### FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

## PALM SUNDAY

THE PASSION OF CHRIST "At that time Jesus said to His disciples: ou know that after two days shall be the asch and the Son of man shall be delivered up to be crucified." (Matt. xxvi. 1-2.)

Wisely does the Church put be-fore us on this Sunday the history of the Passion of our Divine Lord. It is true that she wishes us to have it ever before our minds; but especially so, now toward the close of the season which is intended as a of the season which is intended as a preparation worthily to recall Christ's sufferings, and to celebrate gloriously His Resurrection. She recognizes in the passion of Christ recognizes in the passion of Christ nourishment of our spiritual lives. If it is not the passion itself, it is something that flows from it, or through the merits of Him who underwent it.

Will desire to suffer his Calvary here where sin is committed, and not enjoy his paradise here and his Calvary—oh, terrible it is to say it!— where his paradise ought to be.

This sad closing of the life of Our Saviour, besides being our spiritual wealth, is also an example and encouragement for us. It easily is recognized as such, if we consider what our life upon earth is. It is not a paradise, it is not free from worries and sufferings, it is not a satisfaction to our nature in its present condition; it is a warfare from day to day. We have our little hills of Calvary to climb, and our little passions to undergo. We should not begrudge these. They were Christ's lot infinitely more than they ever can be ours. He faced His sufferings courageously; nay, in His inmost heart rejoiced at them, because by them He was doing His Father's will and sealing His love for man with His blood, showing thereby its intensity and sincerity. There is an end intended by God, when He allows sufferings to come over us. But it lies with us to carry out this end by willingly accepting these sufferings. We must, in other words, not suffer in Many suffer and blaspheme God, or at least exercise no patience. To such as these, sufferings are no Calvary, no passion; they are rather an occasion of sin of the subject's own making. To suffer rightly and meritoriously we must imitate Our Saviour with His cross. A minute knowledge, a keen perception, a true love of Jesus' sufferings, is necessary for this. The Church affords us every opportunity of becoming true sympa-thizers with Jesus, and of fitting ourselves to suffer for Him and

Then, we must contemplate the terrible passion and agony of Christ in order to arrive at a true concep-tion of the malice of sin. There is no place, whether in the Bible or outside of it, where we can learn sin's gravity as fully and as well as from the sufferings of Our Lord. contain the true and real complete account of sin; they alone could expiate for it hence they alone put it before us as it is in itself. It does not seem so terrible now, since satisfaction for it, through the merits already gained by Christ, does not demand was before God sent His Divine Son into the world, because, besides being an open rebellon against to anught the passion of Christ. Unless about the passion of Christ. Or State His followers of world what helps alone the malice of sin, there is one thought that in this regard must compared the malice of sin, there is one thought that in this regard must compared the malice of sin, there is one thought that in this regard must compared the malice of sin, there is one thought that in this regard must compared the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one thought that in this regard must consider the malice of sin, there is one though that man will be condemned if he heaves that the supposed the matter of the passion and deam of a support to the passion and the nature of sin, but to acquire more helps for man to avoid it, and penance when, through weakness, has disobeyed God's law. No one who understands the passion of can deny the existence of hell for him who dies in grievous sin. Had Christ not been God, it would have been necessary for Him to suffer the pains of hell, and even then He could not have done justice to God in attempting to expiate for the sins of the world. The passion of Christ was the most terrible and the most bitter of sufferings imaginable. Yet had Christ not been God, they would have been greater, could nature Maker. So, we must remember that it was not the passion of a man that conquered sin, but the passion of a man-God. How terrible, then, is sin! What base creatures we are to continue it upon this earth!

