

Poverty and labor were their lot country. The two jurisdictions are distinct and separate. The most loyal patriotism is not only compatible with but the natural flower and fruit of Catholicism.

There will not bord saught was first practised in all fulness in Nazareth. "I say to you, be not solicitous for your life what you shall eat, nor for your body what

the afflicted, and down grow: they labor not, neither do because of the spiritual they spin, but I say to you not even ing which was first put in practice at Nazareth! How noble a lesson for families in an age when the very word Providence would seem to be without definite meaning, merely hazy, far-away sound!
Other virtues which shed an in-

comparable luster on Nazareth, and which make the Holy Family who dwelt there a model for Christian families, were the virtues of meek-ness and love of peace. The incident of the finding of Our Lord in the aple will illustrate what we mean. All three had gone to Jerusalem to celebrate a Jewish festival, and having fulfilled this obligation Joseph and Mary were already some distance on the homeward jonrney when they perceived that the Child Jesus was not with them. The discovery must have startled them, and carelessness might have been attributed to some one; but the Gospel story does not tell us that any mutual reproaches were uttered. Joseph and Mary sorrowed and sympathized with each other; or as a pious author affirmed, "they consoled each other." What a lesson there is in these few words for parents! Bearing with mutual sympathy and resignation the burens that are the appanage of married life is the only way to meet them in a Christian home. Making a virtue out of necessity; profiting by every-day trials, misfortune, in ess, death; bending the head in humble submis sion to God's decrees: here is th secret to happiness that only those Christian families possess who are imbued with the spirit of Nazareth.

And when, after three days' search the Child Jesus was found disputing with the doctors in the temple, how gentle were the words of Mary to Him, though her heart had been bleeding. "Son, why hast thou done so to us? Behold thy father and I have sought Thee sorrowing." The power of meekness was never more fully illustrated than on that occasion. It was eloquent enough to draw the Saviour away from "His Father's business" in the temple and back to Nazareth, where for over a score of years, from youth to manhood, he lived uninterruptedly, "advancing in age and wisdom and grace with God and men." Obedience was for the Child Jesus the path to wisdom and happiness, as it will undoubtedly be for all children who are taught to follow in His footsteps.

Were is asked whether there be any special reason why the example of Nazareth and the virtues practised there should now be placed before simple incident a world of sound teaching. The State may not oblige ative. The sorrowful spectacle that ative. The sorrowful spectacle that a bankrupt civilization presents in in order to obey its laws, but at least inmates of Christian homes should sion on Christian families through see in the journey to Bethlehem an out the world. Happily the Euro-admonision that the laws of the pean war is ended, but during its four years' course it has broken up innumerable homes; and, what perhaps is almost as bad, it has taken convenience and fatigue, but this from their firesides hundreds of law as well as the laws of Lenten thousands of fathers of families who had to leave behind them children other obligations that the Catholic bereft of energetic leadership which Church imposes on parents, children should awe them and direct them in and subordinates, find therein a sanction. If we meditate on the life led at Nazareth it will not require intentions, and for all their authorany stretch of imagination to realize ity, only too often fail. Is it not in that the love of God ennobled the great part to the lack of paternal mutual love which reigned there, control that the increase of juvenile made His service easy, and gave an infinite value to the sacrifices the Holy Family had to undergo. What a consoling thing it would be to see Catholice taking this view of the ups and downs that are inevitable in life submission, necessary to the flowering warm affection, coupled with filial submission, necessary to the flowering of character in children ceases to exist, the selfish human element in them soon asserts itself and easily finds an outlet. Once emancipation from parental control has been attained, that half-natural, half supernatural instinct known as the family spirit disappears, or at least it receives a setback the sad results of which will be felt in the future gen-

erations. And yet the antidote should be forthcoming from somewhere. Where shall we go for inspiration if not to Nazareth where union and love and submission were practised in such a lofty degree? To what better school shall we go to be taught the true family spirit than the school of Nazareth, where Jesus, Mary and Joseph will be our instructors? Christian homes should study the virtues of the holiest family that ever lived on this carrie. lived on this earth. Let them culti-vate a devotion to the members who composed it, seek their intercession daily, ary to imitate them in the daily actions of their lives. If our Chris tian families show their good will in doing this, their Eternal Father will give them the grace and strength to live as they should live in order that their lives on earth may be a fitting

preparation for their home in heaven. E. J. DEVINE, S. J.

