

FIVE MINUTE SERMON

REV. F. P. HICKY, O. S. B.
FOURTH SUNDAY AFTER
PENTECOST

OBEDIENCE TO THE WORD OF GOD

"At Thy word, I will let down the net."
(Luke 9, 5.)

Nothing, my dear brethren, is more seldom to be found than a total trust in God—doing everything simply because God wills it and says it. Our own judgment, common sense, human respect, spoil most of our actions. There is no reward for obeying them. It is a difficult lesson to learn—and yet the very foundation of a good Catholic spirit—that it is always the best and the wisest thing to do, to give up our own will, disregard what men may say, and faithfully do what God would have us do.

This lesson is taught us, in the Gospel of the day, in the easiest and most interesting manner—viz., by example.

Jesus was so thronged by the crowds that He borrowed Simon's boat and taught the multitudes from that. This is almost at the beginning of His public life. The minds of men were not decided what to think of this new Teacher. Their present state was one of wonder. They watched Him, listened to Him, crowded after Him, curious and eager. The good wondered and believed; the bad wondered and sneered.

Jesus, then, taught the multitude from out the boat, and when He had concluded, He turned to Peter with the words, "Launch out into the deep, and let down your nets for a draught."

Now, my dear brethren, were these words according to common sense? That is a question we often ask ourselves when we find God's Will not in accord with our own. The plea of common sense is a frequent excuse for not doing what we should, but, rather what we want to do. Look, then, what must these fishermen have thought of this command? "We can tell from Peter's answer. We have told all the night and caught nothing. The night was the time for their fishing, and not the blazing noonday. They had exerted all their skill, exhausted all their patience—toiling all the night and brought up nothing but weeds and mire. To cast their nets again now is certain disappointment. If the fish had avoided their nets in the darkness of the night, much more will they shun them now, with the Syrian sun glaring from the heavens.

There is more, too, than St. Peter's own judgment concerned. It is a public thing. His brother-fishermen are all around. The crowds gazing curiously from the shore. St. Peter was hurt that his Master had asked him this one thing. He is asked to expose himself to ridicule and failure! He trembled at the thought of drawing up the net, in the face of all—empty. He fancied he heard already the laughter and the taunts that would greet him.

And what did St. Peter do? Did he shrink? He excused himself from doing it? Common sense, his own judgment, human respect, were all at once powerless against the simple word, the wish, the command of Christ. We have told all the night and taken nothing: our efforts, useless then, now seem to us foolish, nevertheless, "At Thy word I will let down the net."

Oh, blessed example of noble-hearted faith! Oh, may we have the grace in like difficulties to imitate St. Peter! And Catholics in a Protestant country must often meet trials, and find themselves in positions requiring faith and courage to quit themselves like men and obey God. Let our strength be in this "At Thy word." For every command of Christ contains a secret promise—the promise of strength to obey, the promise of a blessing, if we do.

St. Peter cast the net, not in the bare hope of a chance, but in assured trust of success!

"Launch out into the deep," Jesus says to all of us. But what answer do we make? We remain timidly near the shore, afraid to trust ourselves in the depths of the providence of God. We excuse ourselves.

We have prayed and got no answer—prayed again, the deep yields no supply. We hope against hope, and cast the net for the last time, and it comes up empty. Jesus now comes and says: "Let down the net." It is not our last time, but the time after the last; but it is God's time. We have not to lay down the time and the manner to God, to hear our prayers and help us in our needs. At His word, we must let down the net. We cast in faith, and we obtain in abundance.

For behold St. Peter's reward. He had done, not what he thought was sense, not what men would have counselled him to do, but what Christ would have him do. And with one cast of the net they filled both ships, so that they began to sink. And St. Peter was astonished and all that were with him at the draught of the fishes which they had taken. All night they had toiled for nothing, but this one draught more than recompensed all their labour.

It is the Lord's constant way to keep us waiting long, and then to answer speedily at the end; to let many hours seem quite unproductive, and then at once to grant more than enough to repay the labour of all.

Faith in Christ never disappoints. All else does: especially trusting to

ourselves and trying to please men.

And what did St. Peter do? He fell at Jesus's knees, and cried: "Depart from me, for I am a sinful man, O Lord." Not that he would have Christ go, for he forthwith forsook all things and followed Him. But his humility confessed that He was unworthy of God's mercies. He obeyed once against the promptings of self-judgment and human respect—at Christ's word he let down the net, and saw the reward of that one act of obedience. He forsook all, followed Christ, became an Apostle and the Prince of the Apostles.

