FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. THE SECOND SUNDAY AFTER THE EPIPHANY

AIDS TO A GOOD LIFE : THE HOLY

NAME "I will protect him, because he hath known y Name." (Ps. xc, 14.)

A blessed legacy our Lord has left us, my dear brethren, in His most sweet and mighty Name—Jesus the Saviour. It is a Name of power, for it is a sacramental, the very invok-ing of which brings help to our soul by the ordinance of Christ Himself. It is a Name of sweetness, for the Name recalls Himself, the humble, tender hearted Saviour.

To see its power and the veneration in which it was held look back to the olden days of faith. From the day on which St. Peter said "In the Name of Jesus Christ of Nazareth arise and walk" (Acts iii. 6.) the Church regarded it as a means of holiness and a protection from the enemy. "There is no other name under heaven given to men whereby we must be saved." (Acts iv. 12. "There is no other name e devil hears it and trembles, and is driven away; sinners are won over by it; hearts are melted that were urate against rebukes and threats of God's anger; saints inflamed by it, as their ecstasies and miracles prove; God Himself powerless against it, for He is pledged to listen to it.

And Whose name is it? It is the Name of One crucified on Calvary, abandoned, forsaken-ay, but not forgotten. So the miracle of its influence, power, the veneration in which it is held, its being the one a Name for all these centuries proves the Divinity of Jesus Christ Thus He stands revealed by means of His sacred Name before all the vast multitude of souls that He is intent upon saving. So well we know Him, His words, His actions, miracles, mercies, sufferings, and death, that the very invocation of His Name flashes back their memory upon our

He has left us that Name as a means of holiness. By that Name we pray. It is His own ordinance that we ask in His Name. Seven times He bade us remember that. In the fourteenth, fifteenth, and sixteenth chapters of St. John's Gospel similar to this: "Amen, amen, I say to you, if you ask the Father any-thing in My Name, He will give it (John xvi. 23.) In the Church we use that Name, the prayers in our book are full of it, but most of all is it the prayer of those who try to remember God's holy presence through the day. At work, pleasure, gossip, the breath of evil passing us by, in sorrow, in trials-oh, just the one sweet, blessed Name of Jesus is the prayer from the heart. The sacred Name is attuned to every want and pour forth its notes so varied, that at e time it peals out joy and thanks. and at another its plaintive wailing reminds us of sin and sorrow and does the sacred Name of Jesus strike the note of joy or sorrow, entreaty or loyal protestation, in the depths of the human soul? Sweet Name of the Saviour, may you be on our lip constantly in life, imbuing us with a pure intention, exciting us to devotion, protecting us from evil!

It is the Name again in which we brhthren," except through Jesus Christ? He said, "Go tell My (Matt. xxviii. 10.) you take the message from the priest: the good tidings of the Gospel lessons, his exhortations—yea, to his rebukes you humbly submit, for he speaks in the Name of Jesus.

ners hope for mercy. Where must the burden of their sins be laid but at the foot of the Cross of Jesus? their sins." (Matt. i. 21.) As long as His Name is Jesus, He cannot forget or refuse to be the Saviour.

It is the Name of Him, Who gives the Sacraments their power: they are administered in that Name. Grace is given us by that Name, for what does the prayer in the Mass say on this festival? "That Thy grace, being infused into us, under glorious Name of Jesus, by the title of eternal predestination, we may of eternal predestination, we may rejoice that our names are written in heaven." (From the post-commun-

It is the Name with which we hope bore it. But, on, my bream our much does that depend upon our selves! If we seldom think of it we are fighting to make the future we are fighting to make the future now, show no reverence to it, have no love for it; or if, alas! we use it carelessly, irreverently; if we have heep again to check those who exert have safe and secure. This war is in ultimate analysis a struggle to deterbace against the safe and secure. been afraid to check those who scoff at it and curse by it, how can we expect that blessed favour at our death? But if it has been our constant delight and endeavour to have No topic, this question of democracy. It is a monwealth either proximately or removed habit and practice blessed to the very end. And this is what the Church wishes. To gain the last blessing at the hour of death, the in-

my soul!" (Isa. xxvi. 8.) May the God and the rights of his fellow man. able—these are questions that open last word we murmur, the last name The Christian view and concept of up before us several new considera-

we hear, be "Jesus." the devil will recoil from us, ban-ished by that Name of power, and the angels come forth to meet us. Our Blessed Lord, hearing that cry of mercy, will be ready to forgive the past, and will say, "I will protect him, because he hath known My

