

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SUNDAY WITHIN THE OCTAVE OF ASCENSION

MODERN PERSECUTORS

"They will cast you out of the synagogues; yea, the hour cometh that whosoever killeth you, they will think that he doth a service to God. And these things they will do to you, because they have not known the Father nor Me, John xvi. 2."

Many injustices are committed in this world in the name of justice. This comes from the fact that so many have not the proper idea of God or His law, or have ill-formed consciences, or are ignorant. Prejudice and bias also play a great part in these lamentable tragedies so often enacted on the stage of the world.

It seems that the good always have been persecuted—to some extent at least—by the wicked. It is also a work of the tempter, the fallen angel. He sows discord in the hearts of men, and where love should flourish he plants hatred.

In the Old Law, persecutions were frequent, but history seems clearly to testify to the fact that, in the New Law, they have been as frequent and of greater intensity. The very Master of life, the greatest Benefactor the world has ever witnessed, the kindest Friend to humanity, died at the hand of persecutors; and, as He predicted, His apostles and disciples were also subjected to the cruelty of their enemies and unbelievers. Their successors—even to the present day—while marching in the Christian army, promoting and propagating Christ's religion, have been forced to face the persecutions of the ungodly. There were those who met death because of their religion; millions more who have suffered at least the insults of ill-informed, biased, and narrow-minded disbelievers.

Our Divine Saviour prayed that the closest union might exist among His own, and that others outside of His fold might be called to it, so that all would be linked together by the great bond of charity. His wish, as regards His own, has had more or less its fulfilment, but we yet await the day when those beyond and without His one true Church will feel kindly toward her members.

To some extent, prejudice has been overcome, and it was thought by many that education would be the great corrective of this evil; but, as in many other instances, the prediction has not been fulfilled. At the present day some of those who are most highly versed in the natural sciences are the most avowed enemies of the followers of the true Christ. The time may come when people will consider the question more soberly, and, from the experience of the past, learn that education of the mind alone is not sufficient to direct the heart; but with it must go moral training, religious guidance and the practice of Christian virtues.

If we can believe some of the protestations of our enemies of today, it would seem that they think they are doing homage to God by persecuting the members of our Church. In their ignorance, some perhaps may be urged on by such a motive; but it is difficult to believe that many of the modern enemies of the Church feel that they are doing God's will when they are aiming bitter attacks and casting calumnious words at their Catholic neighbors. The law makes no exception between Catholic and non-Catholic; neither should they. Besides, the very presence of Catholicity in the world, manifesting itself in so many forms, and doing its work with varied effects, should teach even the most ignorant that a religion effecting such good must have God with it. So, while in the beginning, before religion had spread over the world and its influence had been sufficiently felt, it was more easy for men to think that, by aiming destructive blows at the Church, they were doing homage to God, today, in the full development of the Church, with her works ever open to the eyes of all, it is well-nigh impossible to believe that any great number of our enemies are in good faith in their vicious attacks on the Church.

The fact that we are persecuted is not what we lament most; but it is to note the lack of charity in the hearts of so many. It is again because we see the wish of Christ that His Gospel, one and the same, be preached to every creature, disregarded by men. It is also because the one great force that could make men overcome and conquer their enemy is not heeded by the majority of them. Nevertheless, while we regret this condition of things, and weep over it, we are not surprised that it exists. We are but poor specimens of the disciples of the Lord; and, as He said, if men persecuted Him, the Master, we must expect to be treated likewise.

There is little to be gained by battling with our enemies. More will be accomplished by good example, constant perseverance in our faith, and a never-ceasing endeavor to have the truth made known to them. Truth, after all, is the most convincing thing that we have in the world, and it will penetrate where force could never enter. It should bend the will of the most hardened sinner, and it should clear the mind of the most obstinate unbeliever. So, if by our actions and our efforts we can make the truth appear clear to men's minds, then we may look for some results

to follow. From mere counter-attack, we may expect little, if anything, of lasting and worthwhile results.

The work of the practical Catholic never can be different from that of his Master. Christ went about doing good to all, preaching the gospel of love and peace, offering violence to no one. There were many times when it seemed that He would have summoned from heaven forces to crush to earth the enemies who were persecuting Him; but He depended upon the deeds of His life, the light of His doctrine, to convert the world. So must we—faint images of the Master—by a good, fervent life and a true, convincing doctrine, plant the seeds of faith that it may grow in the hearts of a non-believing and prejudiced world.

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments.

Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

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ANTI-CLERICALISM IN SYRIA

Paris, France.—The apprehension aroused in many circles by the appointment of General Sarrail to succeed General Weygand, as High Commissioner in Syria, has been justified by recent events which show that France is inclined to extend her present anti-religious policy to her colonies and protectorates, thus departing from the traditional rule which proclaimed that "anti-clericalism is not an article for exportation."

