FIVE MINUTE SERMON

THE REV. F. P. HICKEY, O. S. B.

NINTH SUNDAY AFTER PENTECOST

THE RETRIBUTION OF SIN "Because thou hast not known the time of thy visitation." (Luke xix 44.)

It was as our Blessed Lord was riding towards Jerusalem, during His brief triumph on Palm Sunday, that He uttered these words. For the last time before His Passion He looked down upon that city which had been blessed in so many ways— the chosen city; the home of the Temple; the city that had heard so many of His divine words and warnings; that had witnessed so many of His miracles. But all to no purpose; for during the next few days that city would resound to the cries, "Away with Him, crucify Him!" Our Lord wept over it as He realized that all His mercies had been of no avail, and foretold the dread-ful judgment and punishment that would befall it for its rejection of its Saviour. It was all its own fault, its impenitence and hardness

Alas! Jerusalem is the type of so many of God's creatures—of our-selves, perchance. God gives a sinner many chances, graces innumerable; visitations of mercy; warnings to urge him to give up his evil ways. But there is an end of God's mercies, for this life is short, and remorseless death is hastening to overtake us. The last grace offered and disdained, then the all-merciful and disdained, then the all-merciful God has to abandon us, because we "have not known the time of our visitation." Words that verify this flash across our memory. "And Jesus hid Himself" (John vii. 59.) "You shall seek Me, and you shall not find Me" (ibid. 43.) "You shall seek Me, and you shall die in your sin" (ibid. 21.)

It seems almost impossible that

It seems almost impossible that man could prove himself thus obdurate, in spite of all that the loving Saviour has done for him. But always and everywheresthere have been men and women, who really and through their own fault have made themselves so guilty and impenitent as to be abandoned by their Senious and their Cod. This their Saviour and their God. This hard and impenitent heart is the result of the power of the habit of sin, which enslaves them. When a man begins to sin and to turn from God, he thinks he will be his own master and independent. He will ot brook the commandments, 'Thou shalt" and "Thou shalt His own will is to be master.

There is the fatal mistake! Free, independent, one's own master; yes, such is the lying suggestion of the devil. Whereas the truth, the in-spired Word of God, teaches us most emphatically the very oppo-site, "Amen, amen, I say to you, that whosoever committeth sin, is the servant of sin" (John viii. 34,) are the solemn words of our Blessed Lord Himself. And St. Peter, who, las! knew what sin was, says, They themselves are the slaves of corruption, for by whom a man is overcome, of the same he is a slave' (2 Pet. ii. 19.) If by sinning we become the servants, the slaves of sin, to what a state of abject slavery, indeed, must a habit of sin enthral us! Of his own power such

that we are not. For how many graces have the best of us disregarded! How many sins have we not committed! How many habits have begun to twine themselves have begun to twine themselves round our souls, but, by God's have begun to twine themselves round our souls, but, by God's mercy, they have been snapped by

careful to use God's graces and the means of our salvation, and to obey the admonitions of the Church. And there is one practice that will ensure this carefulness and piety, and it is this: to pray for others. Pray for others, who are in the sad state of habitual sin, and who do not see and understand their peril. It is likely that we know someone who needs prayers. What an act of charity to rescue their soul! Let us give them of our best.

Let us give them of our best.

And at this very hour it is certain that there is someone near to death. Remorse, despair, agonizing his soul that he has not known the day of the visitation of God's graces. He may doubt God's goodness and the tender mercy of the Sacred Heart. If our prayers, our Mass, our Holy Communion could whisper hope to that poor soul, and bring him, writhing in the bondage of his evil habits, humbly to plead for mercy once again, he would find it was not too late! What more precious offering could we make to our heavenly Father than that of a soul redeemed by the precious of the remote districts are very zealous about the administration of the sacrament of Baptism but, to quote Mgr. Colcanap, "Matrimony is not held in honor."

While the American occupation Monsignor said, there is a great deal of suffering caused by disturbed economic conditions. Prices have gone up rapidly and wages have not kept pace with the advance. At the same time commerce has suffered a severe decline and poverty is widespread notwith-standing the potential richness of the country. soul redeemed by the precious the country.

Blood, snatched from the evil one, even at his last hour? Such prayers will help to save others, and secure for ourselves a holy life now, and a welcome to heaven after a merciful judgment, because we have not stood idly by and let our brethren perish.

HAITI NEEDS MORE PRIESTS

VICAR-GENERAL TELLS OF SAD CONDITIONS

The Catholic Church is largely responsible for whatever eduational advantages are available in the Republic of Haiti, according to Mgr. Jean Baptiste Colcanap, vicargeneral of the diocese of Cape Haitian, who is in Washington provide to Europe. Educational enroute to Europe. Educational standards in Haiti as compared with the United States, for example, are not high and for this condition the pecular history of the island republic is largely responsible. Established as a colony peopled largely by slaves at a time when political morality was at an unusually low ebb, and subjected to one sanguinary revolution after another since it attained independence in 1804 it is not surprising that Haiti today has a population that

is 90% illiterate.