CHRISTIAN DEMOCRACY

SERMON BY REV. J. J.

democracy, according to the testi-mony of President Wilson and Pope Leo XIII., was the keynote of the follows:

"To make the world safe for de

mocracy"—this, according to the declaration of the President of the United States, is the larger aim and the ultimate purpose animating the American Republic in its determination to carry on the present War to a successful and victorious conclusion. Behind this purpose and determinahope that with the advent and the existence of a political condition of world democracy such a frightful War as is at present devastating the world and humanity would be for the future a practical impossibility. In turn this hope is based upon the very positive conviction that when the masses of the people in every nation have some part and a voice in framing national legislation, and in attitude towards other countries and other powers, then the relations between the different governments and nations of the world will be regulated by the moral tests of justice and freedom and right rather than by the desire and the ambition of a nation or a group of nations to attain to world power by political domination or territorial conquest.

CONCERT OF FREE PEOPLES

It is believed and hoped that with and free peoples can be established which by patient and tolerant discussion and arbitration of difficulties and misunderstandings arising beout that this concert of nations mutually recognizing the inviolable moral rights of every nation and of every people, no matter how small, to national existence, to self-government and to reasonable freedom of action in promoting the welfare and the happiness of its people; and also mutually recognizing the wisdom of patient discussion of misunderstandings, and of arbitration before resorting to war,-it is pointed out only possible under the conditions of a world democracy and would be entirely impossible under the forms of absolute and autocratic government.

There is no denying the large fundamentum of truth that lies in these hopes and statements. After all, of wars for conquest and ambition It is the Name in which poor sin- when rulers and governments are curbed by constitutional restraints, when they are responsible and an modern State. swerable to the people, than when He came to save His people from heir sins." (Matt. i. 21.) As long absolute authority of one man or one desire for military glory and conquest on the part of a royal house has forced whole nations into meanthis respect history seems to be on a fair way to-day in the act of repeatthe ingitself.

ABSOLUTISM VS. DEMOCRACY

to breathe out our souls to Him Who bore it. But, oh, my brethren, how wrongs, and to safeguard our nawrongs, and to safeguard our national honor and existence, but over Now i

No topic, then, could be of more in any one man or prince, it has propressing and timely interest than ceeded from the people and the com-Church wishes. To gain the last blessing at the hour of death, the invocation of the Holy Name Jesus is prescribed as a necessary condition. Invoked, if the dying person is conscious; if it cannot be spoken, it is enough if he can hear, recognize, or in his mind implore that Blessed Name, which another invokes aloud on his behalf.

How happy we shall be at that last hour if we can say, "Thy Name and Thy remembrance are the desire of my soul!" (Isa. xxvi. 8) May the last name loss of my soul!" (Isa. xxvi. 8) May the last name loss of my soul!" (Isa. xxvi. 8) May the last name loss of the world democracy varies according to the mental and moral outlook of the man who uses it. The word liberty as used by men does this sixteenth century theologian of the Catholic Church.

FORMS OF GOVERNMENT
The particular form or kind of organization that the State assumed in favor of autocracy and in favor of autocracy and absolutiem. It is for this reasont definite language than does this sixteenth century theologian of the Catholic Church.