WHY A PRIEST IS CALLED " FATHER "

rather by a word that is akin to our "reverend." The French use the words "cure" or "abbe." There is however, an eminently pertinent foundation for the custom of saying "Father" to a priest.

"Father" to a priest.

The word "father" means "author of life." The priest is the author of the spiritual life of the faithful. With the waters of baptism he infuses the life of grace into the soul. If man has lost this grace by mortal sin, the priest revives it by absolution in the Sacrament of Penance. Furthermore, he takes a fatherly interest in all those entrusted to his care. The parish is but a least of the same of the s terest in all those entrusted to his care. The parish is but a large family, and as a father is the natural lly, and as a father is the natural head of a family, it is but natural that the head of the parish chould be called "Father." We call Washing-ton the "Father of his Country."

The reason for this is plain. Similarly members of religious Orders were won't to call their founders by the title of "Pater," or "Father," just as founders of Orders for women were called "Mother." Gradually the title of "Pater" in religious Orders was applied to those nat were ordained, to distinguish them from such as were still aspir-ing to the priesthood and whose title "Frater " or "Brother." - Catho lic Columbian.

#### THE CHRISTMAS CRADLE

Tis Christmas Eve; and so to-night The Christmas candle let us light. For, those who kept the faith of old
This custom quaint were wont to

hold; And who are we aside to cast The Christian customs of the past ? Then let us gather one and all And light the Christmas taper tall; And, as it starlike shines afar, 'Twill mind us of that other Star That shone when first the Holy

Child

Looked up in Mary's face and smiled. So, let it burn, a symbol bright Of faith and love, this blessed night. And as we watch it, let us pray To Him newborn on Christmas Day,

That we and ours may ever keep Within our hearts secure and deep The faith our fathers hither brought, The faith for which our fathers fought;
The faith that was our mothers'

price,
The faith for which our martyrs

died. Yea, be it ours to hold unspoiled The heritage for which they toiled. Nor let us have the hardihood To flout this ancient Christmas good, Whereby our hearts each year recall The birth of Christ, who lights us all.

### A CHRISTMAS HYMN

O heart of mine ! lift up blue eyes Of perfect form, of face divine—And see who in you manger lies! It is the Christ Child, heart of mine

O dearest, holiest Christ Child, spread Within this heart of mine thy bed; Then shall my breast forever be A chamber consecrate to thee!

Beat high today, O heart of mine, And tell, O lips, what joys are thine; For with your help shall I prolong Old Bethlehem's sweetest cradle song.

Glory to God, whom this dear Child Hath by His coming reconciled, And whose redeeming love again Brings peace on earth, good will to

#### WAR SAVED WORLD FROM ITSELF

English people," he continued. "The The people have been put to a cruci-ble test and have come out glorified. The people have devoloped a personal consciousness. They have felt the need of a deep religion and they will.

find it. "The keynote of this deep, true religi us stirring is life after death. That is what has come into the hearts of the people of England out of the fires of the suffering, sacrifice and death through which they have passed. The women of England have left their homes to sacrifice health. "The keynote of this deep, true left their homes to sacrifice health, strength and energy in war work. Women who never worked in the past, left their homes daily for munition factories. There are 6,000,000 of working women in England to-

day. The character of the woman has much as the day.

"The character of the woman has been strengthened as much as the word dethat habit, the disorderly use

human life and of those things which entails suffering. The mystery of

ONE CATHOLIC'S READY ANSWER

An incident in connection with the Rosary is related about the late Father Maturin. Some years before he became a Catholic, his duty as an Episcopalian clergyman took him to a hospital in Philadelphia one morn-ing. Walking through the surgical ward his attention was attracted by the luminous expression on the face of an aged Irishwoman, who was thanking the nurse for giving her a Rosary. The visitor paused by the bed, and taking a bead between his fingers, asked: "What do you say on this ?"

