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BY REV. WILLIAM DEMOUY, D. D.

THIRD SUNDAY AFTER PENTECOST

FORGETFULNESS OF GOD "Dearly beloved, be you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation; easting all your care upon Him, for He hath care of you." (1 Peter v. 6, 7.)

How great is the number of people who live as if no God ruled in heaven above them! How many know He is there, yet do not heed Him! But why this disregard of God! Various causes have been assigned to it; many of them true, and many false. Most of it is due, however, to an absence of Christian instruction and education. It is evident to all that thousands upon thousands of children are allowed thousands of children are allowed to grow up without having been taught anything about the existence of God. Or, if they have learned of His existence, nothing has been told them, in the proper way and at the proper time, as to what kind of being God is. He is absent from their lives, they think; He never enters into the world or its affairs; He sits in peaceful repose in a place called heaven, and allows humanity to struggle and suffer. Such are, often, the vague and erroneous ideas a great many people have of God. It is not surorising, then, that they act as if

There are those, too, who have been taught that God exists, and told more about Him than His mere existence, yet they have been told wrongly or not instructed sufficiently. To know a little of God, and yet to be ignorant of the greater part of the essential truths oncerning Him, helps one but ttle. Parents ever should bear taught all they should know con-God, and where, if any religion is taught, it is a distorted one. The excuse that they attend Sunday-school in the Catholic church is a vain one, for this instruction can not possibly be sufficient to give the children an idea of God commensurate with His greatness. Nor can it These guilty parents will be forced to answer before God for many of

the negligences of their offspring.

We should all bring home to our-selves the undeniable truth that we need God's help. We need it in order to act physically and to act morally. Because of the strength of our body, we can perform many physical acts apparently without any help from God. But it is here that many are deceived. The laboring man, who toils from eight to ten hours each day and raises and supports a large family will often be inclined to think that whatever comes to him is due him and has been earned by his toiling hands. men today are wont to do, that he worked for what came to him, and gained it all by his own strength. To talk to him of God's help would only be to insult him. Yet his very sufficiency is from God his stream. more deserving than himself, who are not blessed as he is. "God," as St. Peter says, "hath care of him."

heeding God. The more we succeed, the more should we humble ourselves "under the mighty hand of God." He has it within His power to do as He pleases with us, but He will act with us as we deserve. If we recognize His existence, His presence with us, His providence over us—in a word, our total dependence upon Him—He will "exalt us in the time of visitation." But if we forget Him, and think we are self-sufficient, He will humble us when the day of reckoning comes, if not before, and from this humiliatlon there will be no rising again. Let us all "cast our care" is man appalling failure of Protestants. Here is an appalling failure of Protestants Tere is an appalling failure of Protestants. Here is an appalling failure that threatens its providence of the appalling failure that threatens its antism, a failure that threatens its antism, a failure that threatens its antism, a failure that threatens its antism. The Here is little the famous fictionist on the speaker who is looked upon by many today as the appalling failure of Protestants. Here is an appalling failure that threatens its antis

FIVE MINUTE SERMON upon Him, for He hath [and will ever have] care of all."

THE SEAT OF HIS LOVE

During the month of June we are bidden by Holy Mother Church to kneel with adoring faith before the Sacred Heart of Jesus Christ, which is not only the symbol and emblem of His love, but also its source and seat. When Our Lord, deigning to come into our midst, took upon Himself, through the operation of the Holy Ghost in the womb of Mary, the vesture of our human flesh, He assumed also our human heart. Rightly, therefore, do we adore It, because, hypostatically united to His divinity, It is as worthy of adoration as is His blood or any other part of His sacred Person. His Heart indeed, speaks to us in a more particular way of His Love, because the heart is usually loved. because the heart is usually looked upon as the seat of the affections as the great dynamo which drives the whole human composite, to spend for the object of its predilection. From the earliest times the Heart

of Our Divine Saviour was the

object of loving regard, especially in the Blessed Sacrament. But in the ages when the faith of many grew cold as a result of the arctic blasts of the Reformation and the chilling breath of that most disloyal of all heresies, Jansenism, Our Lord revealed His Heart in all its consuming love to the humble Visitandine nun of Paray-le-Monial, Margaret Mary Alacoque, who was enrolled amongst the saints of the Church. He made it plain to her that more than anything else His Heart craved love from man, and that men, instead of giving Him this, heaped upon Him indignities and coldness which surely wounded Him. Therefore He bade her make concerning than, little. Parents ever should bear this truth in mind. Certainly many parents act as if they were totally ignorant of it. Sacrifices have been made, and still are made, to been made, and still are made, to be made, and still are made, to be made equip parochial schools ing how much He loved us, would be moved to show Him at least as be moved to show Him at least as much affection as they show their own flesh and blood. To those who would adore His Sacred Heart and cerning God and their religion, and at the same time receive a secular education. Many Catholic parents fail to send their children to these schools, but have them attend where nothing is said of the rewards which He bends where nothing is said of the rewards which He bends where for them in His own kingdom beyond the stars.

