FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FOURTH SUNDAY AFTER EASTER OUR SPIRITUAL FORTRESS

"But I tell you the truth; it is expedient to you that I go; for if I go not, the Paraelete will not come to you; but if I go, I will send Him to you." (John xvi. 7.)

The help God gives His Church ostentations. Quietly and calmly all when He sends some their wickedness, that He acts very conspicuously. When He so acts, it recall man to a sense of duty ways. In the Old Testament particdo we find examples of God punishing man, while manifesting His terrible anger and stupendon power. In the New Testament, He sends His blessings and His punish ments also, as a rule, gently and many times almost unnoticeably.

It is different with God's enemies Their way is one of ostentation and clamor; and even where they hide their actions from the sight of others it is not for the sake of virtue, but with the intent of deceiving. edness can not hide very long under the cloak of modesty and gentleness. It is ever on the search for a battlefield where it can murder and wound and destroy. It endeavors by loud shouts to attract the people toward it, and lead them to adopt its cause. It must follow him who originated it -Satan-him who disturbed the great order established by God when He created angels and men. Since there is no gentleness to it, there can be no peaceable procedure. The rough winds can not but disturb the calm of the sea; the appearance of wickedness can not but destroy peace and create waves of discord. Today's Gospel gives us an excel-

lent example of the ways of God. Christ says it is expedient for us that We would imagine that He could do more by remaining after His glorious triumph over death, thus giving His followers greater strength and encouragement, and effectively confounding His enemies. was not His method. All this would be done, but in a way other than by His visible presence Men had seen Him, had discoursed with Him, had witnessed His wonwhile on the cross He could have He will be seen no more. Like the met death with a laugh for religion's gentle breeze that comes to soothe sake. us in the midst of the hottest days, and revive us, while we struggle in

bodily difficulty.

But He will do more. His Father has planned something else for His weak followers. God of very God, men, red blooded and grey brained. the Paraclete, will come and abide Blessed Trinity will not suffer, will not be crucified. He is simply to be an ever present help in our combat against the powers of darkness. He

tinues. We must not think that we stitious past; and lo! the great War poor weak creatures — clergy or came; Mars leughed at Athene; people—are the bulwarks of safety to the Church. We would be like the blood, instead of brains, had to apostles before the Holy Ghost came Peter after the scene in the supper failure. room at Jerusalem. Our enemies are coming with the clang of sword and the boom of cannon, and there are others lying in ambush for us. Gently and almost silently we go forward to meet them. Our defense is impregnable, it is the Holy Ghost, the "Spirit of Truth." Truth alone

conquers and will prevail.

There will be times when it will seem that our bark is about to be submerged, and it will appear that our guide is sleeping, as Christ appeared to be, when the boat bearing the apostles was being tossed about the lake by the winds. But the danger is thrilling example of Christ. Irreligno real danger so long as we remain iousness erases Him from the tablets fast to our bark. He only is con-quered who deserts. True it is that many, who were once within it, are and leaves us cold and unfouched by now floating on different seas in His lessons of morality.

barks unlike our own ; but this is due to their own fault. The boat on which they once sailed is still gliding over the troubled waters, and will continue to do so until time is no more. He is indeed a frail and weak Catholic who does not entries.

and confidently, while doing his best, trust in the silent strength and power of God. The factics of our power of God. The factics of our totle and Cicero, after the most their own way. What later the law does in ways severe and harsh, you can do now with kindness and loving weak Catholic who does not earnestly they have no other guide than the and His children, members of this disturber of peace. In heaven there Church, He gives without show or can be no enmity, no combat, no He gives without show or can be no enmity, no combat, no He is an abominator of the hate. Some one of the sides now waging war can not enter there. His works are affected, and all His it not be ours. While we must fight, desires carried out. It is only once let us do it, as did Christ and His apostles and the martyrs that folheavy purishment upon men for lowed them, with no hate for our poor erring brethren, but as possessors of the true faith with a command from its author—God Himseif and to teach him the awfulness of —to defend it; for it is truth, and his Judge to be, unless he mends his truth can lead us nowhere but to eternal bliss.

