GENERAL INTENTION FOR JANUARY, 1899

Respect for Authority.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. Respect for authority is not one of the virtues of our age or country, much as we may style ourselves a law-abiding people and submit, outwardly at least, to the Constitution and statutes framed and enforced by our civil legislators and rulers. Outward submission to authority is not respect for it.

Children surely do not respect the authority of parents whose counsel and command they heed not, even in such important matters as the choice of a school or college, of a business career or profession, of the associations they take up with, and, in general, in the determination of their future without due deference to the wishes of parents Shall we say that parents themselves respect their authority when they relinquish it to consult merely the likes and dislikes or whims, of their misguided and obstinate children?

Citizens may comply outwardly with the laws, since a hundred selfish mo tives compel their compliance, but, in their hearts, how many of them dislike as well as contemn their rulers, denounce them in public and in private, charge them with low and venal motives, detract from their authority by destroying their reputations and hinder in every possible way the free ex-ercise of their power? Even well dis-posed men permit themselves to conceive prejudices against authority when it is constituted in forms distaste ful to them. Hence it is common to hear men, who glory in their citizenship in a republic, speak ignorantly against the constitution of kingdoms and empires of the old world, not perceiving that they are thus approving and encouraging the anarchical senti ment that has of late made such cow ardly and deadly attacks on certain legitimate rulers of Europe.

It is not enough to rejoin to this that the rulers themselves do not respect their authority, that for most of them it is only a means of indulging selfish interest and pleasure, that they resort to the meanest ways of obtaining and securing it, and that they often exer cise it without due regard to the common welfare, or for the benefit of the few who have placed them in power. As kingdoms and commonwealths are established now-a-days, there is some redress for every abuse of power, but this redress is surely not to be obtained by those who themselves are lacking

in respect for authority.

Perhaps the most serious fault we can find with the civil authority in our day, is that it fails to inspire people with respect for domestic and religious authority. Often ignoring and superseding parental rights by interference in the education of children, favoring, at least indirectly, the rebellion wives against the authority of their husbands by its lax divorce laws, hindering, when it is not persecuting, the Church in the free discharge of its di vine mission among men, the State has, in most parts of the world, been the cause of contempt for the very authority through which alone it can hope to maintain the respect due itself.

It is to the legislation and example the clergy and for religious persons generally, which is becoming preva-lent among their citizens, and which is heartily extended to the rulers them selves. For nearly a century nearly all of the middle and southern European nations have tolerated, when they do not actually encourage, on the part of their citizens a profound contempt for their pastors and higher spiritual rulers, and for more than a quarter of a century Italy and France have inculcated this contempt openly in their laws, newspapers, books and lectures, with results that threaten to be far more disastrous to these Governments than to the Church within their terri-

In strange contrast with the fatuou disregard of civil rulers for spiritual authority, is the attitude of the rul-ers of the Church in behalf of every legitimately constituted civil power.

In imitation of their Master who bade us to give to Cæsar, the things that are Caesar's, the Apostles and their success ors have insisted on respect for civil

"Be ye subject," wrote St. Peter, "therefore, to every human creature for God's sake; whether it be the King as excelling, or to governors sent by him for the punishment of evildoers, and for the praise of the good.

Servants, be subject to your Masters, with all fear, not only to the good and gentle, but also to the forward." And St. Paul: "Let every soul be subject to higher powers; for there is no power but from God; and those that are are crdained of God. Therefore he that resisteth the power, resisteth the order of God. And they that resist, purchase to themselves damnation. For he [the one in power] is God's min-

ister to thee for good. . . Where-fore be subject of necessity, not only for wrath, but also for conscience sake. . . Render therefore to all men their dues. Tribute to whom tribute is due; custom to whom cusfear to whom fear; honor to

In the sense of these texts Catholic theologians all urge on us the observance of what they call legal justice, as a matter of conscience, insisting on inward reverence and love for our rulers, as the necessary elements of real respect, as well as outward compliance

LEAGUE OF THE SACRED HEART. with their commands; bidding us look upon them as among the chief agents of Divine Providence in our regard and exhorting them to act towards us as worthy instruments of God who has created their authority and destined them, in whatsoever way they may be chosen, to exercise it beneficiently for

"We must not attribute the power of giving kingdom and empire to any one save God," Is St. Augustine's terse caution; and St. Gregory's is the same: "Power, as we believe, is given by Heaven to emperors and kings "by Heaven to emperors and kings" while St. Chrysostom says: should not think it a matter of chance or without purpose, but the work of Divine Wisdom, that there should be principalities and that some should rule and others be subject," all as our Lord said to Pilate : "You would have no power against Me, unless it were given you from above.

