

## FIVE MINUTE SERMON

BY REV. M. BOSSAERT

## FOURTH SUNDAY AFTER PENTECOST

THE BARQUE OF PETER

Today's Gospel contains the truths of faith that our Lord connected with St. Peter, and that are particularly precious and sacred to every Catholic. Our Saviour entered St. Peter's boat, and thence instructed the people assembled on the shore; then He ordered the Apostle to let down his nets for a draught, and his obedience to this command was rewarded by his catching so many fishes that the net broke. All these events were types of the important truths that I purpose briefly to discuss today.

1. St. Peter's boat is a type of the Catholic Church, which may well be compared with a ship. Travelers wishing to reach distant lands go on board a ship and live together during the voyage. It traverses the vast expanse of ocean, sometimes in sunshine, sometimes in storms, which break over the sea and threaten the voyagers with many dangers. If the vessel is seaworthy and strongly built, if the crew is efficient and capable, in due time the haven is reached, and the travelers are landed in safety. The same is the case with the Catholic Church. By means of the holy Sacrament of Baptism, she admits men to her company, and conveys them from this world to their heavenly home; in her the faithful dwell together during the voyage of this earthly life; the world is to the Church a wide and boundless ocean; she exists in the world, from it she gathers her children, and through it she carries them, sometimes in the sunshine of peace, sometimes amidst storms of persecution and oppression on the part of the powers of the world, but she is a strong, well-built vessel, and her captain is skillful and conscientious, hence she will finish her voyage safely, and bring all the passengers on board to their home in heaven.

2. The boat, on board which our Lord was, belonged to St. Peter. It was from this boat that Christ taught the people, and He chose St. Peter's barque to show us where He intended His Church to be, where authority was to reside, and where His assistance would be bestowed even to the end of the world. He indicated thus that His Church, the true Catholic Church, was to be St. Peter's barque, and that it was St. Peter that He gave authority to each in His presence and with His aid, and to be the chief shepherd of all nations in every age and place. Hence wherever Peter is, there is the true Church. And where is Peter? St. Peter's the greatest Church in the world, is in Rome, and in it rest the remains of St. Peter in a magnificent tomb. Close by is the Vatican, a majestic palace, where dwells the living successor of St. Peter, our holy Father the Pope, who possesses authority to guide and teach the whole Church.

3. The Catholic Church, the barque of Peter, is intended to contain all mankind, and to convey them to their heavenly home. We are happy in belonging to the number of those on board this vessel. Would that we always duly appreciated the great blessing of being born and brought up in the true Church! Would that we showed our gratitude by proving ourselves worthy members of the one, holy, Catholic Church, loyal and obedient to her commandments, doctrines and precepts, and full of love and reverence towards St. Peter's successor, our holy father in Rome, and all his assistants, the bishops and priests who help him in his task of managing the ship. All who despise the teaching of the authority of the Church and put obstacles in its way, and all who persecute the barque of Peter and abandon it, will some day acknowledge with regret that it is impossible to act contrary to the will of Christ and yet remain unpunished.

Let us therefore thank God for His goodness in admitting us to the barque of Peter, as children of the Holy Catholic Church; let us persevere bravely, and resist all temptations. Many storms may assail us, but the sunshine will return, for Jesus Christ our Lord, when founding His Church on the rock, uttered the memorable words: "The gates of hell shall not prevail against it," and "I am with you all days, even to the consummation of the world." Amen.

## A PROTESTANT DOCTOR ON VALUE OF CONFESSIONAL

A Brooklyn correspondent of America cites a Protestant doctor's testimony to the value of the confessional in these words: "He never undertakes the treatment of a Catholic whose impairment in health is due to irregular habits, unless the patient has not only promised to go to confession, but has actually gone, and when such patients are from out of town, he sends them with his card to one of his priest friends. This doctor makes no secret of his belief in this matter and has publicly read a paper propounding and urging it before the County Medical Society. 'However, it may be with others,' he says, 'for the Catholic at least there can be no hope of his following out my treatment, or of observing any restrictions, until he has first been to the physician of his soul.' Very plain commendation and advice, but

imagine a non Catholic doctor reading such a paper in some localities, the County Medical Society would very likely employ at once an alienist or two to diagnose his mental condition. Most every priest has a fund of incidents to relate as to the peculiar characteristics of many a doctor, some of whom look down upon the clergy with a supercilious air, and if the clergyman happens to know a bit of medical science, picked up from observation or study of moral theology how quickly the superciliousness will manifest itself. Not all of the professions are of this description, but there are a good many and their utter ignorance of any moral ethics outside their own code is very little and they resent the idea that any human dare inform them. These men however are fast passing away. Contact with priests and Catholic Sisters and nuns has worked a great change—one that was much needed.—Catholic Columbian.

