

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.
ELEVENTH SUNDAY AFTER PENTECOST

TRUE EDUCATION

"He hath made both the deaf and the dumb to see, and the dumb to speak." (Mark vii. 37.)

We are all born deaf and dumb as regards religion. Even after we have been purified from our original stain by the waters of Baptism, we are not conscious of the incipient state of grace within us. We are under its influence, but altogether unconscious of it. We are saved from physical dangers by the vigilant care of parents; we are safeguarded, as regards our soul, by the habit of grace infused at Baptism. We are deaf and dumb to both until we reach the age of reason. Then we gradually learn how we were helped to emerge from the state of ignorance. Our ears are opened, and our speech is given to us to use in thanking our parents for the care taken of us, and praising them for their good work. We should look upon our fathers and mothers as the absolute rulers of our physical life, at least, in this world. God helps them from on high, and gives them, as He gave the power to bring us into the world, strength to continue the noble work in rearing us. We must be deaf to every voice in contradiction to our parents, and every word we speak should be in accordance with their wishes. Of course, we are speaking now of God-fearing parents, not of neglectful fathers and mothers, though even they must be obeyed and submitted to by their children.

DANGERS TO NATIONAL LIFE

It is a commonplace that the sanctity of the home means the permanence of the nation. History points out most vividly the truth of this fact. The pathway of the centuries is marked with national failures because family life weakened and Christian morals, the safeguard of the Christian home, were not held in reverence.

It is the sanctity of the home which America must guard today. During the past unhappy years when the world was torn and distracted, ripe occasion was given to agitators to palm off their wares on the people. The conscience of mankind has been wounded and the selfish demagogue was at work doing his best for the success of his enterprise. It was a time when these men and women, so-called sociologists, could speak with impunity and they were alert to the opportunity presented.

We have had the spectacle of radicals preaching false and subversive doctrines and the people generally decried against them. Measures, sometimes very stern, were invoked to safeguard order.

But meantime, the "sociologists" were hard at work. They were teaching that procedure heretofore considered not only impractical but positively perverse was legitimate and praiseworthy. From public platforms they were speaking of free love and the utility of divorce. They hesitated not to advocate the economic independence of husband and wife. These with scores of malicious principles were dinned into our ears.

The people were quick to see the danger in radical teachings regarding government and fortunately so. But what of the perils that lie in the principles of the "scientific sociologist" so-called? If his voice is to be heeded, divorce is good and useful, what was always considered sinful becomes but a constitutional or inherited weakness and is excusable on that score and so on. Meantime, family life is undermined, respect for parental authority is lessened, false independence is sanctioned and even the sanctity of marriage is called into question.

While we eagerly look forward to a reign of right and justice, let us not forget that that era will never come until the family is made impregnable from the darts of the scientific sociologist, and family life strengthened by every safeguard that men can place about it. A nation's strength lies in its adherence to Christian ideals. And it is weakened just in the proportion that it forgets or ignores Christian morality.—The Pilot.

THE PRINCE OF MORALISTS

The present year marks the jubilee of the proclamation of the decree by which the title of "Doctor of the Church" was solemnly conferred on St. Alphonsus Maria de' Liguori. This high dignity came as the sequel and, it may be said, as the direct result of the Vatican Council. For it was at the august assembly that the Holy Father, Pius IX., committed the examination of the expediency of such a step to the Congregation of Rites, and, at the recommendation of the Congregation, finally issued the momentous decree in the year which followed the closing of the Council. Even before this official action of the Church, St. Alphonsus was recognized as the prince of moralists, but the proclamation of Pope Pius IX. set upon his work the seal of ecclesiastical approval of the very highest kind, designated him as a guide of the flock of Christ, a custodian of the City of God, a pillar and ground of truth, and set his doctrine aloft in the firmament of the Church militant as one of the brilliant lights destined in the Providence of God to illumine the path of Christians on their way to life. Indeed the Prisoner of the Vatican seems to have put into the keeping of St. Alphonsus in a very special way

the safeguarding of the purity of faith and morals which it was the high purpose of the Council to protect.

How well inspired was the choice of the Supreme Pontiff is clear from the reputation for learning and holiness which St. Alphonsus enjoys. He has been compared with St. Anselm for his knowledge of philosophy, with St. Bernard for his love of the Blessed Virgin, with St. Damien for his zeal for the sanctity of the Church and of the clergy, with St. Bonaventura for his faith and his devotion to the Blessed Sacrament; and when the Bishops of the Council petitioned to have him proclaimed a Doctor of the Church they did not hesitate to rank him with St. Thomas and St. Augustine.