FORMS OF GOVERNMENT
FORMS OF GOVERNMENT
The particular form or kind of organization that the State assumed in different people and the future peace of the world would lie with democracy and in favor of autocracy and absolutiem. It is for this reasont definite language than does this sixteenth century theologian of the common good of all, then it would appear that the preservation of these principles of human freedom as well as the welfare of the masses of the people and the future peace of the world would lie with democracy and in favor of autocracy and in favor of autocracy and absolutiem. It is for this reasonthal definite language than does this sixteenth century theologian of the common good of all, then it would appear that the preservation of these principles of human freedom as well as the welfare of the world would lie with democracy and in favor of some few persons, but for the common

At that sound life, as well as the moral principles of God's eternal law, restrict the notion of liberty, and by this very restriction makes liberty a rationa

These same conditions are true o the term "free speech" and true of the word "democracy." There is a vast difference in the meaning of the term democracy as it is used by a radical Socialist or a social malcon-HARRINGTON

That the Catholic Church is a great

tent and demagogue, and the same term when used by a man who recognizes the moral laws of God, and who has a Christian viewpoint of life. The main purpose of to day's discourse is to obtain a clear, definite scholarly and eloquent sermon de-livered by Rev. John J. Harrington as it is viewed from the standpoint of At St. Mary's cathedral, San Francisco.

He explained the meaning of the phrase, "Making the world safe for democracy," and showed how the Church and Catholics stand for the Church and Catholics stand for the study the Christian, I might say the highest and best type of Christian Catholic, teaching on the origin, democracy. The text of the sermon nature and purpose of civil society. In fact the only sound rational view of democracy is that which is in har-mony with the teachings of Catholic

sociology.

In the scheme of Catholic sociology there are four distinct moral entities viz., the individual, the family, the Church and the State. Prior to all institutions comes the individual with the destiny that God gave him and with the inherent natural right to all those things which are nece sary and essential to accomplishment of his destiny.

In the order of time and history instinct placed in man's nature, but also to positive institution by Almighty God, Who created for man a determining the national policy and helpmate and imposed on them both attitude towards other countries and the command to increase and multiply and fill the earth. The ideal of the family as established by God was the union of one man and one woman Thus it was in the beginning and thus by the ordinance of God it was to remain as the type and the model of domestic life.

CATHOLIC SOCIOLOGY

From the family came the State, not spontaneously or suddenly, not in full organization and development the reign of democracy throughout but gradually and slowly and through the world a concert of free nations successive steps and stages of growth successive steps and stages of growth and development. We can trace its rise and history through the first union of a few families, merging later into the clan, then into the tween them, can in practically most cases eliminate the necessity of having recourse to arms. It is pointed a greater or less number of these village communities into the larger social organization, the State several successive steps in this process of social growth and develop-ment, extended over long centuries but through them all there is the conscious effort on the part of men to come together and to meet the ever growing and the ever increasing necessities of the community by united effort and co-operation.

What was it that directed men to that this world concert of nations is only possible under the conditions was a law of nature—the elemental social instinct placed in human nature by God Himself. Man felt and recognized that he was not to occupy the earth alone; the very law of his nature made him crave for the intercourse and companionship of his fel-His intelligence led him to lowman. when we consider that in the case of recognize the immense benefits that war it is the people who have to make sacrifice of blood and treasure; when we reflect that it is upon them that the larger share of the horrors and help and protection. So in response sufferings and burdens of war fall—
it is but reasonable to suppose and
expect that there is far less danger
expect that there is far less danger
gence men came together first in families, then in clans, tribes and

STATE HAS GOD FOR AUTHOR

The State then had its source in family. History has too often shown how personal pride or ambition or elemental law of nature, the social elemental law of nature, the social instinct of the human family, and as God is the author of nature and of nature's laws, it is in this sense we ingless and unnecessary wars, and in say that the State had God for its author. No society can hold to-gether or accomplish its end and pur-pose, unless there be in it a seat and center of authority. The authority of the State, like the State itself, is are bound up with the future of a world democracy. This is what is meant by the statement that we are fighting not meraly to wight. eth the power resisteth the ordinance

State came to possess it are entirely different questions. Francisco Suarez considered the greatest theologian of the Catholic Church after St. Thomas eaches the following doctrine:
Wherever lawful authority is found

OR SELF-POISONING

The Dangerous Condition Which Produces Many Well Known Diseases.

