

## FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

## TENTH SUNDAY AFTER PENTECOST

THE FOLD OF THE GOOD SHEPHERD  
 "At that time: To some who trusted in themselves as just and despised others, Jesus spoke also this parable: Two men went up into the temple to pray, the one a Pharisee and the other a publican." (Luke xviii, 9, 10).

Perhaps in no other place in the Gospels can we get a clearer idea of the Church, in one respect, than expressed in these words of St. Luke. Two men enter the temple—one a Pharisee, a hypocrite known to all the people; the other a publican, a poor man, practically an outcast in the eyes of the world. Our Lord condemned neither of them for entering the temple, but He manifested for us the condition of each one as he passed from the temple. The Pharisee left no better than when he entered; the publican, on the contrary, went out from the temple justified.

The Church of Christ was founded for all men. Christ came on earth for all. He often said that He came for the sinners and not for the just, but this in Biblical language does not mean that He neglects the just. They already know Him, they already are of His fold. He need not seek for them. It is the one outside His fold whom He is seeking. He is, as He Himself often says, the Good Shepherd; hence, like the real shepherd, while He is solicitous for every member of His flock, it is only for the wandering members that He must go in search and bring back to the fold. Or, if they are wandering widely through life, since they all belong to Him, He, like the earthly shepherd, will herd them with the already trained members of His flock.

The pasture for this flock in the world is the Church. No one can belong to Christ's fold unless he feed with it in the Church. Now, this pasture is overflowing with an abundance of all that is necessary for the flock that must find its sustenance on it. The Shepherd remains, Christ Himself, though He has His earthly representatives in the Pope, the bishops, and the pastors; the Pope being the head of all, to whom the inferior must submit and whom they must obey. Hence, all who enter this pasture as members of the flock of Christians will never want and always will be safely guarded, if they possess the right spirit and put forward their honest endeavors toward righteousness. Outside of this pasture, there is no safety.

But, as in all comparisons, identity in every particular is lacking, so in this one—where Christ compares His faithful to the members of the Shepherd's flock—there can not exist identity, but somewhat of similarity. The shepherd will not allow the alien to enter his flock; Christ, the Shepherd of souls, permits any to enter His fold, at least in body.

We see this exemplified in the Gospel from which the text is taken. The Pharisee did not belong to the fold of the just, however, he is allowed to enter its pasture, the temple. Neither, perhaps, was the publican fully a member of the true fold when he entered the temple, though he was when he left it, for he went out purified from his sins. Hence we see that, in order fully to be a member of Christ's fold, we must possess the dispositions of soul necessary for union with Him. If these dispositions are not present within us, we can not count ourselves worthy members of His flock, no matter how much we frequent the church.

How regrettable is the fact that today there are so many bearing the seal of Christ, but who are alien to His flock! Some are like the Pharisee, some become like the heathens, others are apostates. There is not a congregation in which all of these are not to be found. We do not speak of those who have never known the pasture of Christ. For them there is an excuse, and, moreover, great hope that perhaps some day many of them, if not all, will be given the opportunity of entering the true fold of Christ.

But why is it that so many who once were members of Christ's flock are now outside of it? There are so many causes of them that we could not enumerate all the different causes; but there is one cause common to all, and that is sin. Sin has driven them down the path of a Judas. Whether they will experience the remorse of a Judas or not, can not be said. Certain it is, however, that many end like Judas, at least with those terrible words of Christ, "It was better for thee that thou hadst never been born," as true of them as they were of Judas.

One of the common causes of loss of faith, or abandonment of Christ's fold, is too free intercourse with infidels and freethinkers, with persons prejudiced against Catholicity, with those ignorant of the Church's real teaching; books may be ascribed as another cause. The reading of books placed on the index of the Church will bring no good to the Christian; rather, it will do him immeasurable harm. Another of the greatest and most common causes of defection from the true faith, or of a pharisaical rejection of it, is mixed marriages. It is true that promises are required of the non-Catholic party; but in the majority of cases, what importance is placed on these promises by him who does not believe in the Church, who very often denies her right of existence? Some are inclined to think it more wise to break these promises than to keep them. Must

we not admit that they are made many times, especially in this country, simply to win the Catholic in marriage?