It is for want of faith in the divine origin of power and divine sanction of obedience, the supreme test of our respect for authority, that rulers effect so little by their administration of power, and men gain so little from their virtue of obedience. Unfortunately Unfortunately mon among subjects than among rul ers, and we have occasionally to listen to men who should be teachers of the people, depreciating the merits of the virtue which has been consecrated for ever by the One who became obedient for us even unto death, and more or less disposing us to entertain the proud, I will not serve! of Lucifer and his fallen angels.

What a different spirit is that of the Saints and Doctors of the Church who counsel respect for authority in every sphere as a first principle in Christian life. With St. Paul they call for pray-ers for kings and for all who are in high station, since this is acceptable to God our Saviour, and with Tertullian they remind the rulers of earth that ' A Christian is no man's enemy, least of all his Emperor's, whom he looks upon as appointed by God, and whom he must love and reverence, and honor, and for whose welfare he must pray as well as for all his empire. This respect for authority is the only source of God's blessings on rulers as well as on subjects under their power. It was one of the blights caused by the Reformation to do away with this spirit of reverence for authority, ecclesies tical, civil and domestic, and as a re sult we are to-day face to face with the organized enemies of human society, communists, socialists and nihilists, all of which in some way foster and pro mote the anarchy which is now so vio lent in Europe, and which is at pres ent the subject of the deepest concern. not only to the crowned heads, whose

wish to save society from disorder and bloodshed. Nowhere is the doctrine more pre cisely stated than in the various encyclicals of our present reigning Pontiff, Leo XIII., on this subject, notably in the two styled Diuturnum, on the Civil Power, and Immortale Dei, on the Christian Constitution of States. In the former, written in 1881, he points out the dangers which are now actu ally appalling some of the potentates of Europe, and shows how author ity originates from God, no mat-

lives are threatened, but to all who

ter what way the peoples of the earth may have of determining who shall exercise it, and that religion is the only remedy for the evils arising between rulers and their subjects, reof the rulers of certain States in Europe that we must ascribe the disrespect for kings and their subjects. In the latter he dwells on the friendly offices of Church to State and on the mistrus and ingratitude with which they have been too often repaid. After showing the proper relations between the two, he dwells on the causes of the ill-treat ment of the Church by so many civil authorities, mentioning specially the license of the press, religious indifferentism and the exclusion of the Church from active life, from the laws, the education of youth and domestic society, and recalls the various encyclicals of Gregory XIII. and Pius IX, issued with a view to defining and condemning the principles from which these evils spring. He then calls on Catho evils spring. He then calls on Catholics to form and propagate correct views of these various principles, and to drop their private disputes with a view to restoring harmony between the

ecclesiastical and civil powers. This is the chief thing to be done, the formation of correct views of authority and of respect for the same and then the propagation of these views among all the people who come in any way under our influence. no easy task; it must be done against fearful odds, for there is great opposition without, and serious opposition within ourselves. The news papers and all their false principles : the common schools and their neglect of this all important virtue even in the natural order; the lecture room and the lodge and meeting room of secret societies, and of the associations band-ed together to cultivate disrespect for, and rebellion against lawful authority

-all these make it fearfully difficult to advance a principle which is not at first sight agreeable to the human heart. Hence it is that our prayers are needed and our zeal; prayer first for the light to recognize the value of this virtue, and then zeal to promote it everywhere, so that it may become what God means it to be, the source of peace, unity and harmony for all who

rule and for all who obey.

# CATHOLIC LADY.

mas holidays, when pleasure parties of defiance of all other authority.—
will be held in every Catholic home, Catholic Columbian. The approach of the joyous Christmakes opportune some reflections on the Catholic woman. St. Peter exhorted Christian women, converts to the faith, so to live "that if the husbands of any believe not the word they may be won without the word, by the conversation (that is, the conduct and manner of life) of the wives, considering your chaste conversation with

This holy awe was inspired by Cecilia to her heathen husband and his brother, who could not but ex "Christ must be, indeed, the claim: true God, since he has chosen for Himself such a handmaid "St. Monica inspired her husband, St. Patricius, with similar fear which brough him at last to the faith. There are many such examples recorded in the lives of the saints, and renewed in the experience of our day.

But the most beautiful commentary

we know of upon St. Peter's words has been written by Lord Byron, and that, too, quite unconsciously. The lines occur in a book so generally shunned by Catholics that they will be new to most. Moore has described the poem in question as "the most powerful, and in many respects, painful display of the versatility of genius that has ever been left for succeeding ages to wonder at and deplore." The strang est, though by no means most deplor able, instance of Byron's versatility occurs near the end of the poem in the fifteenth canto. The noble poet has been describing at great length, and with more sarcasm than wit, the company gathered at an English noble man's mansion, when all at once his tone changes, and he speaks of a young Catholic orphan, whom he calls Aurora Raby. The lines are as

"Early in years, and yet more infantine
In figure, she had something of sublime
In eyes which sadly shone, as seraph's shine.
All youth—but with an aspect beyond time;
Radiant and grave, as pitying man's decline;
Mournful—but mournful of snother's crime.
She looked as if she sat by Eden's door,
And grieved for those who could return no
more.