HOW TOGUARD AGAINST THIS TROUBLE

"FRUIT-A-TIVES" - The Wonderful Fruit Medicine - will Protect You

Autointoxication means self-poisoning, caused by continuous or partial stipation, or insufficient action of the bowels.

Instead of the refuse matter passing daily from the body, it is absorbed by the blood. As a result, the Kidneys and Skin are overworked, in their efforts to rid the blood of this poisoning.

Poisoning of the blood in this way often

causes Indigestion, Loss of Appetite and Disturbed Stomach. It may produce Headaches and Sleeplessness. It may irritate the Kidneys and bring on Pain in the Back, Rheumatism, Gout, and Rheumatic Pains. It is the chief cause of Eczema - and keeps the whole system unhealthy by the constant absorption into the blood of this refuse matter. "Fruit-a-tives" will always cure Auto-

intoxication or self-poisoning - as 'Fruit-a-tives' acts gently on bowels, kidneys and skin, strengthens the howels and tones up the nervous system. 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid on receipt of price by Fruit-a-tives Limited.

tions. Generally speaking all the forms of government, both ancient and modern, may, for the sake of simplicity, be divided into two main classes: monarchies and republics.

A monarchy is a form of government in which the supreme ruling authority of the land has been made hereditary in one family and its lineal descendants. A monarchy may e either absolute or limited, cratic or constitutional. An absolute onarchy is that form of government in which the will of the sovereign is strained either py popular constitu tion or by parliamentary control. He is in no way answerable or responsible to the people whom he rules, either directly or indirectly, for any act, decision or covenant that he may make. This form of government is called an absolutism or an autocracv.

constitutional or limited monarchy is one in which the sovereign or supreme ruler is practically only an executive. The legislative or lawmaking power of the nation is not in his hands but in the hands of the people through freely chosen repreentatives. In this form of government the power of the sovereign limited and controlled, first by the onstitution of the land and esp ly by a parliamentary body of popular representatives.
A republic goes a step farther be

yond a constitutional monarchy. In republic not only is there constitutional restraint and a parliamentary legislative body to check and restrain the ruler, but he himself is not a and selected for a definite period of the free suffrages of the people.

SUPERIORITY OF DEMOCRACY

racy simply means that the people through their freely chosen representatives have a voice in the affairs

their legislation, and the spirit of their government.

Democracy then in a Christian of government; that the supreme ruler of the land is not absolute, and his mere will is not the law of the land; that the legislative power of the land is in the hands of representatives chosen by the people; that the ruler, be he king, emperor, or president, has not unlimited power

Now if it be true, as Suarez teaches, that all la ful authority has pro-ceeded from the people or the comceeded from the people or the commonwealth either proximately or remotely, or, to phrase the same statement in the words of our Declaration of Independence, that all governments always been the foe and enemy of popular government. This slammer is a subject of democracy permit me to subject of democracy permit me to democracy permit me to allude very briefly to the oft-repeated charge that the Catholic Church has always been the foe and enemy of popular government. This slammer is a subject of democracy permit me to allude very briefly to the oft-repeated charge that the catholic charge is a subject of democracy permit me to allude very briefly to the oft-repeated charge that the catholic charge is a subject of democracy permit me to allude very briefly to the oft-repeated charge that the catholic charge that t ment in the words of our Declaration of Independence, that all governments derive their just powers from the consent of the governed; if it be the consent of the great Pontiff Leo as the great Pontiff Leo being spread abroad that the sympathics of the Church in this present that civil power must not be subservient to the advantage of any one in-

and unlettered people, or even in moments of great crisis when the very existence of the State is trembloof Catholic teaching. In his encycli-

ing in the balance, and a strong hand is needed at the helm, an autocratic form of government might be neces-But in the twentieth century and among the people of the modern nations of the world, it is as much out of place as slavery and feudalism