THE PLAGUE OF IRRELIGION

RELIGION PUTS BEFORE MIND SUPERNATURAL TRUTHS THAT UPLIFT

By Rev. John A. McClorey, S. J.

Religion has fallen into desuetude. The sensuous reject it because it is a curb to their passions. So called intellectuals despise it because the evidences of religion have broken, so they think, beneath the pressure of modern science. Modernists drop it because its antique dogmas are out of noint with the times. Utilitarians decline it because it is not practical for the business world. enough Free thinkers sever themselves from it because it puts a brake on intellec-tual independence. Sincers men in numbers have given it up in despair because it seems to be a shattered remnant of what it used to be. They listen for the Gospel, and hear secular discourses. They long for dynamic Apoetles, and are chilled by clerics, genteel and ineffectual.

They are hungry for the meat of truth, and are served with the unsubstantial breakfast foods of personal speculation and private opinion.

This, I believe, is a fair statement of the attitude of multitudes of the history is the assumption that present day toward religion and the human nature is normal. Has

There was a time when religion was a driving force in the world. derful power as manifested in His However much modern men may be works, yet they had crucified Him out of sympathy with the old-time midst uproar and tumult. Even religionists, they can not but admire apostolic men who went to the called down the thunderbolts of earth's end in poverty and hunger, heaven upon them, but He would gladly leaving home and native land not adopt any such means. His to spread the faith; men of the enemies, like His faithful followers, desert who lived in solitude with were yet to live on their natural religion as with a bride; men of doc-lives, and then justice, indisputably trine who spent the best energies of trine who spent the best energies of clear, would be done them. He must their mighty intellects and gifted His Father's work is accom- tongues to expound religion to the plished. He will remain in an people and to defend it against its especial way with His Church, but enemies; men of martyr caliber who

For centuries millions of such men He will come to guard and protect lived and died. Their example is a strong argument for religion. the heated days of spiritual and they were not stupid, nor effeminate, the world, nor callons to the attraction of earth; they were normal convivial, fighters, thinkers, lovers of with His people. This Person of the freedom; just as representative of genuine manhood as we of today.

WHAT HAS FAILED ?

Is religion a failure? That queswill be the fortress that guards the tion we have heard frequently Church which no enemy artillery can lenough. Before answering it. I batter down. He will stand by, as silent as the highest peaks in the mountains and as impenetrable. He the boast of our days. The pre-war best a makeshift; that hours of const will be admired, not so much for the civilization of Europe was emphati-show He makes in preserving the cally irreligious. Modern science falls are frequent; that our tendency something conclusive and exciting.

man? What haughtiness it would for themselves; and it has made a be on our part to ask God to manipretty mass of things. Men did the painful ascent? And who/would fest His infinite power unto us! How think for themselves, formulated easily we forget what small creatures their own rules of conduct, lived normal condition of life! It is eviate the property onescious of themselves are all the time keenly conscious of themselves their own rules of conduct, lived normal condition of life! It is eviate the property of themselves their own rules of conduct, lived normal condition of life! It is eviate themselves themselves their own rules of conduct, lived normal condition of life! It is eviate themselves themselves themselves their own rules of conduct, lived normal condition of life! It is eviate themselves Possessing but a spark of according to their own sweet wills. God's intelligence, we often try to They boasted that they had arrived disjointing of the essential constituput ourselves on a level with Him— at the acme of civilization, that cavenay, even above Him—and demand men had finally become super men; of Him a reason for His acts.

The conflict between light and darkness, between manifested weakness and silent, infinite power, contained that war was a relic of the supersection.