So we, too, if we overcome ourselves generously and obey God, and the voice of His Holy Church, we shall find it easy afterwards to follow Him faithfully, for obstacles and difficulties will miraculously disappear at the word of the Master.

Learn from St. Peter, then, to have a total trust in God, and to be brave enough, in spite of all, simply to do His blessed Will.

TEMPERANCE

MR. LANDIS WARNS US OF THE DIRE CONSEQUENCES

At the annual dinner of the National Retail Dry Goods Association, former Congressman Frederick Landis of Indiana, gave a solemn warning of prohibition's dire consequences as follows:

"The corkerew is losing its 'pull' and it's good by America. Think of the strait jackets made obsolete; padded cells empty, insane asylums and prison forces thrown out of work! Shall we strike at the divorce lawyer, and shall we confiscate tuberculosis?"

Then, too, universal prohibition would put our steel industry out of business with no demand for hand-cuffs, jimmies, black-jacks, prison bars and the like. And what of the glass industry? What of the embottled hosts, and of gamblers, reeling not only to want but to work? Think of the change on Saturday night when the head of the family comes home on his feet, instead of drifting in on the tide, and think of the sitting room of the future, nobody throwing anything or upsetting the lamp. Then again, think of watching the old year out and the new year in, sober. This is a situation to engage your most earnest attention.—St. Paul Bulletin.

MILK INSTEAD OF BEER

Another illustration of the withering influence of prohibition on Oregon industry is afforded in the sale of a large Portland brewery plant to an important dairying concern which will at once convert the closed establishment into a huge condenser. About 75% of the former brewing plant was found to be available for condensing milk. The extensive refrigerating section will require little or no improvement or alteration. Viewed merely as an agency for promoting the development of Oregon industries how does a condensed milk concern compare with a brewery. Is milk as valuable a product as hops or barley? Does a brewery employ more labor all the year round. Is an industry which turns a stream of "outside" money into the State a more valuable asset to the State than an industry which cuts continually into the wages of laboring men for a very expensive but worthless luxury?

Taking another view it is not a matter for public congratulation that a brewery which manufactured a very inferior and costly food (a few scientists assert that beer contains nourishment while other scientists dispute the claim) should be supplanted by an industry that puts out the best food in the world. The Telegram would like to see every idle brewery in Oregon and Washington converted into a condensed milk plant.—Portland (Ore.) Telegram.

HOMEWARD TREND AMONG ANGLICANS

The Church Unity Octave has come and gone, and we believe it has been observed and fervor. Let us follow it up with our continued prayers that what it has begun in many a soul may be brought to good effect.

The American Catholic (Anglican) prints the following on the probable effects of race-suicide:

"A Protestant minister in England has raised the very important question as to whether 'England and the whole Christianized world is likely to become Roman Catholic.' His answer is: 'Yes, for many reasons. In the first place religion has had throughout the ages a very remarkable effect upon the birth rate. While Protestant England, Calvinistic Wales, and Presbyterian Scotland bewailed the fact of a decreasing birth rate, Ireland rejoiced in an increased birth rate—3%. Roman Catholicism is like the Jewish religion in that it places great value upon child life. Look again at the birth rate in the Lancashire cotton towns. Here the birth rate has fallen off greatly during recent years except in Preston."

"Why Preston? It is the Catholic stronghold of Lancashire. There is something in the Roman Catholic religion that makes for a thriving child population, and that in fulfillment of the duty toward the nation and towards their religion."

"Providing that the Roman Catholic Church is able to hold its own number, and the leakage is not large, for there are precious few converts from Roman Catholicism to Protest-

antism—such an overwhelming difference in the birth rate will give their religion first place in England and we shall witness a state of religious life not unlike that of England before the Reformation. To put it bluntly, England as a whole will have to obey the Pope."

"I say that this much is certain, that unless a miracle happens according to the law of population, England and the whole Christianized world will some time in the future—sooner than some of us think, be overwhelmingly Roman Catholic."

"If this be the case in England how much more true it must certainly be of this country where the population is fourfold greater than in England, and however serious race-suicide is to that country, it is even more extensively practiced among Protestants here. We do not doubt that earnest Protestant ministers are as much distressed about this social evil as we are ourselves, but we doubt whether they have sufficient control over the morals of their congregations to enable them to check the tide of child-murder which threatens to overwhelm Protestantism in the not very far distant future."

