

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SECOND SUNDAY AFTER PENTECOST

HEEDING THE INVITATION

"A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited that they should come, for now all things are ready." (Luke xiv, 16, 17.)

The Lord is reasonable in His demands—yes, reasonable to the extent of generosity. He never asks of us anything except for which He intends to pay us a hundredfold. We can not, in fact, offer Him an act or a gift that could be fully gratuitous. It may appear to be so on our part, but on His part it is not. Even a little cup of water given in His name will have a reward. His goodness will not permit Him to be a receiver only—He must recompense us for every gift and deed given and done for Him or in His name.

From this fact we should learn the beauty of God's orders and the sweetness of His invitations. We should notice how in His parables, as the one in today's Gospel, He invites us to labor in His field, but to come to a pleasant task or duty. The sternness of His voice is never known, save when we remain deaf to His call and neglect our duty as children of a generous Father. He wishes us to realize well that our subjection to Him is not as that of slaves to their master. We are more than slaves, even in our littleness compared with His greatness. We are His children and His friends. His superiority in His relations with us is fatherly only, until we absolutely refuse to acknowledge Him. Reason will tell us that when we refuse to heed His kind voice and gracious invitations, He can not any longer treat us as good, obedient children.

It is practically incomprehensible why people in such great numbers are deaf to God's pleading summons. He lays out a feast for them, and asks them to come and be His guests, but they seek elsewhere for their pleasures and delights. Of course, such people follow the desires of their bodies, and allow this part of them to rule the higher. But the mystery is that this is so. The body is their rebellious part; it aches, it pains, it causes suffering, it is ever in danger of losing its life. Really, it makes a slave of each one of us, to some extent, when considered alone. Why do we, then, give it everything it desires? Such indulgence gives us but weary days and sleepless nights afterwards, and brings us to an early grave. It can not lift us up toward higher things, for it is above its power to do so.

The soul should listen to God and draw the body after it in His service. We are like unto God in our soul, why not live in union with Him by it? It is this noble part of us that lifts us up and carries us to Him who is the source of its life, its beauty, and its strength. To God we can go in no other way except by our soul. In the hereafter the body will follow the soul, but the soul can never follow the body. The body is in earth, in a certain sense, in the world beyond the body will not hold sway. When God beckons to us, as He does incessantly, it is to our soul, intending that our body shall accompany it joyfully. If the body rebels, He expects us to conquer it, and He does not ask us to do this unaided. He provides us with most powerful assistance—His grace. In fact, every summons from God is to come and be armed with His grace.

God sends many messengers out into the highways and byways to search for us, and to extend His kind invitations. In this Gospel, from the parable we see how He sent His servants to call all those who were invited, to come and partake of the feast. By means of His Church, His kingdom on earth, He intends to have His voice reach all men, to tell them of His calling for them and of the feast which is prepared for those who answer. The Church is really His servant and messenger of today. He is not calling men directly by the sound of His voice, but His invitation is received through the authorities and ministers in His Church. She has a grand commission, yet one of the most responsible that could be given to any organization. She is safe herself, for she has His assistance; but the sad words of refusal to accept this invitation are ringing ever in her ears. As she goes out to call men to the great feast, she meets with insults and rebuffs, or finds them showing little or no interest in her invitation. And she is sorrowful, not so much because they refuse to listen to her, but because the consequences to themselves will be the saddest. As a kind, loving mother, she must weep as she sees her children, or those who should be her children, refusing to accept her maternal protection.

The invitations of the Lord are being given to us unceasingly. Can we find any fault with them? Why are we so slow to answer them? Can the world offer us anything that will compare, even in the least way, with God's eternal reward and the perpetual harvest of His delights? We know we are not energetic in responding to His calls. How many times have we turned a deaf ear to them, when advantages and opportunities without number were at our disposal? Is this to last all through life? If so, what may we expect after it shall be over?

There are many who are afraid that they are giving too much to God, and they search for an excuse

for their conduct. Sometimes their means are too limited to help the Church and her pastors in a material way, or they will say that the richer brethren should care for the temporal needs of the Church. Again, it will be fatigue, or loss of time that could profit them in a material way, that everlastingly tolling for the things that they must leave behind. Others will see faults in the Church, or will pretend to notice deficiencies in her system and in her methods. This objection is common among men who are associated with large business enterprises. Their ideas, they think, should be the guiding rules for the Church. There is another class who think that, if they show their Catholicity very markedly, their prejudiced neighbors will turn more against them, or endeavor to boycott them in business. The remark is often heard that, as Catholics, their business can never be much, or that it is hard for a Catholic to do business.