MENACE OF AUTOCRACY

Autocracy is not only out of place in the conditions of modern life but its very existence is a constant men-ace to the peace and freedom of the world. From the days of the ancient empires of the East, down to the reign of Napoleon, history has proved again and again that the desire for power, if it be unchecked and unre-strained by the sense of responsibility, is one of the most implacable nd uncontrollable passions in human No sooner was Napoleon nature. master of France, than he strove to be master of Europe; no sooner had he mastered Europe than he dreamed of mastering the world. This lust for dominion and world power lies in the very nature of an autocratic government. It is part and parcel of the system of absolutism, and it has always broken out sooner or later in every autocrat from Alexander, who wept because there were no more worlds to conquer, down to William II., who has shaken his mailed fist in the face of the world.

Nor is it only the lust for world power that makes autocracy a danger to a world that wishes freedom and peace, but it is essential and necessary for absolutism to be aggressive and warlike. To preserve itself it must always be sharpening its weapons, and from time to time it is compelled to use them. Militarism, with its two fold doctrine of the glorification of war and a superhuman absolute State unfettered by law or morality, is the foundation upon which autocracy and State despotism must rest. What we plead for, then, is a

rational Christian democracy.

ment of millions of people are in the keeping of any one man without check or restraint is or should be a thing of the past. We are living in the high noon light of the twentieth century. The nations of the world are no longer isolated from one an other as they were in the ages past. Human progress and the marvelous accomplishments of science have broken down the natural barriers that have heretofore separated nation from nation. A thousand different bonds and mutual interests have brought them closely and intimately together. More than ever practically the supreme law of the land. He is not checked or repeoples of the earth form one great human family. The interests and the welfare of one have become the interests and welfare of all. No one nation or no group of nations can strut and swagger their way through the world regardless of the rights, the welfare and the opinions of others without upsetting the balance

and the peace of the world. The people of all modern nations are in the main an intelligent and a thinking people, and no matter what form of government they are living under, be it monarchy, republic of empire, they should and they will have a voice in the government of their nation. If civil authority has proceeded from the people, then their rulers should be in some manner responsible and answerable to them for the exercise of that authority This then is the meaning of democ sense.

MORAL FOUNDATION OF DEMOCRACY

Needless to say, its stability and ecurity depend on a sound sense of hereditary occupant. He is chosen public morality, and for the masses of the people there is no morality time either directly or indirectly by without religion. No one recognized this truth with a clearer vision than the Father and founder of American democracy. The very Democracy, strictly speaking, is rather a condition of government than a form of government, since both a constitutional monarchy and a republic are democracies. Democracy and a republic are democracies. Democracy and a republic are democracies.

Democracy then in a Christian sense means that democracy which recognizes that all authority and power are ultimately from God, and that Almighty God is the paramount ruler of the world; that democracy which recognizes that the laws of Christian morality are the only just and secure basis for national and inbut is held in check and restraint ternational conduct; that democby the constitution of the land, and that either he or his representative clamor nor waves of popular frenzy by the constitution of the land, and that either he or his representative is answerable and responsible to the people whom he rules for the land instruction of the people whom he rules for the paths which are contrary to the principles of God's law or injurious to the rights of individual, family or Church.

As a final consideration on this struggle are against the triumph of democracy and in favor of autocracy

faithful of France on allegiance to the Republic he writes: "Various political governments have succeed ed one another in France during the last century each having its own distinctive form—the Empire, the Monarchy, and the Republic. In all truth it may be affirmed that of them is good provided it lead straight to its end, i. e., the common good for which social authority is constituted; and finally it may be added that such a form of government may be preferable because of being better adapted to the character and conditions of such and such a nation. Catholics like all other citi zens are free to prefer one form of

Again in his encyclical on "The Christian Constitution of the State," he declares: "The right to rule is not necessarily bound up with any form of government. It may take this or that form provided only that it be of a nature to insure the gen eral welfare."