Father Elliot, C. S. P., has an interesting article in a recent issue of The Missionary, part of which we are glad to reproduce for our readers.

"Converts in England number 15,000 annually. Converts in the United States, roughly calculated, number 50,000 annually. Now our total of Catholic people is such that if our pro rata of converts equalled that of England we should register 150,000 converts a year. From mere figures the Catholics of England show missionary results far in excess of our own. But this is to be said: the island and nation is her own missionary. 'Scripted' is hung all over with eloquent memorials of the true faith—traditions of a most glorious Catholicity. The truest Englishmen in history were Catholics and Catholic Saints, not here and there and occasionally but in multitudes and throughout a thousand glorious years. When Catholicity is preached to an Englishman to-day his own island home has already insinuated its loveliness to his better nature. World renowned cathedrals and sweet little village churches, monasteries and wayside shrines, the very names of its people and its towns, the universities and the schools—all that is enduring of English excellence of mind and heart has already begun the work of conversion."

Further, the English priesthood, both secular and regular, is in a palpably true sense an apostolic body, for it is very largely made up of converts. A convert's seminary at Rome is now filled and is constantly being filled with converted ministers preparing for the priesthood. And the entire body of the clergy is palpitant with zeal for conversions."

The whole of English Catholicity is tingling with zeal for the conversion of England. Every typical Catholic man and woman of that country is a militant Catholic and makes his personal acquaintanceship a sphere of aggressive Catholic influence. Everybody prays for the conversion of England, and talks for it, and gives his pennies or shillings or pounds to help it on, and joins confraternities with that end in view. It is a suggestive fact that all their devout societies have at least an energetic annex of prayer and work wholly for conversions. It is missionary Catholicity everywhere and every way, and with the sublimely sufficient reason that it is Catholicity.—The Lamp.

THE PROVERBIAL SILVER LINING

Sententious sayings are meant to instruct, to edify or to encourage. The familiar one, "there is a silver lining to every cloud," has filled many a heart with courage at a moment when it was depressed by sickness, sorrow, or adversity. It must have been a real sorrow to Bishop Russell when he reached his new see in Charleston, S. C., that amidst all the rejoicing over his arrival the omnipresent voice of bigotry was raised in protest. It seems that one Protestant clergyman resented the amount of space devoted by "The State," the daily paper of Charleston, to the coming of Bishop Russell. He thought that Rome was getting too much free advertising. But he could contain himself no longer when "The State" not only gave its readers details about the consecration of the new Catholic Bishop of Charleston, but actually gave editorial expression to the subject, and he wrote a communication of protest in which he ventured to give the reasons why no Protestant should stand for such conduct. Amongst other reasons why the press of this country instead of boosting Rome, should be thwarting her political ambition are: "Have you forgotten the Inquisition? The Reformation? Are you not aware of Rome's enmity to our Public schools? That not a Roman Catholic will darken the door of a Protestant Church? That the Knights of Columbus have armorial? Do you have no regard for the blood of our fathers that was spilt to secure religious freedom? Do you really regard Bishop Russell as an influence for Christianity? Do you think that one who teaches others to hate their neighbors is an influence for Christianity or even good citizenship?" * * * These

and other questions of the same ignorant character are the first cloud which the genial new bishop of South Carolina saw rise over the horizon of his adopted State; but with fidelity to the proverb the silver lining was not slow in putting in an appearance. In the same issue of the paper in which the bigoted communication ending in this slanderous prayer "May the Lord open your eyes to the unchristian and unholiness of the ecclesiastical authorities of Romanism," the editor of "The State" replied in this manly and vigorous fashion: "The State" prints today (and takes no pleasure in it) a letter of protest from a Christian clergyman of what church we do not know and prefer not to know) against an editorial article welcoming to South Carolina a distinguished clergyman of another Christian Church. "The State" prints it because, otherwise, it may be charged with suppression of one man's point of view.

There is little in this correspondent's letter that "The State" believes to be true, and with its whole animus and tenor "The State," thank Heaven, is out of sympathy. After expressing his dissent in very vigorous language the editor concludes with an experience which the editors of other secular papers could re-echo. One incident, or it may be an accident, we cannot forbear to mention. It is that never has there come to "The State," so far as the writer is aware, or under his eye while connected with any newspaper, a letter from a Catholic assailing a Protestant Church in terms akin to those employed by the correspondent. It seems that a lesson of restraint even some of our Protestant clergy might learn from Rome.—T., in The Guardian.