The passion of Christ must the individual Catholics whom they know and who are worthy of respect. It is very, very seldom, I should say, that a good Catholic suffers because of his faith. For a number of years I was stationed in a section of the country that is looked upon elsewhere as heined the passion of Christ must the individual Catholics whom they know and who are worthy of respect. It is very, very seldom, I should say, that a good Catholic suffers because of his faith. For a number of years I was stationed in a section of the country that is looked upon elsewhere as heined the passion of Christ must be passion of the passion of the must be passion of the passio

have plunged man, as He did the disobedient angels, into an abyss of eternal misery, but He would rather suffer Himself to save him. Man was more ignorant in his sin than were the angels; hence the strictest justice of God allows him another opportunity. But man became more ignorant after the fall of Adam and Eve, and as a consequence, would have fallen more and more into sin had God not taught him again through Our Saviour's passion the true malice of sin, and furnished him with the means of

absent. Upon earth was Christ's Calvary for sins committed upon earth. There alone can be learned what in truth earth's pleasures are; and the serious, earnest Christian will desire to suffer his Calvary

# SEALED

The medical profession very generally advocate that all food products should be sold in sealed packages. All cities rigorously inspect butcher shops to prevent meat from being infected, many prohibit milk from being sold in bulk and gradually this will come with everything. "Salada" was the first to intro-duce the package idea as regards tea, over thirty-two years ago, and "Salada" is still a little purer and a little better than other teas. It has by far the largest sale.

### MISUNDERSTANDING

By Rev. J. Elliot Ross, C. S. P., Ph. D., in The

Probably there are some Catholics who look under the bed at night to make sure there is no Klansman there. Just as there were some men afraid to buy an aspirin tablet during the War for fear that the Germans might in some way have

poisoned the supply.

Of course, I deplore the bigotry that is abroad in the land today. It is un-American and un-Christian and foolish. But no good purpose is served by constantly harping on examples of bigotry until we get a case of nerves ourselves. There are some people who see a bigot everywhere, and bigotry is everything.

Much the wiser attitude is to meet it with a deep Christian charity and a cheerful optimism. That sums up the whole situation love and confidence. This is taught so plainly by Christ that it is a wonder anyone calling himself a Christian and a Catholic could ever have any other idea. For the essence of Christianity is love. There is no other way of being a Catholic than by loving. Christ summed up the whole law and the prophets in two commandments of -to love God, and to love our neighbor as ourselves. St. Paul tells us that love is the fulfilment of the law. St. John says that a man cannot love God whom he has not seen, unless he loves his neigh-

calamity howlers, refuse to lose our sense of humor or proportion. Why, make it more easy for him to do the Catholics who faced the lions under Nero, or the rack and gibbet under Elizabeth, would laugh at us for calling the present experience persecution!

Sound common sense as well as Sound common sense as well as Christian love dictates the same policy. For the attitude of looking for bigotry is dangerous to the possessor. He becomes hypersensitive on the subject. His own peace of mind is destroyed. And finally he begins to "see" things. finally he begins to "see" things. Social suggestion is one of the most powerful means of spreading ideas and sentiments. And when Catholics read in their papers about

The passion of Christ must teach us also the goodness of God. God the Father willed such sufferings, and God the Son underwent them A little boy's father had told him and God the Son underwent them because He loved man. He could have plunged man, as He did the could not hurt him if he looked it if you can get at the facts, you will steadily in the eye. So one winter often find that if there is discrimination against them. But could not hurt him if he looked it if you can get at the facts, you will often find that if there is discrimination.

overcoming the weakness of his will. What a proof of God's goodness and love for us! The mightiest and the minutest of benefits have been granted us.

Catholics should realize well that it is an essential duty for them to think often on the passion of Christ. In no other way can they fully learn the grievances of sin. Many a worldling today imagines that this earth is offering him and he is enjoying, all that nature can expect to have. When it is so, sin never is absent. Upon earth was Christ's

Much supposed bigotry is really due to a misunderstanding by Catholics. For instance two mature school teachers came to me once school teachers came to me once with the assertion that a professor in a State university had accused the Jesuits of violating the seal of the confessional. The Jesuits in France in the seventeenth century, so ran the story, had been confessors to most of the prominent control of the prominent political personages, and they had used the information they got in the confessional to direct political events.