Efforts made by the Church to care for the spiritual needs of the people and to relieve material distress are greatly handicapped by lack of sufficient priests. There lack of sufficient priests. There are 200 priests in the island attempting to care for a population of 2,000,000 practically all of whom are at least nominally Catholic. Only four of the priests are native Haitians, the rest being French. An effort is being made to develop a strong native clergy. There is a parochial school in practically every parish in Haiti, Mgr. Colcanap said. He declared that there is a parochial school alongside of nearly every national school in the land and that the parochial school in most cases has an over-whelmingly larger enrollment than

the other. There is only one public high school in the entire country, he said, while in the Capital city alone there are four such institutions in charge of the Catholic authorities. two for boys and two for girls, and all four well attended. Since the United States has intervened in Haitian affairs the slight financial aid the government formerly extended to private institutions of higher learning has been discontinued. Public institutions to take their place have not been established but the private high schools. lished but the private high schools have managed to continued their

work and are overcrowded. PAROCHIAL SCHOOLS LEAD

Some of the parochial primary schools receive a little help from the government—usually about \$10 or \$15 a month for the entire school. Whatever else is needed must be supplied by the Church. Teachers in the private schools receive no salaries from the State. Since the American occupation, the money allotted to the parochial schools is paid promptly. Prior to that time paid promptly. Prior to that time payment was very irregular. sin, to what a state of abject slavery, indeed, must a habit of sin enthral us! Of his own power such a man is utterly unable to free himself. He has bound himself beyond release. A bad habit is like a rope. A child can snap a few slight hempen meshes of which a rope is made. But when countless strains have been twined and the system looks good on the strains have been twined and the system looks good on the strains with education. On the strains have been twined and Haitians with education. On the formed into a stout rope, the man other hand, while the parochial formed into a stout rope, the man that is bound with it is powerless. And so with our souls. Habits slight at first, that a good will and a sorrowful heart could break, by degrees form themselves into bonds that defy our efforts, and will become everlasting bonds, unless God's gracious mercy intervenes.

But why all this? We are not as there we then the so-called public or national schools. Mgr. Colcanap commented on the fact that Americans resident to the so-called public or national schools. Mgr. Colcanap commented on the fact that Americans resident to the so-called public or national schools. Mgr. Colcanap commented on the fact that Americans resident to the so-called public or national schools are handicapped, as all sc bad as this; no, thank God; but on the island send their children to we should be humble and thankful the parochial schools or employ pri-

much immediate response. There are not more than a dozen Promercy, they have been snapped by our repentances and confessions.

A good man, therefore—yea, a very good and devout man—should fear and watch any starting of a careless, sinful habit. He should break it at first, lest it grow too strong and enslave him. This holy fear and watchfulness will make us careful to use God's graces and the however, and recently an Episcohowever, and recently an Episco-palian Bishop has been assigned to Haiti. He is there now on a tour of inspection and will return to the United States next month.

In parts of the country where the Church is unable to function vigorously because of the scarcity of priests, many curious and primitive practices prevail—usually as relics of the days before 1804, when slavery was abolished in the island. For example, the people in some of the remote districts are very zealous about the administration of

SAYS NATION WILL RESPECT RELIGION

FRENCH PRESIDENT

RELIGION

Paris, France.—"Pasteur showed by his example how the most rigorously scientific spirit can be allied with the sincerest religious beliefs."

These words were spoken by President Millerand in an important speech delivered at Strasburg, where he presided over the Pasteur celebration and where he discussed at length the relations between the Republic and religion.

Addressing himself to Alsatians, the President of the Republic took up the questions presented by the administration of the provinces restored to France by the treaty of

restored to France by the treaty of Versailles. One of these questions is that of the school system. "A problem easy to solve," M. Millerand said, "if one is willing to take it up with the concern for national interest which implies represt for interests which implies respect for customs and beliefs."

customs and beliefs."

The President then considered the general relations between the State and the Catholic Church. He explained that, "the Republic was obliged, after its establishment in France, to revise the institutions and laws to make them harmonize with its principles and defend itself against a return offensive by the against a return offensive by the old parties.