And are we all of the first with the transfer of the supersection of a lost Eden? Do we not realize that we ought not to be as we are? Interesting the infinite power, contained would use their differences, that war was a relic of the supersection which we have been once a sweeter existence from which we each other. You know a man is

settle the argument. upon them, were it not that the same
Holy Spirit is with us. We must
the period of irreligiousness, followed certainly carry arms—not the arms by the period of the War, was a mere that we have been cursed in our of Peter in the garden before the coincidence; but it locks for all the first parents is only a clear revelaapprehension of Christ and His world like a case of cause and effect. tion of what we could have known, crucifixion, but the arms of Peter At any rate, irreligiousness did not after his repentance succeeding the save us from the War; and therefore denial of his Master, and the arms of it lies wide open to the charge of

EVILS OF IRRELIGIOUSNESS Religion puts graphically before the mind supernatural truths that uplift. Irreligiousness destroys them. Religion emphasizes the evil, offen-siveness, guilt and punitive deserts of sin by means of the Ten Command. ments. Irreligiousness removes the emphasis. Religion, through prayer and sacraments, enriches the soul with helpful grace—irreligiousness closes the channels of grace. Religion sets before us the heroic proportions, alluring graciousness and

Has not irreligiousness been the sause of the War and of our present distress? Take religion from man and place him on the plane of mere nature, and forthwith he will not see clearly what he ought to do: nor will There are enough of the other kind he feel strongly the desire of doing in the world. did not feel certain of some funda-mental laws of life, saw other laws discipline.—Buffalo Echo. only dimly and did not observe the laws which they clearly knew.

GOOD ACCUMULATIVE

They needed religion for their illumination and strength; we need it no less than they; and we are stary ing our need by an irreligious life. We are all awars of the depths of immorality, cruelty and misery to which the pre Christian world had descended. The Christian era has not been altogether a heaven on earth; but in comparison with pagan days, it has been a blessed time.

And do not say that we of today without religion, are not so badly off. For the accumulated force of 2.000 years of Christian morality can not be shuffled off in a day, even by those who have intellectually rejected Christianity; the force of habit is strong; we have become habituated to Christian ethics; custom has inoculated the world with the saving serum of Christ. Rationalistic nations are still profiting by the moral maxims of the raligion they have rejected.

And here I have touched on what appears to me to be the main cause pen has been used against shams of the failure of religion today. It is not considered a necessity. We hear men argue: "Human nature help it?

CALLS IT ABNORMAL

Friends, if human nature were in a normal state, all this would be true. But if it is in an abnormal state, evidently all this is not true. One of the gravest and most common mistakes of human not human history been an ab-normality? What is it if not a record of wars, sin, discord, suffering and sickness? Do not cynics say that the God that made such a world as ours is either very unwiss and impotent or very cruel; for who wouldn't have made better machine than the botched machine of human society?

The Philosophers of pagan Greece and Rome saw clearly that there was something essentially out of gear in the human race. They argued from the universal decadence of society that society had been mortally wounded in its beginning; the headwaters of the stream of life had been

Why, they ask, is the world around and beneath man so beautiful and orderly while the nature of man is Why do men fling generally awry? art, science, culture, civilization, decency, family love, domestic peace, civil concord to the winds when their passions are up? Oh! there are good people. Thank God for them! But how few! And what heroic efforts the few have to make to become and to remain even passably good! We have got used to our crippled condition; we are bravely optimistic and accustom ourselves to our deformities.

EASIER TO FALL

best a makeshift; that hours of consideration. But if you hear of s Church, but for His insuperable scoffed at religion; modern science downward is as pronounced as the The reason is that a mass of Irish power, though it be associated with was the idol of Europe. power, though it be associated with was the idol of Europe.

gravitation of a stone; that if we poor is found in that city, and the stand, we stand with an effort, and Why should He show His strength to face of the earth, allow men to think if we drive forward and upward we any person or any group tries to ents of life.