He lived at a time when the Voltairians were attacking Christ, when the Febronians and the Regalists were usurping the rights of the Church, and the Jansenists with their rigorism were perverting the ideals of Christianity. Against them all St. Alphonsus labored by preaching and writing up to his eighteenth year with rare success. In the fields of polemics, asceticism, theology and especially moral theology, he combated error and spread the sweet odor of Christ. He was the untiring champion of the glories of Mary, of the devotion of the Blessed Sacrament, of the primacy of the Roman Pontiffs and the infallibility of their definitions, and above all he did heroic service in behalf of the Sacrament of Penance; all this he accomplished in spite of the arduous duties involved in the founding and direction of the Congregation of the Most Holy Redeemer and in the administration of the diocese over which he was set as Bishop.

His holiness of life was no less remarkable than the profundity and exactness of his learning, a fact that is attested by the rapidly with which he was raised to the altar. Thirty years after his death he was declared Blessed by Pope Pius VII. and twenty-three years later he was canonized by Pope Gregory XVI. In these days of religious indifference the Church needs the protection and patronage of St. Alphonsus no less than it did fifty years ago, and especially the loyalty to Christ, His doctrine and His Sacraments which the last-named Doctor of the Church taught so effectively by word, writing and example throughout his long and fruitful life.—America.

DRAMATIZED DIVORCE

The Rev. Charles Carver, an Episcopal clergyman of New Haven, Connecticut, has turned to the stage in order to act the leading role in a play entitled "The Divorce Question." He explains his position by stating:

"The idea that we are trying to carry out is to plant in the public mind the increasing evil of the divorce system which is making America the laughing-stock of the world and which is poisoning our national life at its source. My belief is that if our parents are not to have control of our moral instruction and teach our children that marriage is a Sacrament and not a contract or a thing to be terminated at individual caprice, then the Church must undertake the teaching plainly and firmly from the pulpit in order to save the nation from ruin."

"The stage is one of the most powerful allies that the Church can have in promoting Christian teaching on this vital subject."

Whatever one might say about the methods of this clergyman, one cannot but admire the efforts he is putting forth to lessen a great American evil. Thirty-two States in this country have a divorce rate higher than that of Japan. There are counties in five different sections where this national evil is so common that there were actually more divorces than marriages in the period going back to 1916. Here in California the rate is about 230 for each 100,000 of the population, and this means that ten out of every fifty-five marriages in this State result in legal separation, and the State ranks eighth in an unenviable list.

From a Catholic point of view the divorce question is not going to be solved by problem plays and moving pictures. Nor can legislation ever bring it about that this evil will be absolutely abated in these United States. Influences to rouse the conscience and stimulate the moral sense of the Nation may do something, but the final solution must be found in the proper understanding of the teaching of Christ on the subject of marriage.

The Church has never recognized such a thing as divorce. She understands also that there are many men and women, twentieth century pagans, who feel they may change their wives or husbands as often as they change their minds. Between these two extremes it is practically impossible to find a stopping place, and the futility of the efforts of the law to regulate marriage, check the tendency towards free love and the abolition of anything like a binding marriage contract is too fully apparent. No divorce at all, or divorce at the will of the interested parties are the alternatives the world accepts. Wherever faith in the Gospel has grown cold, wherever religion has ceased to be a dominant factor in

EXTREMES IN FASHIONS

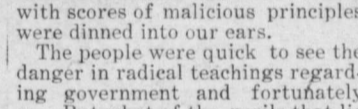
Serious and thinking men seeing the trend of the times have often uttered a warning against the evils that beset society. They see in the extreme customs of the moment a danger to morals which is becoming increasingly alarming.

The tendency to extreme in modern dress may be cited as an instance of the lengths to which the materialistic conception of civilization may go. In the days gone by, such dress would be taboo with decent society.

There is a peril in immodest dress that parents should see and avoid. The growing generation little know or realize the inherent harm that there is in this practice. Yet keen observers not alone among Catholics but among non-Catholics discern herein a return to pagan fashions and customs which will lower the recognized standards of life and action and produce a con-

HIS LIFE RUINED BY DYSPEPSIA

Until He Tried "FRUIT-A-TIVES" The Wonderful Fruit Medicine



MR. FRANK HALL
Wyevale, Ontario.

"For some two years, I was a sufferer from Chronic Constipation and Dyspepsia. I tried every remedy I heard of without any success, until the wife of a local merchant recommended 'Fruit-a-tives'.

I procured a box of 'Fruit-a-tives' and began the treatment, and my condition commenced to improve immediately.

The Dyspepsia ceased to be the burden of my life as it had been, and I was freed of Constipation.