## THE DIVORCE MENACE

Some weeks ago we noted a quotation from a newspaper of London, England, regarding a new book by Mrs. C. Gasquoine Hartley. The book is entitled, "Women's Wild Oats." It is alleged that the author is a prominent sociologist. She advocates the freest sort of divorce and says that "the door of marriage must be left open to go out as it is left open to enter." She is quoted as asserting that the modern British system of divorce is ridiculous and immoral; a dishonest and indecent makeshift, because it evidently is not lax enough to suit her. She would remedy its immorality by repudiating all moral obligations and would correct its indecency by throwing all decency to the winds.

The book of this alleged sociologist reaches the depths of depravity making marriage hardly more than the registering of a passing partnership. In fact, she urges the open recognition of partnerships outside of marriage, that are not necessarily permanent, as honorable and defensible. In order to distract attention from the palpable horrors of such promiscuous relationships, she advocates some sort of provision for guarding the future of women who enter into such temporary partnerships or trial-marriages. Her whole position would be beyond belief if it were not that she also reported as maintaining that "marriage is not a religion to us; it is a sport."

The publication of such a book as this one of Mrs. Hartley's seems to be would mean nothing but the putting into print of the ravings of an erratic and erotic creature, if it were not for the attention paid to it. The sale of such a book and the attention that is given to every wild-eyed screed is a symptom of the morbid condition of the public conscience. As an illustration of the depths to which an abnormal individual may stoop this book would be beneath our notice. It has significance only because its opinions will not be accounted at once as utter madness by those who call themselves respectable members of modern society.

Christian principles have lost their sway in the hearts of many who are the beneficiaries of Christian civilization, if not participants in it. There are increasing thousands of men and women who have no conception of the consequences of their conduct in sapping the foundations of the social institutions which Christianity has built up. Like the selfish miners who rob the pillars in the coal mines, these worst enemies of society would remove the props that secure us from utter ruin, for the paltry gain of immediate satisfaction or even for filthy lucre. Too many believe not only that they owe nothing to posterity, but that the wrongs they do to contemporaries as well as posterity are quite all right as long as their contemporaries do not put them in jail and posterity cannot.

In these days license of speech and license of conduct are counted as holy privileges. If every one has an inalienable right to do as he pleases, chaos is synonymous with order and whimsicality on a par with reason. It is quite understandable that the upholders of false philosophy should defend their false doctrines as justification for themselves. It is not understandable that the rest of us who try to be rational and who respect the rights of others, should be cowed by them into intolerance of their dangerous doctrines and their wicked conduct. Tolerance of evil is not a virtue in individuals or in society. It may be a necessity, but it should be recognized as such. If we face the dilemma of tolerating some utterances or of endangering vital institutions by opposing them, we may be obliged to confess our impotence and accept the inevitable with as much grace as possible. It is to be hoped that Christian people have not reached such a point of impotence that they can do nothing against the propagation of such evil principles as those proposed by Mrs. Hartley, which are calculated to do vital injury to human society.

It is to be hoped that the abominable doctrines of this new book will be an object lesson to the thoughtless Christians outside the Church who are so tolerant of divorce and so ignorant of its ominous possibilities. It may easily be admitted that the worst evils of divorce do not manifest themselves at once. Communities, like individuals, fall by little and by little. In the pro-

cess of social degeneration it may take generations to exemplify the effects of evil teachings and evil practices. Christ and His Church have understood how essential it is for the maintenance of Christian principles that marriage should be accounted as a Sacrament and that the Christian home should be safeguarded not only by the teaching authority of the Church, but by the sustaining influence of public opinion. Those who destroy the home are the chief enemies of social progress. They are, in fact, the worst enemies of humanity. As such they should not be tolerated. Self-preservation is the right of society as well as of the individual.—The Missionary.