And are we all not dimly conscious That there must have been once a sweeter existence from which we have fallen? That there must have never so typically English as when wholly and fully ours! "Behold I been some great sin sometime in the other Englishmen think him mad. past which wrecked a happy world Take, for example, old Dr. Johnson. past which wrecked a happy world and made the earth a desolation and valley of tears? Yes, even unillumined reason indicates that we are a even if we had not been told of it.

IF YOU HAVE CHILDREN

When you tell a child to do a certain thing, no argument on his part should induce you to change the verdict. If he disobeys, he must pay the penalty one way or an-

Do not treat him with severity, but authority.

Don't punish him only because you are angry or your pride has been hurt. He will see and understand. Indulgent mothers, remember that you are treating unfairly and unkindly the little ones that you love most of all. Your kind of kindness is no

kindness at all.

You are very careful what your child puts into his little stomach. Watch just as carefully what he puts into his brain Help your child to be unselfish

THE CATHOLIC CHURCH

ONLY CORPORATE DEFENDER OF LIBERTY IN WORLD TODAY SAYS CHESTERTON

The Catholic Church stands as the only corporate defender of liberty in Chesterton, the English essayist, in an interview given to The Baltimore Catholic Review on the occasion of his visit to Baltimore.

Not only does the Church stand as an organization in defense of the liberties of mankind, avers Chesterton, but she has taught her children to preserve these rights, no matter where they may be. This attitude is exemplified, he says, in an especial manner in her children of Irish blood. Whereveryou find Irish Catholics in strong numbers, you will find the fight for freedom strong declares this man, whose wonderful We injustice have appeared.

The Irish Catholics of England is sufficient for the attainment of its says Mr. Chesterton, form the only own ends, without supernatural aids. compact, disciplined political part Reason is King in the kingdom of in that country. For the Irish man and is capable of attaining the whom he has met in America, Mr. ends of man. Why can not human Chesterton has great admiration nature work all right by means of He declared that their power and Why can not human Chesterton has great admiration. its own intrinsic power? Why influence are to be felt in the United introduce religion from outside to States in a way that would amaze the States in a way that would amaze the English, could they but realize it. The trouble with confesses Mr. Chesterton, is that they always have looked upon the Irish as poor and unworldly. Yet in New York city and other places, Mr. Chesterton declares, he has met men of wealth, position and strong personality who are pura Irish and

who nurse nationalistic pride. Mr. Chesterton himself is an intense lover of liberty, and his pen has done yeoman service in portray. ing the hollowness and hypocrisy of meny of the so-called reformers modern days. He has sym pathy for those who are deprived liberty, but scant respec for those who, thus deprived, fold their arms and bow in humble submission to the voke.

This English writer, who can express his philosophical reflections in a way to make men think, the while their funny bones are tickled, is one of the most jovial of men, a veritable Colossus in size, goodnatured through and through, but with all his good nature, one who likes His whole body seemed to 'spunk." heave and the chair to sag under him as he laughed in approval as he said that the Scotch-Irish in Glasgow do not hesitate to fight for their liberties, even to the extent of "grabbing a man by the leg and throwing him down the stairs" when he attempts to interfere with their rights.

Mr. Chesterton said that when you hear of an organization in England fighting for liberty, you must find whether or not that organization to Mr. Chesterton was brought to fighting for liberty, you must find contains much Irish blood. It means all the difference in the world. "If Rev. Albert E. Smith, the Cardinal's you hear in this country of a strike in the Clyde Valley, it is nothing to that the Cardinal was held in high But if we take an unbiased view of get worried over," says Mr. Chester-"You need not give it much dence, rather, of a misplacement and their rights and at the various restrictions to which they are sub jected, but they are not organized.