"She was a Catholic, too, sincere, austere, As far as her own gentle heart allow'd; And deem'd that fallen worship far more Perhaps because 'twas fallen ; her sires were

proud Of deeds and days when they had fill'd the ear Of nations, and had never bent or bow'd To novel power; and as she was the last. She held their old faith and old feelings tast.

"She gazed upon a world she scarcely knew
As seeking not to know it; silent, lone,
As grows a flower, thus quietly she grew
And kept her heart serene within its zone.
There was awe in the homage which she
drew.
Her spirit seemed as seated on a throne
Apart from the surrounding world, and

strong
In its own strength—most strange in one so

Can anyone doubt that this beautiful picture was drawn from life? Byron must have met a young Catholic lady who neither thought it necessary to conceal her religion, nor to apologize for it by fast talk and worldly manners. She was a contrast to all around her, and the result was, not sneers or contempt, but respectful "Considering your chaste admiration. conversation with fear," said St. Peter,
"There was awe in the homage which she drew," says Lord Byron. - N. Y. American Lerald.

### THE TEACHER'S AUTHORITY.

It Should be Upheld by Parents, Not Depreciated,

Sometimes, too often, in fact, we hear of parents instructing their children, in the event of certain circumstances arising in school, to "pack up their books and come right straight home." This is a mistaken policy and one that should never be advocated or broached by parents, as it tends to weaken the teacher's authority, and that is a detriment to all parties con-If a parent knows a teacher to be arbitrary, unreasonable, prejudiced, unmannerly,—any or all of these
—the appeal from these faults is in the principal of the school and should never be delegated to the pupils; for the children will naturally ignore the authority which the parent has belittled and the friction between the two, in class time, will but make trouble for the teacher and deprive the pupil of the full benefit of class room instruc tion. Children, too, are clannish there is a tacit agreement among them that they must "hang together," and that the teacher is their natural and common enemy; so if one or two, act ing under instructions from home authority, know they will be upheld in rebellion against school authority, and take advantage of that knowledge to the extent of becoming defiant, rest, like sheep, will follow such a lead, and the consequence is either the application of severe discipline or the

total overthrow of the teacher. Every parent should feel it a duty to keep in touch with the school-room, should know how the child progresses in class and what is the mutual status of pupil and teacher. If either is not satisfactory, the remedy does not lie in instructing the child in defiance towards the teacher, but in an appeal to higher authority; and such an appeal should not be made a matter of discussion before the child, but should be conducted with as much privacy as There are comparatively possible. few cases in which a teacher is wholly to blame for losing the respect and obedience of scholars. Indeed, insub ordination is more often the fault of the too-indulgent parent, whose par-ental jealousy cannot or will not see flaws in the child that, to others, seems

BYRON'S POETIC PICTURE OF A to need vigorous correction; who becarbed to need vigorous correction; who becarbed the control of the descent. and by instructing the child to defy authority in school, prepares the way

OF SUFFERING FROM GRAVEL MR. J. N. BABCOCK BECOVERS.

Thanks to Dodd's Kidney Pills Which Cured Him Speedily and Thorough-ly-Mr. Babcock's Story in His Own Emphatic Words,

Sharbot Lake, D.c. 26 -A Dresden despatch, to the Canadian press, last week, described how ex reeve W. G. Cragg, of that town, was cured of severe Inflammatory Rheumatism by Dodd's Kidney Pills, after the best doctors had failed to benefit him, and after many so-called "remedies" had

The story has been the subject of a great deal of interested discussion here, and it has been seem that the Day of the been seem to be a subject of a AVOID IMITATIONS, which are and it has been ascertained that Dodd's Kidney Pills are an article in universal use in this district.

"Mr. Cragg cannot tell me anything about Dodd's Kidney Pills that I don' know already," said a well known lawyer, who was discussing the matter with a group of friends yesterday. "I have known them to cure cases of Rheumatism which six doctors had pronounced incurable.

I have experienced what Dadd's Kidney Pills will do," said Mr. John Nicholas Babcock, another well-known resident. "I suffered the most acute tortures from Gravel and other Kidney Diseases, for twenty long years. I spent hundreds of dollars in doctors' bills, and for various so called cures, but with no lasting benefit.

"I didn't believe Dodd's Kidney Pills would cure me, but expected to get a little temporary relief from their I was completely and thoroughly cured by them, though. There is no Kidney medicine on earth to compare

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Dr. Chase Cures Catarrh After Opera tions Fail.

Toronto, March 16th, 1897.

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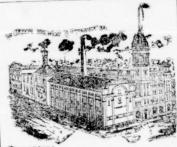
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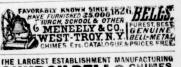
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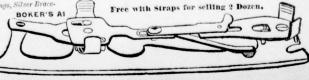
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