## CAILLAUX'S TRIAL

SHOWS HE WAS NOT VATICAN VISITOR

DIPLOMAT'S MISTAKE WAS ONLY THE FOUNDATION FOR FALSE RUMOR

By N. C. W. C. News Service

Paris, April 15.—One of the statements circulated during the War is an attempt to discredit the strict neutrality of the Vatican are being proven absolutely false. The trial of M. Caillaux, former premier of France, has been instrumental in clearing up the situation in regard to one of the rumors that was most persistent, the one to the effect that M. Caillaux, who is charged with an attempt against the security of the country and dealings with the country's enemies, had visited the Vatican while in Rome more than two years ago and had been in consultation with Vatican authorities. The inference was that the Vatican had knowledge of M. Caillaux's plans, which included the overthrow of President Poincaré and the whole Cabinet and the assumption of the command of the nation's armies himself.

The trial shows that the rumor originally got about through the blunder of the Roumanian minister. In the Europe which M. Caillaux was going to rebuild under his own auspices—the War having ended in a compromise partly because American aid was not to be counted upon as of any value—Roumania was to have a poor sort of a place and time.

Although the rumor that M. Caillaux and his wife had visited the Vatican had been flatly and authoritatively denied by the Holy See, yet the Roumanian minister, having learned from his brother, Prince Ghika, that the prince had been in conversation with Mgr. Pacelli, secretary of the Congregation of Extraordinary Ecclesiastical Affairs, and from that conversation gathered erroneously, not only that M. Caillaux had visited the Vatican, but that Mgr. Pacelli was not impressed with the Allies' chances of winning the War, the rumor was soon all over France.

Mgr. Pacelli has given to the Osservatore Romano a statement to the effect that he never said anything to Prince Ghika that suggested that Caillaux had been to the Vatican, nor anything in the least corresponding to the description of his views as reported. The misunderstanding and the exaggeration in passing from mouth to mouth caused the whole mischief.

Meanwhile there are some who see a sort of poetic justice in the fact that there sits in the French Senate, which passed judgment on M. Caillaux, an Alsatian priest, the Abbe Delour, who was expelled from France by the anti-clerical policy of the Government fifteen years ago when M. Caillaux was at the height of his power. He had come to Lunéville in Lorraine to give a patriotic conference at that time, and today, when Alsace had been reunited with France, sits in the Senate as a living proof of the patriotism and loyalty of the French priests.

## ENGLISH STATESMEN AND THE CHRISTIAN WORLD

The eyes of the Christian world are turned upon England. Will her statesmen throw down their gauntlet to Christ? Are they bent upon repeating the alleged act of the pagan Emperor and challenging the Gospels? So, for the present, it would seem. "Go and teach ye all nations," is the solemn mandate of Christ. There is no power upon earth that has the right to place its veto on these words. "According to the Divine constitution of the Church," says the official Osservatore Romano, "the Pope has the right to send out, for the conversion of infidels, apostles of all nations, Germans being naturally not excluded. If any nation were to be debarr'd from this apostolate, it would mean in a sense setting a barrier to Divine rights." Yet this is precisely what these English Statesmen have done and are now doing without any reason or excuse. They are flagrantly defying Christ and Christianity. They are wilfully strengthening the arm of the pagan and the Moslem. They have gone to such inconceivable lengths as even to exercise compulsion upon heathen China to urge it to ruin the mission cause.

The War is over. Months have passed, and we are still waiting to see the banished missionaries restored. A growing feeling of impatience and revulsion is beginning to all the hearts of all true Christians

the world over, whether Englishmen, Frenchmen, Italians, Belgians or Americans. For as Cardinal Van Rossum, prefect of the Propaganda, so strongly said, "We shall ever keep present before us the voice of justice to which we cannot remain deaf."

What matter that these hundreds of banished priests, Brothers and Sisters were German by birth. Like Abraham they had left home and nation at the call of the Master. They were now apostles of Christ. They taught obedience and loyalty to the constituted authority. They had done England the most signal service that can ever be performed by man or woman for any nation. They had never been found guilty, in even one single instance, of promoting political plans. They were the ambassadors neither of Kaiser nor king, but of God alone. Yet their sacred character was ignored. They were imprisoned, interned and banished from various parts of the vast English Colonial Empire, throughout which they had been devotedly and successfully active in the cause of Christ alone and for the welfare of these adopted governments. It was not the will of the English people that this should happen. It was not the desire of the representatives of the local English Government, who are known to have performed their inhuman task with heavy hearts, while proclaiming the innocence of the victims so unjustly and godlessly treated. It was the sacrilegious act of a clique of politicians that now cries to heaven.