MEDIEVAL SLAVERY

OPPOSED BY CHURCH

WHILE POPES AND BISHOPS COULD NOT ABOLISH CIVIL LAWS THEY PROTECTED ITS UNFORTUNATE VICTIMS

That the Church has ever been a force making for true progress, that she has championed liberty and fought all forms of enslavement, spiritual and physical, has come to be for many of us somewhat of a truism. It is only upon detailed and careful study of the various phases of human advancement that we fully realize and learn to appreciate at its true value this power of the Church in the social progress of the world.

Such a detailed study of one of the phases of human advancement is offered by Agnes Wergeland, late Professor of History at the University of Wyoming, in a book entitled, "Slavery in Germanic Society During the Middle Ages," but recently from the press. In its pages we find a most interesting and careful study of slavery as it existed in the beginnings of what are now the great States of central and northern Europe. Scattered through the pages of this scholarly work we find many tributes to the share which the Church had in the amelioration of the condition of slavery, in the attempts, gradual, it is true, but eventually successful, for its total suppression. After showing the various causes of enslavement, among them theft and murder and debt, we are told how perpetual slavery for debt was succeeded by a temporary period of slavery, lasting until the debt was entirely canceled. "Here it is," the author writes, "the Church which in its attempt to live up to the ideal of brotherly love, to the Mosaic prohibition of usury of man, succeeded in changing the previous atrocious custom. The same desire to break the rigor of the law caused the Church to prefer seeing the prisoner of war, the unredeemed hostage, the exiled culprit, enslaved rather than killed."

Again in the chapter dealing with the amelioration of the condition of slaves, after showing the influence of a strong kingship in combating the harshness of individual slaveholders, the author thus describes the function of the Church in dealing with the condition of the slave. "Another stronghold," she writes, "of hope for the slave was the power of the Roman Catholic Church. What the king represented within the political sphere the Bishop represented within the moral. There is no doubt that, but for the constant good offices of the Church through her ministers, the improvement in the condition of the slave would have been of a slower growth. The Bishop, of course, could, as little as the king, interfere with the actual ownership or abolish slavery; but he tried to exercise a religious as well as a practical pressure upon the slaveholder. On the one side, mild treatment of the slave was always spoken of as one of the important evidences of a Christian spirit; on the other side, the churches and monasteries were recognized places of refuge for the fugitive or abused slave, the priest or the abbot before giving the slave over exacting an oath or promise from the slaveowner to do the refugee no further harm."

Not only was the Church, however, actively the champion of the slave, but what power the king had to exert in the slave's behalf he owed to the influence of the Church. For, as the author writes: "It was likewise due to the influence of the Church that the king's mind acquired the all-encompassing protective power which it very soon came to have, inasmuch as to the Church the king's position alone seemed stable enough to offer successful resistance to the violence and contempt for human

life which certainly characterized Germanic society."

Again we are told "the Church also favored liberation of the slaves to a degree which far exceeded that of any private or public slaveowner." While it is true that at times and in some places Churchmen and monasteries owned slaves, the author goes on to say that "in this respect, as in many others, the Church had to conform to the economic condition of the time, and in her struggle for material dependence, which alone could secure success to her in her ideal pursuits, she needed cheap labor and took this from whatever source it was offered. In holding slaves as cultivators of her enormous estates the Church made servitude as comfortable an existence as it could ever become. The slave of the Church was more esteemed by the law than anyone's except the king's, and the churchmen were the first who, in judgment of a case, made a distinction between intentional and unintentional acts, thus by degrees opening the way to a more intelligent jurisprudence, even for the slave."

We might thus multiply the many passages in this excellent work which so fairly and intelligently point out the splendid stand of the Church on so difficult a problem in an age when slavery was as much part and parcel of the social and economic state of society as it was in the South before the Civil War. There should be created a certain appetite for further research into the rich mine of historical lore dealing with the multifarious influence of the Church on the various stages and phases of human progress. An intelligent understanding of History would go far to overcome the social apathy of our average Catholic, because it would prove so conclusively that we have right at hand a thousand forces to apply to the amelioration of many vexing problems.—C. B. of C. V.

IT IS NEVER TOO LATE TO MEND

There is a future for all who have brains enough to recognize their mistakes. "If one learns from a loss, he has not lost," is a plucky proverb. Indeed, "they say, best men are moulded out of faults," and "become much more the better for being a little bad." But this advice from the Bard of Avon is not profitable except in the moment of repentance. St. Anselm said: "God has promised pardon to him that repents; but not repentance to him that sins." The great majority of men do repent and reform in one thing or another; and constantly so through life. And the proverb is right: "It is never too late to mend."

