

FIVE MINUTE SERMON

REV. F. P. HICKRY, 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 My Name." (Ps. xc. 14.) A blessed legacy our Lord has left us...

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"...

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 ineffable power, the veneration in which it is held...

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.

In the fourteenth, fifteenth, and sixteenth chapters of St. John's Gospel you will find the words "The one who is similar to this: 'Amen, amen, I say to you, if you ask the Father anything in My Name, He will give it you.'"

It is the Name again in which we preach. How can we say, "My dear brethren," except through Jesus Christ? In invocation, "Go tell My brethren."

It is the Name in which poor sinners hope for mercy. Where must the burden of their sins be laid out but at the feet of the Cross of Jesus?

It is the Name with which we hope to breathe out our souls to Him who bore it. But, oh, my brethren, how much does that depend upon our lips, then we may humbly hope that our unity will be rewarded...

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. xvi. 8.) May the last word we murmur, the last name

we hear, be "Jesus." At that sound the devil will recoil from us, hounded by that Name of power, and the angels come forth to meet us.

CHRISTIAN DEMOCRACY

SERMON BY REV. J. J. HARRINGTON

That the Catholic Church is a great democracy, according to the testimony of President Wilson and Pope Leo XIII., was the keynote of the scholarly and eloquent sermon delivered by Rev. John J. Harrington at St. Mary's cathedral, San Francisco.

To make the world safe for democracy, 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.

There is no denying the large fundamentum of truth that lies in these hopes and statements. After all, when we consider that in the case of the world democracy and would be entirely impossible under the forms of absolute and autocratic government.

CONCEPT OF FREE PEOPLES

It is believed and hoped that with the reign of democracy throughout the world a concert of free nations and free peoples can be established which by patient and tolerant discussion and arbitration of difficulties and misunderstandings arising between them, can in practically most cases eliminate the necessity of having recourse to arms.

There is no denying the large fundamentum of truth that lies in these hopes and statements. After all, when we consider that in the case of the world democracy and would be entirely impossible under the forms of absolute and autocratic government.

It is the Name in which poor sinners hope for mercy. Where must the burden of their sins be laid out but at the feet of the Cross of Jesus?

It is the Name with which we hope to breathe out our souls to Him who bore it. But, oh, my brethren, how much does that depend upon our lips, then we may humbly hope that our unity will be rewarded...

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. xvi. 8.) May the last word we murmur, the last name

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 rational prerogative, and makes liberty in its true sense possible among men.

These same conditions are true of 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 malcontent and demagogue, and the same term when used by a man who recognizes the moral laws of God...

In the scheme of Catholic sociology there are four distinct social 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 necessary and essential to accomplishment of his destiny.

In the order of time and history, the oldest institution among men is the family. It comes before either the State or the Church, and it owes its existence not only to the domestic instinct placed in man's nature, but also to positive institution by Almighty God, Who created for man a helpmate and imposed on them both the command to increase and multiply and fill the earth.

CATHOLIC SOCIOLOGY

From the family came the State, not spontaneously or suddenly, not in full organization and development but gradually and slowly and through 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 village, followed finally by the village, community, and finally the union of a greater or less number of these village communities into the larger social organization, the State.

What was it that directed men to form themselves into a State? It 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 fellowmen.

STATE HAS GOD FOR AUTHOR

The State then had its source in nature. It began and grew out of an 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 His sense who say that the State had God for its author. No society can hold together or accomplish its end and purpose, unless there be in it a seat and center of authority.

ABSOLUTISM VS. DEMOCRACY

These, then, are the hopes that are bound up with the future of a world democracy. This is what is meant by the statement that we are fighting not merely to right present wrongs, and to safeguard our national honor and existence, but over and beyond these immediate aims, we are fighting to make the future safe and secure.

No topic, then, could be of more pressing and timely interest than this question of democracy. It is a word that like the terms "liberty" and "free speech," is on every man's lips, and like these terms the meaning of the word democracy varies according to the mental and moral outlook of the man who uses it.

FORMS OF GOVERNMENT

As for the particular form or kind of organization that the State assumed in different places and at different periods of history and among different peoples, and which of these forms is the best and most acceptable—these are questions that open up before us several new considera-

AUTOINTOXICATION OR SELF-POISONING

The Dangerous Condition Which Produces Many Well Known Diseases.

HOW TO GUARD AGAINST THIS TROUBLE

"FRUIT-A-TIVES" — The Wonderful Fruit Medicine — Will Protect You

Auto-intoxication means self-poisoning, caused by continuous or partial constipation, 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 unhealthily 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 bowels 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, Ottawa.

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 be either absolute or limited, autocratic or constitutional. An absolute monarchy is that form of government in which the will of the sovereign is practically the supreme law of the land. He is not checked or restrained either by popular constitution or by parliamentary control.

A constitutional or limited monarchy is one in which the sovereign or supreme ruler is practically only an executive. The legislative or law-making power of the nation is not in his hands but in the hands of the people through freely chosen representatives. In this form of government the power of the sovereign is limited and controlled, first by the constitution of the land and especially by a parliamentary body of popular representatives.

A republic goes a step further beyond a constitutional monarchy. In a republic the land is not absolute, but is limited and controlled, first by the free suffrages of the people.

SUPERIORITY OF DEMOCRACY

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 simply means that the people through their freely chosen representatives have a voice in the affairs of government; that the supreme ruler of the land is not absolute, but 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 no unlimited power but is held in check and restraint by the constitution of the land, and that either he or his representative to the people whom he rules for the right and just exercise of his authority.