Yet the Christian world might forget all this. It has waited patiently these many months to see justice done and the work of Christ resumed. The most solemn and inviolable pledges of neutrality have been given not merely by the German Bishops in their mission assembly, but by the Holy Father, who does not think of the insult flung in his face, but the loss of immortal souls. Not merely are the banished missionaries kept in exile to the great detriment of Christianity, not merely are the hundreds of eager young souls whom Christ is calling into His mission fields from the nations of the Central Empire still forbidden to exercise their zeal, but even the new forces from the Allied nations themselves that are anxious to answer the great vocation are wilfully and arrogantly kept out of the mission fields by this clique of Statesmen, drunk with the power which America mainly has given them. Do they imagine that the Christian world can be cowed by their godless insolence, to whimper at their feet? Do they imagine that they can set themselves above Christ? We do not plead, but we demand of them the full rights of Christianity. In the name of Christ we demand that the banished missionaries be recalled in their private life, and pay the penalty, but they are not to defy Him at the cost of the millions of immortal souls in the nations to which Christ is calling His apostles.

England cannot possibly supply with her own Catholic missionaries the ends of the earth that have been brought into her power. Yet even if this were possible, she has no right whatsoever to limit the mandate of Christ to any nation or to any group of men. The Christians of the world, we repeat it, do not humbly beg for favors from insolent politicians. They come to demand their right and their right they must have. It is time for all to unite and protest in unmistakable words that they will have no veto placed upon the word of Christ—America.

## FREDERICK J. KINSMAN

It is quite likely that Frederick Kinsman would never have abandoned the church of his fathers had he not been raised to the episcopate. But it was the office and work of Episcopal Bishop of Delaware which tested his conception of Catholicity and found it painfully wanting.

"The day of my consecration [he declares incisively] sealed my doom as an Anglican. While it was possible to maintain a purely theoretical view of the Anglican position, it was possible for me to believe in the essential catholicity of its inner spirit, of its tendencies, and of its ultimate achievements. As Seminary professor or rector of a 'Catholic parish' I should probably never have had misgivings, much less doubts. Most Anglicans assume that the special atmosphere about them represents the breath of the Church's truest life; and this is especially true of Catholic-minded Anglicans. They are themselves Catholics and their special task is 'Catholicize the Church.' This feeling I shared until as Bishop I felt the necessity of a Church to Catholicize me. The theories did not stand the test of a bishop's varied experience of the system's actual workings, his necessary contact with and share in all phases of the Church's life. Eleven years in the episcopate convinced me against my will, and in spite of knowledge that other like-minded Bishops did not agree with me, that the work with which I was identified was merely the propagation of a form of Protestantism; that belief in it as a Liberal Catholicism was but an amiable delusion. Abandonment of work did not signify in my case repudiation of Protestant principles, for these I had never held, but the loss of belief in the Catholic interpretation of the Anglican position."

There is Dr. Kinsman's story in a nutshell; the story of a discovery that men will constantly be making,

the discovery that Anglicanism is only thinly-disguised Protestantism. At first, Dr. Kinsman equated 'Protestant Episcopal' with Non-Roman Catholic.

"When I felt forced to admit that 'Protestant' applied to Episcopalians meant essentially the same as when applied to other religious bodies, I gave up. I think now that Episcopalians who know themselves to be Protestants, are the ones who rightly interpret their position. 'Protestant Episcopal' represents a contradiction in terms. Protestantism overthrew priesthood, and especially the chief-priesthood,

the episcopate; no real Protestant believes in priests or bishops." Admirably and wittily, Dr. Kinsman sums up thus:

"Protestant Episcopalians must choose between their adjective and their noun; and whichever choice they make involves mental reservations as to the other half of their official title. I was one of those who stuck to the noun and let the adjective shift for itself. I now think that, however much the noun expresses the Anglican theory, it is the adjective which describes the working facts.—Henry A. Lappin, in the May Catholic World.



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## THE MERCHANTS BANK OF CANADA