"There are plenty of old radicals With the Irish Catholics things are different. Their love for liberty seems to have been created by the Catholic Church. The only corporate defender of liberty today—at poorest churches. There Heremains least so far as I know of—is the in order that all men, kings and sub-Catholic Church. Liberty means much to her—something to be protected. She defends it with her powerful organization. When we speak of the English Labor party in England fighting for its rights, we do not mean the English labor party at all, we mean the Scotch Irish Labor graces of consolation and of hope. party. The only compact, disciplined army in English politics today are the Catholic Irish. A discussion of this question led

Mr. Chesterten to tell how surprised Do not treat him with severity, but he may be deprived of some pleasure or toy. In that way he will be made to understand that he must respect authority.

Mr. Chesterent to the work and powerful, in the work of some pleasure in the way to find what a powerful, in the work and be unbearable! But with the Eucharist! with Jesus are. "The people in England do not realize what a sentiment these men in the midst of us accessible to all, leads to the control of the way to find what a powerful, in the work of the work and the way to find what a powerful, in the work of the way to find what a powerful where we way to find whether the work of the way to find what a powerful whether the work of the way to find what a powerful whether the work of the work of the work of the way to find whether the work of the w realize what a sentiment these men have generated in your country," he said. "The English would be amazed if they could feel this sentiment. In New York City you will meet powerful men, of high position, great influence of commanding personality, who are pure Irish and nurse nationalistic pride. In Eng. In the midst of us accessible to all, waiting for every one in His lowly waiting for every one in His lowly, waiting for every one in His lowly them, admitting the lowly, calling them with marked pradilection—indeed life is less bitter. Thus understood the Holy Euclarist becomes the most divine, the most tender, the most loving of God's gifts."

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land we are accustomed to think of the Irish as poor and unworldly, but certainly the Irish in the United States, many of them, are men of wealth and wisdom whose word counts for much."

Mr. Chesterton did not go into a discussion of the Irish situation, but the tenor of his convergation could be interpreted honestly to indicate that he has little sympathy with the way England is ravaging in the Emerald Isle. In fact, in his speech at Lyric the other night, when asked a direct question by an auditor as to what he, Mr. Chesterton, thought on the Irish question, the great essayist "I feel reluctant to discuss in a foreign country a problem at with my own country.'

Mr. Chesterton in his interview referred to the present situation in the Emerald Isle as "the tomfoolery in Ireland." He praised Lord North cliffe for seeming to remember that after all he had Irish blood and for daring to protest against the policy in Ireland.

"In England, Harmsworth (Lord Northcliffe)," said Mr. Chesterton, "has been looked upon as the representative of the yellow and vulgar press. Candidly, I never have liked him, but am bound to do him justice and say that in his old age he remembers his Irish blood as Napoleon in his old age remembered

he was a Catholic. esteem in England and other parts of Europe. He inquired as to the condition of His Eminence and expressed the wish that his complete restoration to health would accomplished soon.

accomplished soon.

Mr. Chesterton in his writings always has been friendly to the Catholic Church. He showed that friendliness in his interview, for there was a note of appreciation sounded as he snoke of the Church's fight for liberty—a subject which apparently is dear to his heart.

THE OLD TRUTH

am with you all days even unto the consummation of the world." The home of Jesus is the Tabernacle. He dwells among the poor as He dwells among the rich; He abides in the crowded city as well as in the poorest churches. There He remains. jects, learned and ignorant, may have easy access to Him. Day after graces of consolation and of hope. "Come to Me all ye who are heavily laden, and I will refresh you.'

This is what we read in the writ-ings of Venerable Father Eymard "We should be too unhappy without Jesus present with us! Extled, alone

church without entering it. If we were only convinced that our dearly beloved Saviour truly abides in our shurches, how gladly we would spend a few moments at His Feet. Were it only for a simple genufication, our visit would be a proof of love given

to Our Divine Master. If, however, we cannot pay Jesus a moment's visit, there still remains for us a means of showing Him our love and gratitude. Why should we be ashamed to acknowledge Him as we pass His door, by reverently raising out hats and murmuring a pious invocation, such as: "O Sacrament most holy! O Sacrament divine!
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