It is well for all, even the frequent church-goers, to ask themselves individually: In what condition do I enter the church? The very fact that I enter it does not prove my righteousness. Do I not enter sometimes as the Pharisee? Or, if I enter in the state of the publican, do I have his dispositions? Am I wandering away from the pasture of the flock of Christ? I may feed on its nourishing food and drink of its refreshing waters, but am I living on them? The Pharisee entered the glorious temple, but all its glory only condemned him.

How wise of Christ—and how kind—to found a Church in which the heart of its members really are known only to Him! And how wise of Him to give us the parable of today's Gospel! He came for sinners. Why reject them from the Church? There only can they hear His voice saying, "Come, follow Me." There only are they truly aroused to penance. Where truly will sinners find Christ, if not in the Church? After all, we must confess ourselves sinners.

## A PITIFUL SPECTACLE

Among the facts in the recently published statistics on suicide, none is more horrible than the report of the number of young girls in their teens who have chosen the cowardly way. They were almost children; hardly old enough to be out of school. Even the most hardened must be moved at the thought of young girls, sixteen or seventeen years of age, finding life not worth the living, and considering death preferable to the burden of existence.

Life is ordinarily very bright and beautiful at this age, and a person of sound mind must have faced some sound despair even to think of suicide when hope is strongest and the future most alluring. While many of the cases may be explained on individual grounds or the result of some peculiar temperament, we cannot account for the large number in this way. Some general cause must be at work which blights life in its bloom and makes those still in the tender years of childhood ready to abandon life which even the old cling to until the last.

We fear the young girl is passing out of the world and in her place there is being evolved a creature young in years but old in worldly knowledge, who has lost, if she ever possessed it, the innocence and freshness of modest girlhood. The world and society are gaining nothing from the change. Who is to blame for this transformation of girlhood and for the danger which it threatens to the moral life of the future?

The follies of the fashionable rich have not been wholesome examples, and have had their part as demoralizing influences. The manners of our girls have grown coarser and less refined. Moral training has given place to "knowledge." There is a changed attitude in the home, which was once the very citadel of morality. If we hope to bring back the perfect flower of pure maidenhood, parental authority must pay more attention to the garden of the home. —Michigan Catholic.

## THE "SEPARATION" BOGEY

Lloyd George in his recent lecture to the Calvinistic Methodists of Wales found it necessary to misrepresent the Irish position.

He declared that "a separation between Ireland that is so essential to each other, economically and strategically, would be disastrous."

This appeal to English fear or English cupidity was of course a deliberate misrepresentation of the real position.

So long as Ireland gets the self-determination she seeks, absolute separation does not come into the picture. A correspondent writing in an English newspaper points out that both Mr. De Valera and Mr. Arthur Griffith have clearly stated their willingness and the readiness of Ireland to enter as a free contracting party into a treaty with England, safeguarding the interests of both countries—as soon as Irish independence shall have been formally recognised.

Such a treaty would be obviously for the benefit of both countries, and so far as the Irish leaders are concerned they are willing to establish such a relation any day in the week. To keep on harping on the word "Republic" in connection with a self-governing Ireland—and thereby implying a hostile Republic, refusing all international relation with England—is just misrepresenting the case. Mr. De Valera in his statement to a representative of the New York Herald said long ago:

"They were prepared to accept a Monroe Doctrine for Ireland, and in the case of a common foe Ireland's man power would be available for the defence of the two islands; that they would spend their last man preserving inviolate their neutrality, and would undertake to keep their defences in a proper state of efficiency."

So long as English ministers insist upon unconditional English domination in Ireland so long will Ireland resist English effort to establish such a position.