"Learn of Me because I meek and humble of heart." Sacred Heart of Christ claims our devotion. It is the living Heart of God Himself and in its relation to us is unutterably the kindest and most loving heart on earth. It is teach them the real necessity of having God ever before their eyes in all their works, and that whatever they do of any merit comes from God's presence within them and by the aid of His abiding help.

These with His greatness. Nor can it us is unutterably the kindest and most loving heart on earth. It is the Heart of our Saviour, our King, our Brother and our Friend. It is the Heart of Jesus, still filled with those feelings of mercy to which we owe our redemption.—The Sentinel those feelings of mercy to which we owe our redemption.—The Sentinel of The Blessed Sacrament.

FOREIGN VISITORS

There seems to be no let up in the procession of English celebrities who come to enlighten us on every conceivable topic, and to help in the spread of culture at so much per spread. The most recent of these are Sir Arthur Conan Doyle, the detective fictionist, and Lady Astor, now famous as the first woman The Tablet. now famous as the first woman member of the English Parliament. The latter, familiarly termed Lady Nancy, is an expatriate American who has lived long enough in the

years of age, all the ladies about twenty-five. And there will be marriages as well, but with none of marriages as well, but with none of the uncertainty that now marks that venture, for then every one will mate with his or her true affinity, and, probably best of all, there will be no bearing of children. But why go on. Surely there is something indecent and blasphem-ous in this foolish mouthing; and only God knows the full harm done by this misguided man. Already the press carries the story of several suicides where it is alleged the fanciful teachings of spiritualism have led the weak and informed to destruction by the

false hope it stirs. The question suggests itself, why Americans not merely endure this sort of humbug, but are actually willing to pay for it. Scarcely any other people would tolerate a constant and impudent cramming of superiority down their throats; certainly none other would nay for the tainly none other would pay for the performance. There should be some way to make these people understand that their assumption of superiority is ridiculous even as their messages are superficial and vain.-The Missionary.

DIVINE VOCATIONS

The interest in the subject of vocations to religion and to the priesthood, always great, becomes acute at this present season, when so many graduates of Catholic schools are looking about them in search of their life-work. The subect is of grave importance, too, just at this present time, because of for the armies of God at home and in the foreign missions. There can be little doubt to one who knows the circumstances of the times that a very great number of our Catholic young men and our Catholic young women have received from God the blessing of a religious vocation. Indeed, it seems quite certain that a far larger number receive the divine call and see the doors of religion or the priesthood open to them than ever enter within those holy precincts.

What is the reason why of all those who are suited to the life of the priesthood or of religion only a part respond to the heavenly summons? One reason seems to be the want of due encouragement. The young are very susceptible to the opinions and attitude of others. Necessarily so, for they have little experience to guide themselves. Particularly in the all-important matter of a choice of a state of life they need some definite encouragement to give them strength to embrace the holier and more arduous part. Very many of those who do enter the religious state and persevere therein can trace their courageous beginnings and sometimes their perseverance to the encouragement they have received from

It is a profitable thought to keep in mind during these days of youthful decision: If by our wise en-couragement and tactful guidance we could add in our lifetime even one to the ranks of the workers in

RELIGIOUS EDUCATION

only be to insult him. Yet his very sufficiency is from God, his strength is from God, his health is due to God's watchful care over him. Were it not for God, he would not be able to labor and to succeed in life. The very fact that success crowns his labors is a favor from God, and he never should cease to thank his Maker for it. It is true that his labors are hard; but besides the temporal reward here, if he recognize and serve God, infinitely greater reward awaits him in another world. It is, therefore, necessary for the physically well and strong man who succeeds in life to be especially grateful to God for these favors. If he will but look around him, he will see others, even more deserving than himself, who are not blessed as he is. "God," as St. Peter says, "hath care of him."

To he wisdom to every one of them.

We are particularly interested in her comment on the Knights of Columbus' efforts for the revision of history text-books in our schools. Lady Nancy, a British enthusiast, does not approve this campaign, and her disapproval is expressed in these nice terms: "These foreigners in America forget the foundation of America forget the foundation of America forget the foundation of America. It was founded by Protestant and in the Protestant observation, whose full wisdom is best realized by recalling that it was given forth in Maryland, the Catholic "Land of Sanctuary," and was read by many Catholics whose ancestors were citizens of that State when Lady St. Peter says, "hath care of him."

To he will be to labor and to succeed in life to be especially grateful to God for the service of them.

We are particularly interested in her cwisdom to every one of them.

We are particularly interested in her cwisdom to every one of them.

We are particularly interested in our schools. No one knows better its defects and lack of permanent results than those for the revision of history text-books in our schools. Lady Nancy, a British enthusiast, ones not approve the form.

To he successory from Schools in our schools are not blessed as he is. "God," as St. Peter says, "hath care of him."
To have our acts morally good, as well as physically successful, we need God's help. And what right-thinking man is not anxious that all the good possible should come to him from the actions he performs! How necessary, then, that every one keep God before him in whatever he does! Every act that is not sinful may be made meritorious, no matter of how secular a nature it be. But some idea of God and His law must enter into it, that our act may be made worthy of merit. Let us, then, not live and thrive physically only, forgetting or not heeding God. The more we succeed, the more should we humble ourselves "under the mighty hand of God."