Aware of the conflicting sentiments of the population of the Lebanon toward his appointment, General Sarrail attempted to calm public opinion by proclaiming, immediately after his arrival, that he was the friend of all, and that the traditional policy of France would in no wise be changed.

Very soon after his arrival, the new High Commissioner, showed, however, that his intention was to inaugurate in Syria the policies of the Left Bloc which now governs France. The first indication of this change in policy was the General's action in sending his children to the secular schools. Then he received officially the Directors' Committee of the "Workmen's Party" and a delegation from the Masonic Lodges which presented to him a petition outlining the desires of the Free Masons of Syria and the Lebanon. The cordiality with which he received these two groups contrasted painfully with the stiffness of his attitude, a few days earlier, toward Mgr. Husayek, who is the Maronite Patriarch and the real leader of the Christians of the Lebanon.

The excitement attending the Commissioner's cordial reception of the two groups above-mentioned was increased to alarming proportions when he openly contradicted his formal promise to show himself the friend of all elements of the population by formally refusing to attend the official reception tendered him by the Latin clergy of Beyrouth, under the presidency of the representative of the Holy See, Mgr. Giannini, Apostolic Delegate to Syria, thus refusing to recognize the Latin community of Beyrouth and refusing to accept the solemn liturgical honors which centuries of tradition have always given to the representative of France as a mark of the Protectorate which France has always exercised over the Christians of Syria.

DELEGATE'S LETTER.

The feeling aroused by this action of General Sarrail is reflected in the following letter from the Apostolic Delegate:

Excellency: Reverend Father Remi, Latin Pastor of the city, has just informed me of your refusal to go to our parish church for the solemn reception which for several centuries it has been customary to give to the representative of France upon his arrival in these countries of the Levant.

You have, no doubt, your reasons for refusing to attend this religious ceremony; we have ours for inviting you. The ancient protocol consecrated by the Holy See at the request and in honor of France, and faithfully observed until this day, made it a duty for us to do so.

It was a privilege of France of which we did not wish to deprive her. On the contrary, since the installation of the High Commissioner, I had made it a point to preside at the ceremony myself to give it greater dignity.

I can but bow in the face of your refusal. I shall inform the Holy See and all will be said. The historic privilege of France will have lived its day. But France must observe that it is not our fault.

Kindly accept, Excellency, the assurance of my high consideration.

(Signed) FATHER GIANNINI, Archbishop of Serre, Vicar Apostolic of Aleppo, Apostolic Delegate of Syria.

Commenting on this occurrence, Jean Guiraud, editor of La Croix, says: "Thus, in a few weeks, the sectarianism of this High Commissioner has destroyed what has been built up and maintained through several centuries. France turns her back on the Christian population of Syria, who have always loved her as the protectress of their interests and their security."

EXPOSES HYPOCRISY OF PINNER EXCUSES

Dublin, Ireland.—A puzzling and hesitant attitude was evinced by the Irish Commercial Travellers' Association at its fifty-eighth annual meeting when the question of the Pinner School scandal was raised. Senator McKean laid down a motion on the subject, which the chairman, Mr. Gray, ruled out of order as the Association was precluded by its constitution from dealing with sectarian matters. The Pinner School has always been maintained for Commercial Travellers orphaned children.

Senator McKean replied: "I am opposed to sectarianism, but to right a sectarian wrong is not sectarianism. My motion calls for the immediate removal of Rule 3 of the Pinner School which makes it compulsory for the orphan children of Catholic commercial travellers to attend the worship of the Church of England" regardless of the faith of their parents or the wishes of their guardians.

A desultory discussion followed in which complaint was made that the Association's membership was falling, and that another body, the Travellers' Federation, was advising commercial men to boycott the Association's collections. An appeal was made to Senator McKean, as a member of both organizations, to have this ban on their collections withdrawn.

"That ban," answered the Senator, "can be removed at any moment by the Association itself when it responds to the appeal made to help in abolishing the bigoted and proselytizing Rule 3 of the Pinner School."

Some vague references to sectarianism having been made by other speakers, Senator McKean intervened once more to keep the issue clear. "When we see our religion assailed," he said, "it is not sectarianism to put up some form of fight. Non-Catholic organizations in England, which are branches of the United Kingdom Commercial Travellers' Association, have passed resolutions unanimously demanding the abolition of the penalizing edict. Pinner authorities plead a royal charter for maintaining the obnoxious rule. The excuse is hollow, insincere, and illogical. They hide their sectarianism when appealing for money. Catholic subscriptions are appreciated. Three much more famous institutions, Christ's Hospital School, the United Services School, and the Freeman's Orphan School, had similar rules under royal charters, but in deference to pressure from Catholic bodies they gracefully abolished them. Notorious Pinner holds out. But it may rest assured that the matter will be pursued to the end."