But directly England has the

common sense to stand no longer in the way of Irish self-determination Irish statesmen will, with the most cheerful acrimony, join in framing and ratifying a bargain whereby in any matters of military and naval defence Ireland and England shall stand side by side, four square, in mutual resistance to all invasion of either country from whatever quarter such a menace may come. —Edinburgh Catholic Herald.

## WHY GOD BECAME MAN

It is of the essence of sin, that in it man wilfully ignores the destiny for which he came into being, and seeks something else in its stead. Thereby he becomes dominated by the lower, and shuts out from himself the influence of the higher. It is also of the essence of sin, as of all human action, that it should affect not the individual only, but the race to which he belongs. Had Adam not sinned, nor any of our forefathers, we should not be as we are, prone to seek the creature in place of the Creator, and fascinated by the creature, to become ultimately its slave. And yet it was inevitable that it should be so; for thus only can man learn the worthlessness of creatures or discover his own nothingness, and, discovering it, turn to God with that unselfishness which alone can render it possible for his destiny to be realized, in God and through God, yet without detriment to his personality or his freedom. Life is what it is, pain mingled with pleasure, evil with good, that man may learn from it, without becoming attached to it as to something ultimate and final. The universe exists for man's sake, and as the expression of God's love, but only that man may transcend it, and so pass from the partial and mediate experience with which he begins, to the full and immediate experience for which he has come into being.

That we should know of the ideal which momentarily was realized in our first parents, is of no small value to us, since thereby we are reminded that our destiny is not what it seems to be—a life of mingled pleasure and pain, ending in death, but a life that shall be wholly good and eternally rich in knowledge and happiness and love. It is also of value that we should experience the consequences of the Fall, painful as they may be, for thus only can we learn our own nothingness, or the power that is needed, if we would transcend their finitude and attain to that Experience to which they perpetually point. But if this we would do, we must learn also how He works for our redemption, and has worked through all time in that racial whole of which we are the present embodiment and momentary expression. —Leslie J. Walker, S. J., M. A., in Catholic World.

## A HEART STIRRING APPEAL

Before final adjournment the General Assembly of the Presbyterian Church in the United States passed a resolution that would bring tears to the sympathetic eye. The resolution condemned most vigorously the "persistent and systematic propaganda being carried on by sympathizers with certain movements in Ireland with the design to force the American Government to interfere with the affairs of a friendly nation," and expressed "sympathy with an earnest support of our Protestant brethren of Ireland in their distress." While we would not presume to fathom the distress of the Protestant brethren in Ireland, we cannot believe that the good brethren mean the Orangemen of Ulster. There is so little of Christian spirit among this class of hybrid Irish that the Presbyterians would hardly refer to them as "our Protestant brethren." Let it may be feared that we speak under prejudice, we give the opinion of Harold Begbie, who is in no wise prejudiced and in position to know the situation in the capital of North Ireland. Mr. Begbie asks and answers a pertinent question.

"In what way is Belfast religious? By what manifestations of Christian charity has it earned this exclusive title? Must the other cities of the United Kingdom hang their shameful heads before the Orange capital? The cities of the whole world acknowledge that Belfast is the single and sublime example of a holy place. One cannot believe it. Those who repeatedly write of Belfast as a religious city would not themselves advance so absurd a claim. But why, then, do they waste so perpetually the printer's ink to emphasize their conviction that Belfast is a religious city? Why do they single it out for the highest honor that can be bestowed upon the habitation of men? One would be very glad indeed if Belfast were veritably a religious city, for, to mention only this advantage, it would be an end of the Irish question. If Belfast were religious there would be no treasonable defiance of parliament, no drilling with seven and sixpenny rifles, no savage and bloody assaults upon inoffensive, unarmed Catholic workmen. For what man in his senses will say that Christ the Lamb of God smiles upon any such turbulence? If Belfast were indeed religious, Ulster would be meek and lowly, would cheerfully and modestly accept the position of a minority, would strive to make Home Rule a

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bleeding to the Irish nation. The pulpits would preach beautiful sermons from the text which I presume is never heard in that religious city. 'Blessed are the peacemakers.' The Presbyterian lion would lie down with the Roman lamb. The Belfast minister who wrote in a newspaper about horsewhipping some anonymous correspondent would ask the drilling Orangemen: 'Will any one expect salvation from a Saviour that he will not imitate?' A religious Belfast would mean a Christian Ireland."