"I says the Hail Mary, sir," replied the owner of the beads.
"You Catholics think everything of the Hail Mary, don't you?" he asked. Yes, sir and so did the Angel Gabriel," put in the quick-witted and devout nurse. Questions and answers followed briskly, and the learned clergyman admitted that the two simple, unpretentious women had given him a truer and deeper concepon of the mystery of the Incarnation than he had ever had before.

The narrator of the incident asks:
Were these simple women God's instruments to lighten the darkness of the great scholar and prepare him to receive the greatest of all graces, the priceless gift of faith? Did he compare the knowledge, wisdom, and understanding of the faithful women -free gift of the Holy Ghosthis learning so laboriously attained

#### PRAY DURING SCOURGE

BLESSED SACRAMENT CARRIED IN STREETS DURING EPIDEMIC

Catholic Montreal, Canada, forced by the influenza to close its churches like most other cities of the United States and Canada, adopted a unique method of bringing God's blessing to

the people.

At the command oi Archbishop
Bruchesi, the great Bourdon of Notre Dame Church pealed forth, and every parish priest entered the sanctuary to celebrate Mass for his people, while in every household the people gathered to pray. Then the priests walked or rode through the streets with the Blessed Sacrament, and blessed the people as the latter came to the doors, many of them carrying lighted tapers. Large numbers of pedestrians dropped to their knees the Blessed Sacrament went by. Archbishop Bruchesi himself was among the priests who participated in the outdoor ceremonies.—Catholic Bulletin.

# ONLY SAYING HIS BEADS

Speaking of Cardinal Mercier, his atter fearlessness, and his provoking meekness, Monsignor De Wiart, Belgian envoy, told the following story to a New York audience: The German Governor in Brussels, von Bissing, shortly before his death, sent for the Cardinal and ordered him to sit down in front of his desk. He then proceeded to read all the trumped-up charges against the Cardinal, who sat nite calm the whole time, his lips moving, but uttering no word. At last von Bissing could stand it no longer, and burst out: "What have you to and burst out: "What have you to answer to all these accusations?" "Oh! nothing," replied the Cardinal,

# SENSIBLE MOTHERS

GIRLS SHOULD BE ENCOURAGED TO CONFIDE IN MOTHER Surely it is a mother's fault if she

"This War arrived just in time to save the world, including the British Isles and the United States, from itself," said Raymond Blathwate of does not enjoy an ideal companion

teseif," said Raymond Blathwate of England, in an address on "The War's Effect on English Character."
"The War has worked a marked them welcome guests at her "The War has worked a marked change upon the character of the her plans, her hopes and failures, and attitude of the people toward the popular form of religion is changing and sympathetically, not describing and sympathetically, not describing them as silly, nor looking as if they bored her.
Happy that girl who can go to her

mother with even foolish, girlish secrets—not to be laughed at, nor to be scolded, but to be told gently and lovingly what is wise, and sensible.
Happy, indeed, is that mother who

# HABIT

Whenever habit makes you a slave,

War and its near-death work have of the senses. Look around you and opened the minds and the hearts of see how the disorder of the senses their English brothers. The code of honor among the women is high.

the tree industries of the senses may enslave you. Concupiscence of the eye to possess; concupiscence of the eye to possess; concupiscence of the senses honor among the women is high.

"The War has brought, about a reincarnation of our ideals and has given us more of a sense of values of human life and of those things which suffering comes in here. Our own penitential life, united with the infinite merits of our Blessed Resolicious for your life what you shall eat, nor for your body what for rist of Catholicism.

From all this it appears that a world made safe for democracy need have no fears of the Catholic Church. In a very practical sense the Catholic Church is a most democratic institution on earth. She has the special The good which a holy, self-sacrideemer will wipe out the blackness ficing man does in life is scattered of sin. A man who knows and bahere and there in little fragments of lieves these things is a Christian. A

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to leave beloved St. Elmers and plunge into the battle of life. His youth is against him, but he honesty and perseverance win him a place at the top.

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for Poverina and her friends.

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