Now if it be true, as Suarez teaches, that all lawful authority has proceeded 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 derive their just powers from the consent of the governed; if it be also true as the great Pontiff Leo XIII. teaches in his encyclical letters, that civil power must not be subservient to the advantage of any one individual or of some few persons, but for 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.

In certain periods of the world's history when social life was unsettled and disorganized, among a primitive and unlettered people, or even in moments of great crisis when the very existence of the State is trembl-

ing in the balance, and a strong hand is needed at the helm, an autocratic form of government might be necessary. 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 and serfdom.

MEANING OF AUTOCRACY

Autocracy is not only out of place in the conditions of modern life but its very existence is a constant menace 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 unrestrained by the sense of responsibility, is one of the most implacable and uncontrollable passions in human nature. No sooner was Napoleon master of France, than he strove to be master of Europe; no sooner had he mastered Europe than he dreamed of mastering 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 unfeared 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. The day when the happiness and the welfare, the peace and the contentment 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 another 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.

The words of these two men, the one President of the world's greatest democracy, the other one of the most brilliant Pontiffs that ruled the Church of God, constitute a final and complete answer to the libelous charge that the Catholic Church is hostile to democracy. As Catholic citizens of America we are perfectly free to believe, as we 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 triumphant, then the peoples of all nations united by the common bonds of freedom, will cherish the ways of peace, and girdle the world around in the unity of a universal brotherhood.

ANGLICANS SAY ANGELUS

Not only Benediction services, but a large number of other observances copied from the Catholic Church, are now fairly common in the Protestant Church of England. Certain Anglicans are at present engaged in propagating the pious practice of saying the Angelus, which, according to some authors, can be traced to Pope Urban II. A correspondent of "The Church Times," Mr. K. Stannett, tells how earnestly the work is carried on.

MORAL FOUNDATION OF DEMOCRACY

Needless to say, its stability and security depend on a sound sense of public morality, and for the masses of the people there is no morality without religion. No one recognized this truth with a clearer vision than the Father and founder of American democracy. The very soul of all democracy is that the will of the majority of the people is the law of the land and, therefore, as the people are religiously and morally, so will be the character of their legislation, and the spirit of their government.

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 international conduct; that democracy which neither impulse, public clamor nor waves of popular frenzy or fanaticism can ever lead into 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 subject of 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 slander is being revived today with renewed intensity, and the libel is being spread abroad that the sympathies of the Church in this present struggle are against the triumph of democracy and in favor of autocracy and absolutism. It is for this reason that I allude to it at all, and my answer will be to quote the words of two men, perhaps in outlook and views as widely divergent as any two men could possibly be, and yet both giving practically identical testimony to the same truth.

CHURCH AS FRIEND OF DEMOCRACY

The first is the great Pontiff Leo XIII. His words can therefore be taken as an authoritative statement of Catholic teaching. In his encyclical

addressed to the bishops and faithful of France on allegiance to the Republic he writes: "Various political governments have succeeded 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 each 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 citizens are free to prefer one form of government to another, precisely because no one of these forms is in itself opposed to the principles of sound reason or to the maxims of Christian doctrine."

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 general welfare."

PRESIDENT WILSON SAYS CHURCH IS A GREAT DEMOCRACY

The other authority whom I will quote is none less than the great exponent of democracy, the President of the United States. In his book "The New Freedom," President Wilson 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 great democracy. There was no peasant so humble that he might not become a priest, no priest so obscure that he might not become the Pope of Christendom, and every chancellor 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."

What snowy sprays Shall one to symbolize your life entwine? The lily and the starry laurestine,— O Flower-days!

THE NIGGARDLY CRITIC

Some betray positive genius in bringing excuses for neglecting the works of benevolence, says The Catholic Transcript. Sometimes it is the purpose for which the appeal is made that offends them, sometimes it is the manner of making the appeal. But find an excuse somewhere they must and they do. They not only see reasons why they themselves should do nothing, but they vindicate their title to public spirit by setting out to demonstrate why others should do nothing also.

ANGELUS

For some years now," he says, "we have been sending our literature to all parts of the world: Angelus cards, leaflets, meditations on the Angelus, small posters for church porches, begging the clergy to use their own church bells, not merely for the purpose of playing tunes and sounding pleasant chimes at wed-



Be Clean—and Safe. Think of the germ-laden things your skin and clothes must come into contact with every day. Then remember that there is a splendid antiseptic soap

LIFEBUOY HEALTH SOAP

Use Lifebuoy for the hands, the bath, the clothes, and the home. Its rich, abundant lather means safety. The mild, antiseptic odor vanishes quickly after use.



things 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."

NOVITIÆ CARMELITÆ

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

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, In whose unfolding all May's odours blend,— O Flower-hearts!

Heaven extols Your spirits' sweetness incensing our own, White balm-bloom's breath through Moab's desert lone,— O Flower-souls!

—BEATRIX MOORE

THE NIGGARDLY CRITIC

Some betray positive genius in bringing excuses for neglecting the works of benevolence, says The Catholic Transcript. Sometimes it is the purpose for which the appeal is made that offends them, sometimes it is the manner of making the appeal. But find an excuse somewhere they must and they do. They not only see reasons why they themselves should do nothing, but they vindicate their title to public spirit by setting out to demonstrate why others should do nothing also.

Advertisement for Stained Glass Memorial Windows and Leaded Lights by B. Leonard Quebec P. Q.

Advertisement for St. Thomas College, Chatham, N. B., featuring boarding and day school conducted by the Basilian Fathers, college, high school, commercial school, preparatory school.