CHRISTIAN AND SOCIALISTS UNIONS COOPERATE

By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C.)

Pressed by the urgent need of the lower classes in Germany, whose condition is deplorable, the Christian Working Men's Unions and the Socialist unions have arrived at a basis of mutual action on some points, despite their fundamental differences in principle. Their cooperation will, it is understood, be similar to that of the Centre party and the Socialists in the days after the Revolution.

Since the Catholic former Minister, Stegerwald, espoused the cause of the workers much has been done to alleviate their condition, but many of their just demands still remain unanswered. Today in Germany one is struck by the unusual wealth of the few and the unusual poverty of the masses.

In the latter part of 1924, and now in early 1925, the Christian Workingmen's Unions and the Socialist unions have earnestly sought a basis for a common front to aid these classes. Fundamentally, however, the two groups were different. The Christian unions work through reconciliation and mutual esteem, declaring that to be the only true basis for human cooperation. They condemn the aligning of class against class, advocated by the Socialists, calling such a policy only a breeder of

hatred. So basically different were the two groups that the Fuda Bishop's Conference forbade Catholic workmen to join the Socialist unions, under pain of being barred from the Sacraments.

In the later conferences, however, it was agreed that there had a common basis, since both sought practical economic means of bettering the working classes. Accordingly, they have now presented a united front to their demands for better conditions. It is emphasized, however, as in the case of the Centre and the Socialists, that neither group comprises its principles and that neither endorses the methods of the other.

WHY THE KURDS REBELLED

By Dr. Alexander Mombelli (Jerusalem Correspondent)

The Turkish Government of Angora, by abolishing the Mohammedan Caliphate and by driving out from Constantinople the Christian Orthodox Patriarch, has provoked a great reaction against its atheistic policy in the country, which has culminated in a military insurrection of Kurdish tribes in the eastern villages in Asia Minor. The suppression of religious teaching in the schools and other measures of the same nature of the Angora Government were, likewise very irritating to the public opinion of the believing Turkish world.

The Kurds, who have the distinction of being able to preserve all their national characteristics of independence of spirit in spite of successive foreign conquests of their country, appear to aim at the restoration of the Moslem religious life in its old form and a return to a monarchistic rule, by reestablishing both the Sultanate and the Caliphate. The leader of the movement, which is stated to be largely inspired by the late Sultan Mohammed VI., is Sheik Said, who claims to have been sent by Heaven on his new mission. He predicts in his preaching that unless his advice is followed the Turkish people will perish. As a candidate for the re-established throne, he commends one of the sons of the former Sultan.

The Turkish Government explains the revolt of the Kurds by saying that the Sheik is being aided by some of the "undesirables" whom it exiled under the Treaty, and the rebels are considered a greater menace at present owing to the intrigues of those exiles, and to supposed English machinations in connection with Mosul. But it seems probable that the movement is an independent and religious one, since much discontent has existed for some time among the fanatic peoples of Turkey on account of the secular tendencies of the Nationalist Government, and the fact that five Sheiks have been arrested for spreading subversive propaganda seems to confirm the impression that the revolt is largely religious in character.

THE SCANDAL GIVING DRESSES BURNED

By Dr. Frederick Funder (Vienna Correspondent, N. C. W. C.)

A valiant example to Catholic people as to how they ought to deal with extravagance in dress has been set by the inhabitants of the Hungarian town of Mezokovesd.

Mezokovesd is the seat of an artistic home-industry producing magnificent embroideries. The table covers embroidered by the women of this town are beautiful pieces of art which exhibit the old Hungarian motive of the tulip in wonderful varieties of color, and are famous all over Central Europe. The people of Mezokovesd are noted also for their beautiful national costumes, picturesque garments of high value, which are the delight of anyone who appreciates national and artistic peculiarity. Mezokovesd has always been the destination of American, English and French travelers who, when on a visit to Hungary, want to become acquainted with Hungarian national life in its finest unfolding. In the last few years the inhabitants of Mezokovesd made much money out of their fine needle-work and thus an extravagance in fashion gained ground which threatened the old, simple, but tasteful, national costume which many were discarding for dresses with extravagant embroideries in gold and silver. This extravagance went so far that the sums spent on dresses in this village of peasants alone was calculated to be 4,500 millions of Hungarian crowns a year, or more than \$60,000. The people suffered privations and neglected their children rather than renounce the vanity of dressing luxuriously.

When the new fashion was at its height the Jesuits of Mezokovesd began preaching to the women how unreasonable and immoral it was to make such sacrifices for dress adornment. The courageous priests, in the beginning, had to overcome much ill-will and enmity. But their appeals ultimately were heeded. Recently there was a procession of practically the entire population of the city to the market place where a solemn vow was taken to conserve Christian morals in dressing. Then, under the supervision of the fire brigade, a bonfire was made of the extravagant and scandal giving garments.

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