Even a deathbed repentance has its advantages;—we know of one instance where it was efficacious: that of the penitent thief. But we had better not chance that extremity.—The Catholic Citizen.

Comfort in the Home

The Sunshine Furnace chases chills from coldest corners and insures utmost comfort in the home throughout the winter. Don't buy any furnace or heating plant until you have investigated the merits of the "Sunshine."

McClary's SUNSHINE FURNACE

LONDON TORONTO MONTREAL WINNIPEG VANCOUVER
ST. JOHN, N.B. HAMILTON CALGARY EDMONTON
SASKATOON



DON'T you realize
How important it is that you use only a hygienic cleanser—particularly for your cooking utensils? Old Dutch is hygienic—pure and safe.

Old Dutch Cleanser



STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD
QUEBEC: P. Q.

We Make a Specialty of Catholic Church Windows

THE MERCHANTS BANK OF CANADA

Statement of Liabilities and Assets at 30th April, 1917.

LIABILITIES	
1. To the Shareholders	
Capital Stock paid in	\$ 7,000,000.00
Reserve Fund	7,000,000.00
Dividends declared and unpaid	178,305.00
Balance of Profits as per Profit and Loss Account submitted herewith	421,292.96
	\$14,599,657.96
2. To the Public	
Notes of the Bank in Circulation	9,483,468.00
Deposits not bearing interest	27,101,587.88
Deposits bearing interest (including interest accrued to date of statement)	65,000,484.42
Balances due to other Banks in Canada	628,863.08
Balances due to Banks and banking correspondents in the United Kingdom and foreign countries	3,904,690.72
Bills payable	411,806.78
Acceptances under letters of credit	
Liabilities not included in the foregoing	\$121,130,558.82
ASSETS	
Current Coin	\$ 4,706,438.82
Deposit in the Central Gold Reserves	2,500,000.00
Dominion Notes	7,650,790.50
Notes of other Banks	793,267.00
Cheques on other Banks	5,674,828.67
Balances due by other banks in Canada	2,635.33
Balances due by Banks and banking correspondents in the United Kingdom, and the United Kingdom	61,225.79
Balances due by Banks and banking correspondents elsewhere than in Canada	2,413,100.10
Dominion and Provincial Government securities, not exceeding market value	3,862,507.19
Railway and other Bonds, Debentures and Stocks, not exceeding market value	3,964,251.24
Canadian Municipal securities, and British, Foreign and Colonial public securities, other than Canadian	11,263,196.20
Call Loans in Canada on Bonds, Debentures and Stocks	4,627,863.57
Call Loans elsewhere than in Canada	3,461,420.47
	\$52,011,624.88
Current Loans and Discounts in Canada (less Rebate of Interest)	62,787,058.74
Current Loans and Discounts elsewhere than in Canada (less Rebate of Interest)	377,582.42
Liabilities of customers under letters of credit as per contra	411,806.78
Real Estate other than bank premises	294,107.07
Overdue debts, estimated loss provided for	149,039.68
Bank Premises, at not more than cost less amounts written off	4,617,400.23
Deposit with the Minister for the purposes of the Circulation Fund	375,000.00
Other Assets not included in the foregoing	125,040.02
	\$121,130,558.82

K. W. BLACKWELL,
Vice-President.

E. F. HEDDEN,
Managing Director.

D. C. MACAROW,
General Manager.

Report of the Auditor 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, I report to the Shareholders as follows:—

I have examined the above Balance Sheet with the Books of Account and other records of the Bank at the Chief Office and with the signed returns from the Branches and Agencies.

I have checked the cash and verified the securities of the Bank at the Chief Office against the entries in regard thereto in the books of the Bank as on 30th April, 1917, and at a different time during the year and found them to agree with such entries. I have also attended at some of the Branches during the year and checked the cash and verified the securities held at the dates of my attendance and found them to agree with the entries in the Books of the Bank with regard thereto.

I have obtained all the information and explanations I have required. In my opinion, the transactions of the Bank which have come under my 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 my information and the explanations given to me, and as shown by the books of the Bank.

VIVIAN HARCOURT,
(of Deloitte, Plender, Griffiths & Co.)
Auditor.

Montreal, 21st May, 1917.