The women who told me were intelligent, mature, truthful. I might have believed them, and have written a nice little article for some Catholic paper on how we are being maligned in our state institu-tions supported partly by Catholic taxes. Would it not have formed a splendid text! But instead of doing this, I went to the man him-self. And I have no reason to disbelieve his statement that he did not say this at all. Or rather, that not say this at all. Or rather, that he did say it all with the exception of one word—but a word that changes the whole meaning. He said the Jesuits used the personal influence they acquired by being confessors to direct political events—which certainly would not be a violation of the seal of the confessional

This is merely typical of probably half the examples of bigotry we hear and read about. We are seeing back of actions motives that the persons concerned never thought of. And as we can frequently are not concerned, I shall give an example about a Jew. One summer some repairs had to be made on a public high school, and they were not finished in time to commence school at the regular date in the fall. The superintendent, there-fore, announced that classes would be held on Saturdays, too, in order to make up this lost time and close on the date appointed. Jews are a very small minority in this community, and the superintendent never thought of Saturday school interfering with the religious duties of any of the children. But the Jewish Rabbi represented the matter to him, and another way was found to make up the lost time.

This was not a case of bigotry,

but of thoughtlessness. And if will only make representations when we think that we are being wronged, we shall find that in many cases the

that broader principle of Christ. For we all want other people to put themselves in our place before they judge us. The best way to deal take the best interpretation of what looks like bigotry. In that way we shall be practicing Christianity more perfectly, coming closer to Christ, than if we were continually judging our neighbor as guilty of

bigotry. And even where bigotry exists, there is this peculiarity about it usually it is general, not personal. By that I mean that even men who are bigoted and prejudiced against the Catholic religion, or Catholics in general are not bigoted against the individual Catholics whom they square deal.

Of course, there are some pro-fessional Catholics who complain of

rose higher in their mind, that it isn't the bear of bigotry at all, but harvest. There isn't a town in the only a bugbear, an old stump that they imagined was a bear.

Much supposed bigotry is really

Catholics would not be a big

> Not long ago I gave a mission for non-Catholics in a little Texas town, and I have never had better attendance or greater interest. The church was crowded every night, and chairs were necessary in addition to the pews. Sometimes we had to put the men in the sanctuary, and even had them sitting on the altar steps. The last night there were crowds listening at the open windows. And all during the mission the greatest interest was manifested in the Question Box. There were so many questions that all preliminary prayers, and all hymns, had to be omitted to answer them. Yet in this town the Cath-olics are a small minority, and they could not fill the church if everyone went. About half the people who came were non-Catholics. You can judge to some extent of their spirit by the fact of two Baptists taking charge every night of the music for That experience could be dupli-

cated all over the South. There is some bigotry among us, it is true, but not nearly as much as some Northern papers try to make out. Personally I am tired of such phrases as "The bigoted South," "Southern bigots," and so on. I doubt if there is as much bigotry in the South as in the North, and I wish that Northern Catholics would give this tune a rest. What I do know is that have never had any but the most courteous treatment in the South, and I never expect anything else appreciate such a thing better if we I gave a mission once outside on the corner lot next the church. Persons walking along the street never did anything the least rude, and people across the street who would playing and singing until services commenced would stop immediately we started. Can you

beat that in the North? No, good Catholics have nothing to fear. There isn't nearly as much bigotry as some people think, and what there is has created a power-ful interest in the Church. This anti-Catholic campaign isn't some-thing to be afraid of. So far from hurting us, it is actually helping us. I am convinced of the fairness of the American people, and I am convinced we have a wonderful oppor-tunity if only we live up to it. I wish we had the machinery to throw several hundred trained missionar ies into the South. They could get an intelligent, interested audience

has taken the first step towards entering the Catholic Church—he has noticed her. He is much judge us. The best way to deal with the present wave of bigotry is to discount much of it, put ourselves in the other man's place, and take the best interpretation of what on attention to her whatever, who liberty depends, must inevitably no attention to her whatever, who is simply indifferent to all religion.