We need not say that all this is false. There are few so perverse as to consider well guided religion in another a fault. These critics and fault finders and others inclined to lament, should remember that, if they are sincerely religious, they are doing nothing more than responding to the calling voice of God, who is inviting them to witness the banquet is set and where their joy will be full. If they answer the call of God's enemies—and they are all those who hate their neighbor because of his religion or for any other reason—they will quickly be deprived of real happiness even on earth. To give to the Lord is but to separate from God is to squander.

POLAND'S STRUGGLE

STRENGTH TIDE OF BOLSHEVISM WHICH WOULD HAVE SWAMPED EUROPE

By Dr. Frederik Funder Vienna Correspondence, N. C. W. C. News Service

Vienna, April 25.—Catholicity has won a new support and western civilization an additional champion through the reconstitution of Poland. Poland's revival, in fact, is a question of life or death for Western Europe. And Poland is going to continue in existence.

There is not in the whole State a person who is not firmly convinced that Poland is advancing to a great and glorious future notwithstanding conditions which are at present admittedly untoward. There is every promise that the new Republic will devote itself to the grand cultural mission imposed upon her by tradition. She will be the outpost of Catholic culture in the East.

Without assuming the task of being the gendarme of Europe, Poland nevertheless will form the link between West and East and remain such so long as western civilization is unwilling to renounce its existence altogether. There is no exaggeration in the statement that the new State, at the very moment of its political resurgence, was checked in the process of its evolution by the necessity of performing its traditional duty of protecting the West from the East.

Thanks to Poland, Europe was spared the Bolshevik flood during the critical days of last summer. This is an achievement of such political and cultural importance that it deserves to rank with the deliverance of Vienna—perhaps all Europe—from the Turkish hordes in 1683. The Bolshevik invasion would have made Poland the "red path" to the West and carried Russian radicalism into Central Europe. After the conquest of Russia, Bolshevism was supposed to have achieved its sway. By the resistance of Polish armies the advance of the "red" menace was stopped.

"Cracow was not built in a day," says the Polish proverb. The Polish State, too, requires more than a day for its upbuilding. The assaults of a dangerous foe are checked; peace is accomplished with all the guarantees of durability obtainable. A barrier has been raised in the East, and all questions affecting boundaries in the West will soon be decided. Constitutional and agrarian reforms are safe.

All these achievements are certainly worthy of esteem. They serve to show that Polish statesmen and diplomats are able to do their work, and that the State itself is fit to live, notwithstanding all the conflicts between parties. In the present chaotic conditions of a State which is still in process of formation there is yet cause for comfort in the Polish nation's attitude toward Catholicism.

tional status for the Catholic Church, should mislead observers in this respect. In the end it is not whether one or another legal enactment should exist to protect Catholicism, but whether the Catholic faith is rooted deep in the soul of the Polish people as a national feeling. And it is true of all elements—the rich agrarian, the middle classes, the small farmer and the worker—that they are Catholic to the core.

When the struggle was at its height in the assembly as to whether there should be one or two chambers of parliament, the Catholic Bishops declared their renunciation of the privileges of single votes in the Senate. This proved that the Episcopate is fully convinced that the voters will in no way miss the Bishops from that branch of Parliament. Democracy in the political life of Poland has not in the least shaken the firm foundation of Catholicism.

P. Lutolski, a Deputy, in an article which he wrote for the Warsaw Gazeta a short time ago, opposed the suggestion of P. Skimborowicz that all national parties unite in one great Catholic body. The programs of the individual national parties, being founded in Catholicism, this fusion would be neither appropriate nor necessary, Deputy Lutolski declared.

A BALLAD OF THE VOLUNTEERS

A ballad much sung in Ireland is printed in the Manchester Guardian, which Desmond McCarthy says gives expression to the kind of emotion that "runs through the whole of Nationalist Ireland," and he thinks it "worth the careful consideration of all Englishmen." "As an indictment of England," he adds, "it is unmeasured." Its title suggests "The Weir in 'o' the Green":

Oh, may the fields that hide the hare Hide well our hunted men, As scattered rocks conceal the fox, And smaller traces the wren, As by the cart-wheels crushing track The skylark knows no fears— In vain, God grant, may England hunt the Irish Volunteers.

Oh, may the winter be a spring About them where they hide, Oh, may by night the stars be bright Their silent feet to guide, May streams with fish and boughs with fruit Be teeming through the years, And every field a harvest yield To the Irish Volunteers.

For bloody hearted are their foes And honor's path they spurn, They take their pay, a pound a day, To torture, kill and burn; To rob the helpless and the poor, Rejoicing in their tears, And mercy none is ever shown To the Irish Volunteers.

Oh, you that torture captive men, That hapless prisoners slay, That shoot, or drown, or sack a town In a devil's holiday, Can do but shame your country's name, While ours more bright appears— From rounder hands of "Black-and-Tans" God save the Volunteers.