PEESIDENT WILSON SAYS CHURCH IS A GREAT DEMOCRACY

quote is none less than the great exponent of democracy, the President of the United States. In his book "The New Freedom," President Wil-son writes: "The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic system which then prevailed was that so many of the men who were efficient instruments of government were drawn from the Church : from that great religious body which was then the only Church, that body which is now distinguished from other religious bodies as the Roman Catholic Church. The Roman Catholic Church was then as it is now a day when the happiness and the great democracy. There was no welfare, the peace and the content. ome a priest, no priest so obscure that he might not become the Pope of Christendom, and every chan-cellory in Europe, every court in Europe, was ruled by these learned, trained and accomplished men, the priesthood of that great and dominant body. What kept government alive during the Middle Ages was this constant rise of sap from the bottom, from the rank and file of the great body of the people through the open channels of the priesthood.'

The words of these two men, the one President of the world's greatest democracy, the other one of the most Pontiffs that ruled Church of God, constitute a final and complete answer to the libelous charge that the Catholic Church is hostile to democracy. As Cathelic citizens of America we are perfectly free to believe, aye to strive and to consecrate all of our energies even our lives to the successful accomplishment of America's war aims. Triumph she must for her cause it is just, and when this frightful night of war is over and democracy is trium-phant, then the peoples of all nations united by the common bonds of freemen, will cherish the ways of pea and girdle the world around in the unity of a universal brotherhood

ANGLICANS SAY ANGELUS

a large number of other observances made that offends them, so copied from the Catholic Church, are it is the manner of making the now fairly common in the Protestant appeal. But find an excuse some-Church of England. Certain Angli-cans are at present engaged in propa-gating the pious practice of saying selves should do nothing, but they the Angelus, which, according to some authors, can be traced to Pope Church Times," Mr. K.

cal addressed to the bishops and government to another, precisely be-cause no one of these forms is in itself opposed to the principles of sound reason or to the maxims of Christian doctrine."

The other authority whom I will

to all parts of the world: Angelus wisdom dictates needs not look far for cards, leaflets, meditations on the Angelus, small posters for church heart sufficient reason for clinging porches, begging the clergy to use their own church bells, not merely for the purpose of playing tunes and to his money. His niggardliness though feign hid is full confessed. The pity is that he finds willing sounding pleasant chimes at wed- auditors and ready imitators

Be Clean-and Safe. Think of the germ-laden things your skin and clothes must come into contact with every day. Then remember that LIFEBUOY HEALTH SOAP Use Lifebuoy for the hands, the bath, the clothes, and the home. Its rich, abundant lather means safety. The mild, odor vanishes quickly after use LEVER ROSTHERS

dings but for the far higher purpose of bringing before people the daily memorial of the Incarnation, reminding them of God's presence in daily life, setting them praying in the field and in the market.

TORONTO

At all

good Grocers

NOVITIAE CARMELITAE

Flower-like, in sooth Maidens, your beings' beauteous blossoming. In dewy perfume of eternal spring,— O Flower-youth!

What snowy sprays Shall one to symbolize your life entwine ? The lily and the starry laurestine,-

O Flower-days ! What song imparts The fragrance that your hearts to earth do lend.

> se unfolding all May's odours blend,-O Flower hearts!

Heaven extols Your spirits' sweetness incensing our White balm-bloom's breath through

Moab's desert lone,-O Flower-souls!

THE NIGGARDLY CRITIC

Some betray positive genius in oringing excuses for neglecting the works of benevolence, says The Cath-Not only Benediction services, but olic Transcript. Sometimes it is the purpose for which the appeal is vindicate their title to public spirit by setting out to demonstrate why

The man who will withhold his tells how earnestly the work is dollar from a public cause because carried on. "For some years now," he says, ninety nine cents of it will be spent we have been sending our literature judiciously and as his unerring



We Make a Specialty of Catholic Church Windows

St. Thomas College Chatham, N. B.

Boarding and Day School Conducted by the Basilian Fathers

COLLEGE, HIGH SCHOOL, COMMERCIAL SCHOOL, PREPARATORY SCHOOL

Athletic Field. Magnificent Skating Rink. WRITE FOR OUR CATALOGUE

The College is beautifully situated near the Miramichi River. Fine