> a foreign organization and that Catholics are not good Americans. To the extent that Catholics are responsible for this prejudice, it is within their power to remove it. Catholics ought to be in every non-sectarian society that is worth while. The parent teachers' associawhile. The parent teachers associations, the Red Cross, American history clubs, and innumerable others, furnish us a splendid opportunity. The Catholic who fought in the War isn't doing his whole duty to the Church unless he have that fact before the public hypers. To be thoroughly American is one of the best ways of defending the Catholic Church, and it is within

And so I say that though there is a wave of bigotry sweeping over the country, it will be a good thing for us provided we meet it properly. And the proper way is to soft netal evistence after the Revolution which

#### MENACE TO NATIONAL AND FAMILY LIFE

A noted jurist recently made plain statement of a very complex problem. He said that divorce is disintegrating the family life of the country. There is nothing new or startling in this utterance. It has been made a thousand times before. Its significance lies in the fact that it was uttered by a man with wide judicial experience, of balanced judgment, and of intense love of country, and that it is an additional voice added to the loud chorus of warning that leading members of the bench and bar are sending up against the growing prevalence of divorce.

We have had innumerable examples of judges, sick at heart from hearing divorce cases, raising pro-testing and warning voices to their fellow citizens against the awful price that America must pay for the price that America must pay for the present divorce evil. This is nothing short of the destruction of home life, the disintegration of the family and the breaking down of private and public morality. The consequences are plain to these discerning minds. The remode is the second ing minds. The remedy is not so clear to them. They advocate for the most part some restriction of divorce laws, a tightening up of the grounds necessary for divorce, or the passage of a uniform divorce law. All these proposed remedies are merely palliatives not cures, for they admit the inadmissable that divorce itself is moral.

Until legislators and jurors face the plain facts of the case and add to the denunciation of divorce as a social evil, the further condemnation of divorce as a direct violation of God's law, we can have no relief from the peril of divorce. What we need is not a uniform divorce law that will make divorce harder to obtain, but a uniform divorce law that will make absolute divorce obtainable at all. The stand of the Catholic Church upon divorce is the only logical, moral, and safe position in the world today.

That position is stated in unequivocal terms in the Pastoral Letter of the Bishops of the United States: "Of itself and under normal condi-tions marital love endures through life, growing in strength as time passes, and renewing its tenderness in the children that are its pledges. The thought of separation even by death is repugnant and nothing less than death can weaken the bond No sane man or divorce as a good thing; the most that can be said in its favor is that under given circumstances it affords relief from intolerable evil. tantly the Church permits limited divorce; the parties are allowed for certain causes to separate though the bond continues in force and neither may contract a new mar-riage while the other is living. But absolute divorce which severs the bond, the Church does not and will

not permit.
"We consider the growth of the divorce evil as evidence of moral decay and a present danger to the best elements in our American life. In its causes and their revelation by process of law, in its results for

weaken. Hence the importance of But there is an indirect apostolate | measures and movements which aim that is just as important as the direct, and no one ought to neglect lt is to be hoped that they will it. The chief reason for bigotry in succeed; but an effective remedy this country is not religious, but national. It is based on the conviction that the Catholic Church is we aim at purity in all matters of sex, restore the dignity of marriage, emphasize its obligations. The Pilot.

> "BOHEMIAN BRETHREN" OF TODAY NOT SECT OF SONG AND STORY

There has been some confusion recently regarding the activities of the religious body known as the "Bohemian Brethren," due to the "Bohemian Brethren," due to the fact that this name is the same as fought in the War isn't doing his whole duty to the Church unless he keeps that fact before the public by membership in the American Legion.

To be thoroughly American is one of the host ways of defending the song and the name has a certain traditional popularity among the

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