It was such men as these that set America's flag on high, It was such men that freed again Victorious Italy; And Belgium fought the German foe In such a cause as theirs— Then well we boast the fearless host, The Irish Volunteers.

Remember well the noble dead Who died to make men free, In every land they make their stand For Ireland's liberty. That cause has stood through pain and blood For seven hundred years— So till Freedom's day we'll sing and say God bless the Volunteers!

CATHOLIC PEASANTS OF BELGIUM

ST. ISIDORE PATRON OF THEIR LEAGUE

By Rev. Dr. J. Van der Heyden (Written for N. C. W. C. News Service)

Louvain, April 20.—Catholic peasants of Belgium, organized by a humble country priest in 1890, form a mighty bulwark against the syndicates of industrial workers following the red flag of Socialism. Their Boerenbond, or "League of Peasants," of which the village guild constitutes the local unit, is sworn to defend religion, home and property, and seeks through cooperation along the lines of that basic principle to promote the social, intellectual and religious uplift of its members and their vocational education. "One for all and all for one" is the League's motto, and the peasant saint, St. Isidore, is its patron. To attain their various aims, the agricultural guilds of Belgium, like those of Spain, Holland and elsewhere, help to create within their bosom autonomous associations specialized to assist the husbandman in all the details of his calling. Thus have arisen the League's loan and credit banks, its cooperative creameries, its companies insuring the farmers' crops, homes, cattle, etc., at rates far below the rates of the old standard companies, its cooperative purchase associations, and others for selling the products of the farm and of the truck-garden directly to the consumers, its associations for clear-

ing, draining and tilling moor and heathland, etc.

These and kindred filiations of the League are financed from within their own circle by the loan and savings-banks, of which the central administration at Louvain accounted for 1919 deposits to the amount of 215,000,000 francs. These federated rural institutions of credit lend money on personal security also to individual members of the League, upon far easier terms than the ordinary banks. Since the close of the War they have substantially aided in bringing again under cultivation the fields laid waste by shell and mortar, by trench and dugout. Anticipating the official assistance from the State, they loan small sums at 2 per cent. to the home-coming Flemish peasants, to enable them to secure at once the indispensable implements for resuming their occupation and larger sums to help them in the purchase of advances upon the official indemnities guaranteed for the evacuee of war.

To promote the vocational education of the farmer and his intellectual progress, the League causes lecture courses to be given, creates libraries and publishes a weekly De Boer (The Peasant), sent gratuitously to all its members, and another, De Boer (The Peasant Woman), which is particularly concerned about that share of the farm's work that falls primarily within the province of the women folk.

While the League leaves nothing undone to increase the rural population's material welfare, to improve their social standing and develop their occupational knowledge, its first great purpose remains the promotion of their spiritual well-being; for the organization is pre-eminently a religious one. To encourage the country people to keep up the practice of their faith, and thoroughly to impregnate their lives with that faith, was the main and which its founders had in view. That explains the prominent place occupied by the local pastor in each Branch guild of the League: he is not only its spiritual provost, but also a de jure member of the Board of Directors. Hence also the religious exercises that take place monthly in the church before the business meeting, and the solemn promises exacted from every prospective member to live up to the teachings of the Faith and to defend it when occasion demands.

In a land like Belgium, where the Catholic religion is theoretically the religion of the immense majority of the population, there are those who look with jaundiced eyes at the priest's social work. They taunt the peasants for taking counsel from the clergy, and taking their cue from the anti-clerical press, they call them sneeringly "barbarians," and "ploughs believing in God."

As for the disciples of Marx, they hold out nothing better to the farmer than the expropriation of his land. The Belgian League of Peasants rebuffs politics; but it defends the interests of the immense majority of its members, and the principles upon which it is founded, against enemies new and old. It is decidedly set, as one of its leaders said, "to keep watch over the Christian nitars Socialism would profane, over the Christian homes, it would oully, over the liberty it would destroy."

With four of their leading men in the coalition ministry and seventy members out of a total of 189 in parliament the Socialists may be truly said to wield a powerful influence in Belgian politics. They carried it in the main through an unremitting syndical propaganda, which at the last general elections, eighteen months ago, yielded them 650,000 votes, or one third of all the ballots cast.

The great majority of these voters, enrolled under the banner of the red syndicates, have alas! although baptized in the Catholic Church, to all practical purposes forsworn allegiance to the Mother of their spiritual lives. The blame for this defection on masses lies with those leaders of the people who refused to listen to the far seeing men who thirty years ago interpreted aright Leo XIII's Encyclical Letter on the Condition of the Workingmen. Had the elite then resolutely set about realizing the Holy Father's teachings the hundreds of thousands now converted to Socialism could just as easily have been banded together for the defense of their interests along Christian and orderly principles as the Belgian farmers were at the same epoch; and the country would not now have to face this mighty enemy of property, law and order.