## Statement of Liabilities and Assets at 30th April, 1920.

		LIABILITIES	
		1920	1919
<b>1. To the Shareholders</b>			
Capital Stock paid in.....		\$ 8,400,000.00	\$ 7,000,000.00
Reserve Fund.....		8,400,000.00	7,000,000.00
Dividends declared and unpaid.....		338,159.22	194,194.00
Balance of Profits as per Profit and Loss Account submitted herewith.....		260,774.98	574,043.32
		<b>\$ 17,898,934.20</b>	<b>\$ 14,768,237.32</b>
<b>2. To the Public</b>			
Notes of the Bank in Circulation.....		14,791,027.00	13,316,033.00
Deposits not bearing interest.....		45,968,876.69	43,562,214.61
Deposits bearing interest (including interest accrued to date of Statement).....		114,132,175.79	91,904,963.37
Deposits due to other Banks in Canada.....		2,747,402.86	2,614,696.64
Deposits due to Banks and Banking Correspondents in the United Kingdom and foreign countries.....		831,907.89	105,076.96
Acceptances under Letters of Credit.....		2,117,441.21	464,158.65
Liabilities not included in the foregoing.....		\$ 197,887,855.14	\$ 166,725,404.95
		<b>\$ 197,887,855.14</b>	<b>\$ 166,725,404.95</b>
<b>ASSETS</b>			
Current Coin.....		\$ 4,193,117.50	\$ 4,946,946.33
Deposit in the Central Gold Reserves.....		7,500,000.00	7,000,000.00
Domestic Notes.....		8,407,603.25	8,405,602.50
Notes of other Banks.....		1,170,482.00	985,044.00
Cheques on other Banks.....		11,093,195.77	6,082,618.99
Deposits due by other Banks in Canada.....		9,400.60	8,215.80
Deposits due by Banks and Banking Correspondents in the United Kingdom.....		445,034.79	123,406.50
Deposits due by Banks and Banking Correspondents elsewhere than in Canada and the United Kingdom.....		1,561,157.87	1,903,040.10
Domestic and Provincial Government Securities, not exceeding market value.....		7,893,229.90	6,005,573.65
Railway and other Bonds, Debentures and Stocks, not exceeding market value.....		4,507,688.10	4,119,705.82
Canadian Municipal Securities and British, Foreign and Colonial Public Securities other than Canadian.....		13,239,204.59	15,238,399.32
Call Loans in Canada on Bonds, Debentures and Stocks.....		6,471,494.81	5,134,690.71
Call Loans elsewhere than in Canada.....		6,206,537.78	2,801,857.72
		<b>\$ 72,697,546.36</b>	<b>\$ 62,760,188.94</b>
Current Loans and Discounts in Canada (less Rebate of Interest).....		\$ 113,198,913.90	
Loans to Cities, Towns, Municipalities and School Districts.....		3,587,491.09	
		<b>116,786,405.59</b>	<b>95,874,426.04</b>
Current Loans and Discounts elsewhere than in Canada (less Rebate of Interest).....		1,117,268.51	832,918.12
Liabilities of Customers under Letters of Credit as per contract.....		2,117,441.21	464,158.65
Real Estate other than bank premises.....		694,325.33	782,329.64
Overdue Debts, estimated loss provided for.....		352,737.25	380,973.56
Bank premises at not more than cost (less amounts written off).....		\$ 2,576,630.21	\$ 5,253,239.43
Deposit with the Minister for the purposes of the Circulation Fund.....		377,000.00	866,000.00
Other Assets not included in the foregoing.....		758,500.68	515,149.12
		<b>\$ 197,887,855.14</b>	<b>\$ 166,725,404.95</b>

H. MONTAGU ALLAN,  
President.D. C. MACAROW,  
General Manager.

## Report of the Auditors to the Shareholders of The Merchants Bank of Canada

In accordance with the provisions of sub-sections 19 and 20 of Section 56 of the Bank Act, we report to the shareholders as follows:

We have examined the above Balance Sheet with the Books of Account and other records at the Chief Office of the Bank and with the signed returns from the Branches and Agencies and have checked the cash and verified the securities held by the Chief Office against the entries in record thereto in the books of the Bank at 30th April, 1920, and at a different time during the year and found them to agree with such entries. We also attended at some of the Branches during the year and verified the securities held at the dates of our attendance and found them to agree with the entries in record thereto in the books of the Bank.

We have obtained all the information and explanations we have required. In our opinion, the transactions of the Bank which have come under our notice have been within the powers of the Bank, and the above Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Bank's affairs, according to the best of our information and the explanations given to us, and as shown by the books of the Bank.

MONTREAL, 25th May, 1920

VIVIAN HARCOURT,  
Auditors.  
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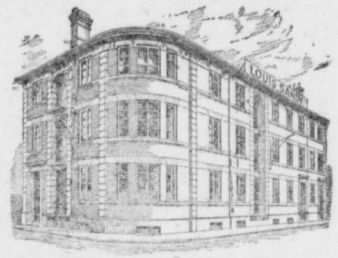
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