I feel that I owe a great debt to 'Fruit-a-tives' for the benefit I derived from them."

FRANK HALL.

50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

PEACH'S CURTAINS

New reduced prices. Send for Illus. Book Free. Curtains, latest colored Cassment Sets and Fabrics, Cretonnes, Carpets, Household Linens, Hosiery, Underwear. "The Weave that Wins." 4 years' Dependable Values. Direct from the Looms. S. Peach & Sons, 69, The Looms, Nottingham, England.

PAINTING AND DECORATING

of Churches, Altars, Statues, etc.
JOHN UYEN
39 BRISCOE ST., LONDON, ONT. Phone 5763-J

PIMPLES ITCHED AND BURNED

Face Was Badly Disfigured. Cuticura Soap and Ointment Healed.

"Small red pimples and black-heads began on my face and my face was badly disfigured. Some of the pimples festered while others scaled over and there were places where the pimples were in blotches. They used to itch and burn terribly. I saw an advertisement for Cuticura and I tried them. They stopped the itching and burning and I used four cakes of Soap and three boxes of Ointment which healed me." (Signed) Miss V. A. Hayne, Stormont, N. S., Dec. 26, '18.

Soap 25c, Ointment 25c and 50c. Sold throughout the Dominion, Canadian Depot: Lyman, Limited, St. Paul St., Montreal. Cuticura Soap shaves without stung.

LADIES, BOYS, AND GIRLS! TAKE ADVANTAGE OF THIS EXCEPTIONAL PREMIUM OFFER

We have just received 100,000 beautiful religious pictures in mild delicate coloring, size 5x7 inches each, of the following subjects:

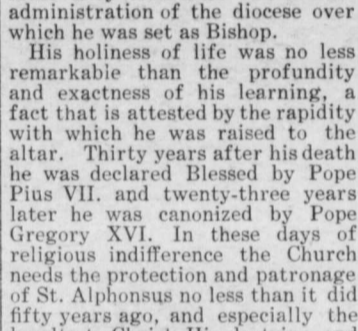
The Sacred Heart of Jesus, the Immaculate Conception, the Holy Family, the Crucifixion, Our Lady of Perpetual Help, the Sermon on the Mount, the Guardian Angel, the Good Shepherd, St. Joseph, Christ Knocking on the Door, Our Lord and St. John (Master, is it I), and St. Rita. These pictures sell at the very low price of 05c. each, and sell quickly, as they are a real bargain. If you sell 40 of these pictures, we will give you as a premium, one beautiful pair of Rosary Beads, imported from France, imitation cut stone, Gold-Filled mounted, 18 inches long. Send in your order immediately, as this supply will go quickly. Address all communications to

CATHOLIC SUPPLY COMPANY

46 ST. ALEXANDER STREET MONTREAL, P. Q.

MASS CARDS

ASSORTED - 4 DESIGNS
Per 100 \$1.75, postage 15c. Special Prices in lots of 1000 or More



At the Request of

The Holy Sacrifice of the Mass will be Offered

For the Repose of the Soul of

Priest

HAY FEVER, ASTHMA, Catarrh and Chronic Bronchitis

All sufferers their terrible effects upon the human body of more than 10,000 Canadians by use of Buckley's 2 Bottle Treatment. Don't suffer one minute longer. Send to-day for trial size, free.

W. K. BUCKLEY, Limited, Mfg. Chemist
142A Mutual Street, Toronto, Ont.

Diabetes

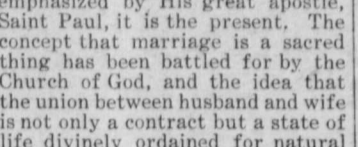
is successfully treated and proper digestion may be completely restored by using the scientifically correct Jireh Dietetic Flour. Write for free literature. Jireh Food Co., Brockville, Ont.

THE "NATIONAL" Lve. TORONTO 10.30 p.m. DAILY

For Sudbury, Port Arthur, Fort William, Winnipeg, Edmonton, Prince Rupert, Vancouver, and Victoria [STANDARD TIME]

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Daily Transcontinental Service



The "NATIONAL" Lve. TORONTO 10.30 p.m. DAILY

For Sudbury, Port Arthur, Fort William, Winnipeg, Edmonton, Prince Rupert, Vancouver, and Victoria [STANDARD TIME]

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.

Canadian National Railways

Alternative routing: Through Standard Sleeping Car Service to Winnipeg. Leave Toronto 8.45 p.m. Daily via G.T., North Bay, thence "Continental Limited" via T. & N.O., Cochrane and C.N. Rys. Tickets and information from any Agent, Canadian National or Grand Trunk Railways.