DEPENDS ON WHOSE OX IS GORED

"Tell me, do you think it right for Frenchmen to arm themselves in defense of France?" "I suppose so." "And for Italians to arm themselves in defense of Italy?" "Yes." "And Englishmen to arm themselves in defense of England?" "Of course." "And for Irishmen to defend themselves in defense of Ireland?" "Ah, that's different." "Why?" "I don't take any interest in politics, but I object to disloyalty." "Disloyalty to whom?" "To the king, of course." "Then you disapprove of the Ulster Volunteers?" "Ah, no. They're loyal." "They're resisting an act of Parliament." "An act that puts them under a rule they hate."

THEY CALL THE TUNE

PRELATE EXPLAINS GENESIS OF ENGLISH PROTESTANTISM

By H. C. Watts Special Correspondence N. C. W. C.

London, April 20.—It was near to the tomb of the Venerable Bede in the Galilee of the historic cathedral of Durham that the N. C. W. C. correspondent met a well known prelate of the north-country. It was a beautiful early spring day, when as one finds only in these northern climates. From below the massive heights of the cathedral the wooded banks stretched down to the river, flanked on one side by the great Castle that, formerly the home of the powerful Bishops of Durham, is now the home of a modern University.

In olden days the Bishops of Durham were not only great prelates but great Lords also. They were Princes of the County Palatine; they had the right to mint their own money, and were masters of farms, castles and great domains. Even to within a few years ago the revenues of the See of Durham were so great as to be a yearly sum of nearly half a million dollars. The State has equalized all that, and much of the Bishop's former revenue goes to augment poor benefices.

The cathedral with its vast Norman pillars was built by one Ralph Flambard, who appears to have been more of a soldier than a Bishop. Within the vast spaces of the nave and choir seems bare and empty, and behind the high altar rises the graceful Neville screen exquisite as a frozen spider's web, so finely wrought is its tracery. With all this bareness before his eyes, the N. C. W. C. correspondent asked of the north-country prelate, "What, do you think is the basis of English Protestantism?"

"Come up into the tower," he replied, "and I will tell you." We passed up the winding stone stairs, and at last found ourselves in the bell tower of the cathedral. "Forget all about the miners' strike," said the north-country prelate, "and let your mind rove over the history of this place."

"Beneath us lies Saint Bede the Venerable, where he has lain for centuries. From this tower eyes have looked out on some of the most momentous acts in the history of our country. From this tower prayers went up as the battle waged around the emblem of our salvation, when the fight was carried on around the crucifix at the Battle of the Standard. In this cathedral during the reign of Elizabeth, after the Reformation had set its devastating hand on the country and Protestantism had been brought back again after the death of Mary; in this cathedral, I say, on November 14, 1569, the nobles, the gentry and the yeomanry of the North entered and tore up the English Bible and the Prayer Book, and then knelt in the fervor of devotion whilst Holy Mass was celebrated. The last time it was ever celebrated in one of the old cathedrals of England."

"And now you want to know," he said, "what is the basis of English Protestantism." "Well, English Protestantism found its basis not on religious scruples, as most people seem to think, but on trade. English Protestantism was not really founded by Henry VIII, who was a Catholic at heart, though a remarkably bad one. It was not founded even by Elizabeth."

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was neither of the old powerful nobility nor of the oppressed peasantry. This new middle class arose in the towns, and it applied itself to trade. "By the time that the political-religious experiments of Henry VIII. had done their work, and had separated the nation from communion with Rome, this trading class had managed to get hold of a great deal of money. The people of this class were the supporters of the contentious factions that Protestantism had split up into. They paid the piper, and they called for the tune. There you have all the history of English Protestantism. "The sense of independence that goes with a well lined purse is what the contending acts of English Protestantism were founded on, and if you want a proof of that, look around and see who it is that supports the conventions of the Nonconformists today. It is mostly the trading class. "There is a saying—pretty well worn out now—that prosperity and Protestantism go together. That is true in a sense, but not in the sense that to be prosperous one must be Protestant. The truth is that a section of the English people got prosperous first and became Protestant later on. And you will find that their Protestantism was an outcome of the power of the purse, for as they paid for their religion, so to speak, they felt, as honest merchants and tradesmen that they had a right to decide upon the exact flavor of what they paid for."

CUTICURA HEALS RASH ON CHILD

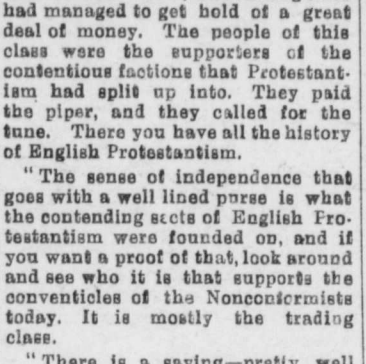
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