It is quite evident that the Presbyterian General Assembly wishes to follow the example of the Orangemen and drag the religious issue into the Irish question. It has been repeatedly stated by Englishmen that religion does not enter into the struggle of Ireland. Only a few days ago Gilbert K. Chesterton said that it is pure cant to say that the question of religion is paramount in Ireland. The student of history knows that the fight between England and Ireland is not a religious fight. He knows that Catholic Ireland fought Catholic England and that Protestant Ireland fought Protestant England. The bitterest political enemies of Ireland have been the Catholic Norfolks. This old Catholic family backed Carson and gave him moral and material support. These Catholic English nobility worked incessantly for British imperialism against Irish nationalism. The greatest heroes of Catholic Ireland during the nineteenth century were Protestants. We need only recall the names of Wolfe, Tone, Russell, McCracken, Orr, Lord Edward Fitzgerald, Robert Emmet, John Mitchell, Thomas Davis, Smith O'Brien, Butt, Charles Stewart Parnell. In the struggle for liberty Protestant Irish and Catholic Irish have alike offered up their lives. It is not only a lie, but it is an unspeakable piece of disreputable propaganda to try to say that the struggle of Ireland for independence is a religious fight and bred in Rome. —Catholic Sun.

## JUSTICE AND CHARITY

It is easy to allow condemnation of evil to pass into mere denunciation of persons and even of nations. The charity of our religion, however, demands the practical application of a clear distinction between the offender and the offense. Wrong is to be opposed fearlessly and always; this, however, is no reason for passing over, much that may be and probably is good in the person, who has been associated with the wrongdoing. Just now especially is it incumbent on men and nations in their striving for honor and justice to remember the intimate relations necessary between Justice and Charity in all that makes for the weal of the world.

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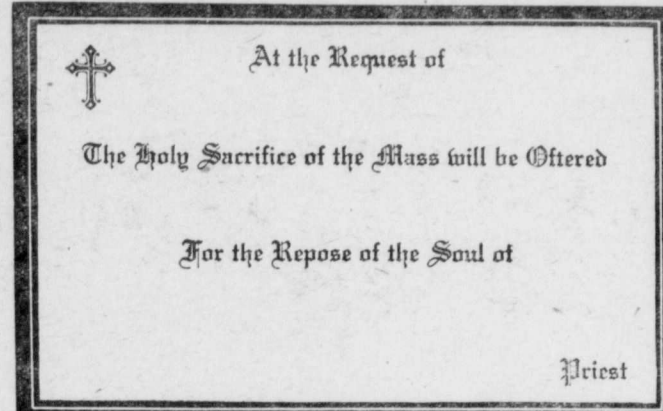
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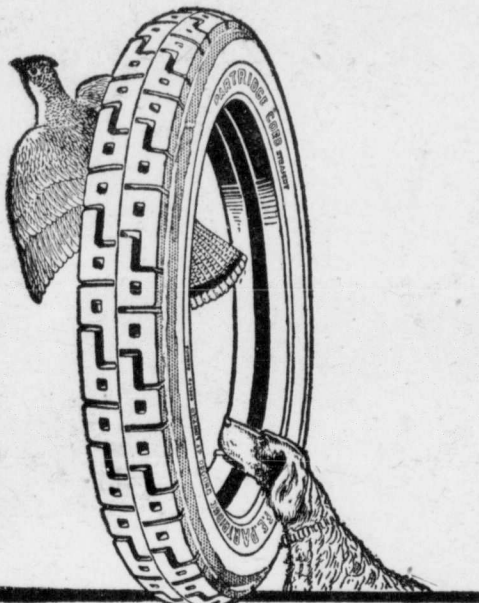
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