Astor's forbears were still natives of England.

The other eminent Britisher, Sir an average of 250 hours religious education annually. The 8,000,000 catholic children receive 200 hours for religious education annually. But the Protestant children. The Religious Education Division of the Inter-Church World Movement reports that the 1,600,000 Jewish children in the United States received an average of 250 hours religious education annually. But the Protestant children. The among that the 1,600,000 Jewish children in the United States received an average of 250 hours religious education annually. But the Protestant children. The Religious Education Division of the Inter-Church World Movement reports that the 1,600,000 Jewish children in the United States received an average of 250 hours religious education annually. But the Protestant children. The among that the same are cok-sure materialism. Some few within five years. The case of Sir Arthur is interecting. Some few will be the dominant force in the religious world within five years. The case of Sir Arthur is interecting to an average of 250 hours religious education annually. But the Protestant children in the United States received an average of 250 hours religious education annually. Sugar a verage of only 26 hours of religious education annually and a vera



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of individual and social morality has made the need doubly evident. Add to this fact the growing conviction that a purely secular education is faulty because it does not educate the whole man. To make a man socially efficient, we must include in the concept of education, processes which will lead to a well-sounded development of his religious rounded development of his religious and moral powers. Conscience, respect for self, for one's neighbor, for the State—in a word, the traintion means anything, it means adjustment, not to any department, but to the whole of life. Public education in the United States has been unmoral; it has been non-religious. It has failed (a fact which its most ardent supporters acknowledge) to train a body of citizens imbued with high and noble religious ideals.

The Church cannot regard as

The Church cannot regard as satisfactory any system of educa-tion in which religion is not the foundation of the whole curriculum. Her first duty is to train her children in the knowledge and practices of the Faith. This does not mean that her schools neglect the teaching of the other branches of human knowledge. Religion in the Catho-lic school is the main subject of the curriculum. It is not, however, the only subject. In the Public school, the emphasis is placed on the secular subjects to the total exclusion of religion. It is almost beyond belief that Public school authorities, due to pressure brought to bear on them by religious organizations, will ever change so co pletely the direction of the Publi school as to bring it in line with the Catholic philosophy of education. Until that is done, no Catholic would think of giving up the Catho lic school for any diluted form whatsoever of the Public school.

WOMEN IN PUBLIC LIFE

Extension of the suffrage and more general participation in public affairs bring to Catholic women enlarged opportunity and increased responsibility.

In no way can they use their opportunity and show their appreciation of responsibility in greater service to their country consistent endeavor to maintain the standards of Catholic womanhood in manners as well as in morality These standards should show in every public utterance; good sense should be clothed in the language of good taste.

evidence of intellectual freedom. Of course, they are nothing of the kind. The woman of affairs who finds it necessary to fall back on slang merely exhibits the paucity of her vocabulary. When she amplifies remarks couched in the argot of the underworld with illustrations that startle even her male hearers, she simply brands herself as a sensation-seeker destitute of any message except an appeal for

advertisement There is a closer relationship be tween morals and manners than is generally conceded. In fact, while departure from good taste may not

invariably connote moral disease it may be regarded as a premonitory symptom of such disease.

Lady Astor, whose surprising lapses from good taste in several of her public utterances caused caustic editorial comment in more than one editorial comment in more than one newspaper, is a cultured woman of more than average mental caliber. She is a successful politician, but she gains nothing by adopting the language of the politician of the barroom and forgetting that she has some responsibilities both to womanhood and to motherhood. Catholic women have done and

are doing much by example to restore modesty in dress. They can perform another service by setting an example of refinement in speech. They need not become precisians in their public and private utterances in order to set such example. The English language is

is esacred to exercise especial care

in their walk and conversation.

The patron and the pattern of every Catholic woman in public life should be St. Catherine of Sienna. The greatest work of this Dominican tertiary was done among men. She was the adviser of Popes, the ambassador of the proud Florentines, the correspondent of kings and warriors. Yet in all her dealings her saintlines shows and ings her saintliness shone and it is worthy of note that she was engaged in one of her missions of higher diplomacy at the time she received the stigmata.

The influence that women can wield in national life under the new conditions is incalculable. Yet so surely as the standards of womanliness are lowered in speech as well as in actions, in manners as well as in morals, in good taste as wel as in ethics, that influence will sensibly diminish.—N. C. W. C.

HOLY FATHER TO BLESS

STATUE

LADY OF LORETTO PATRON OF AVIATORS ious and moral powers. Conscience, respect for self, for one's neighbor, for the State—in a word, the training of the heart is as indubitably of the essence of education as is the training of the intellect. If education means anything, it means adjustment, not to any department, but to the whole of life. Public is the United States has a possible is to resemble the original. The provious are exactly the same. Loretto, June 8.—The restorations portions are exactly the same.

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Loretto was the Patroness of aviators. The renovated statue will be the centre of an elaborate and notable international ceremonial. Devotion to the Blessed Virgin has ever characterized the Italian people. The many graces and favors obtained at the famous shrine of Loretto have

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