'Too often, unfortunately," the President continued, "the govern-ment has found before it obstinate adversaries who by error or bad faith would confuse the interests of their party with those of religion. History has registered the resistance which was encoun-tered by the action of Leo XIII. when, with rare loftiness of views, he told the French Catholics that they should rally, without reserva-tions, to the republican institu-

"The religious field became a sort of closed field where, for thirty years, a bitter and sometimes excessive struggle went on. bring it to an end required nothing less than the upheaval of the War, the sacred communion of all Frenchmen in suffering and in

'The trial has borne its fruits. No good Frenchman, whatever may be his opinions or beliefs, would accept a return to the internal dissensions with which we were torn until the vigil of the great War.

"In renewing diplomatic relations with the Vatican, the Republic took a decision which was called for, notably by the need of regulating openly and officially in the only manner compatible with its dignity, the questions which are naturally raised between Paris and Rome by the existence of the Concordat in the disannexed provinces. It had to be represented in a powerful center of universal action and information from which it could not remain absent without weakening its position in the eyes of its rivals in the world. There was, moreover, the desire to consolidate the union of all Frenchmen by satisfying the intimate wish expressed by a large number of them. In so doing the Republic has proved that, free from all narrow, sectarian preoccupations, it felt itself too strong, too sure of itself to hesitate before an act which would be useful to the

interests of the country.
"This national policy, the only one worthy of our victory and our dead, if it had any need of being confirmed, what an argument yours would be! Our country has no region which has been or more strongly impregnated with the republican spirit. It acco dates itself marvelously well (and nothing could be more natural more logical) to respect for the beliefs of the different religions. "I remember as a valuable lesson

Brulèe of a joint committee representing the Catholic, Protestant and Jewish faiths to plead for the ities. Let me explain what I mean.

"I am one who in my working

"And what more striking lesson of tolerance and breadth of views than the life of the great man whose centennial has brought together in Strasburg so many admirers from all parts of the world! Pasteur, by his example, has shown how the most rigorously scientific mind can be allied with scientific mind can be allied with the sincerest religious belief.

"Too many economic and social problems solicit, at this difficult hour, the labor and unity of all good citizens for them not to be willing to remove from the public square those questions which con-

eern only the inner self.
"The Republic is liberty under the law. At this price all opinions, all beliefs have an equal claim on it, and an equal right to live in peace under its aegis."



VOLUNTARY VS. CIVIC HOSPITALS

Hospitals in Ireland have suffered severely in consequence of the high prices for provisions. For their funds the hospitals rely almost exclusively upon voluntary sub-scriptions and the increase in these was not at all proportionate to the extra outlay. A grant made by Parliament in the old days to certain Dublin hospitals is continued by the Dail. This grant amounts only to \$90,000. It is allocated among nine hospitals of which only

one is a Catholic institution.

A plea for enlarged grants was made by a number of Deputies. Some of them suggested that the hospitals should be brought under a single national authority. Sir Jas. Craig, one of the Deputies for Trinity College, himself a medical man, maintained that State or municipally - governed hospitals could not be run as economically as those which were voluntarily man-

tions which could not prevail under State control. The nurs in charge carried on the work for the honor and glory of God without any worldly remuneration. Even in the culinary departments the work was voluntary. The number of voluntary workers who aided in the great cause of charity minimized the expense to such an extent that every penny received in the way of donations and subscriptions was de-voted to the alleviation of human suffering. As in all the other Dublin hospitals the visiting medical staffs accepted no remuneration from the hospital authorities for their services.

A prominent Protestant physician also expressed the view that the voluntary system was preferable in

Ireland. The Minister for Local Government promised in the Dail that the whole matter of hospitals and of medical assistance and relief would

His successor served only twenty-five years, dying prematurely of starvation in prison during the revolution.

The next priest served intershortly be considered in all its various aspects. It is anticipated that in future larger grants will be voted by the State to the hospitals.

CHURCHES RESORT TO ADVERTISING

Chicago, Ill., June 22 .- Advertising space purchased in the news-paper is being resorted to in an intensive publicity campaign promoted by the several Protestant churches in Chicago.

Today the Lutherans carried a full page advertisement in the daily press, and the Chicago Church Federation, which includes most of the other Protestant denominations is undertaking a similar cam-

A joint committee of the Chicago Church Federation, and the Chicago Association of Commerce, has been appointed to work out plans for a conference of newspaper publishers, publicity men, advertising writers editors, artists, sports writers and magazine men to demonstrate the cooperative benefits of church publicity and advertising. News-paper advertising will receive special attention.

JUSTICE RUSSELL'S ADVICE TO CATHOLIC CAMBRIDGE STUDENTS

London. Eng.—In addressing the Fisher Society, the University Society of Catholic Undergraduates at Cambridge, Lord Justice Russell to live up to their opportunities. You have great opportunities.

minority. There are far too few English Catholics and Irish Catholics at the English Bar. Of the occupants of the High Court Bench, I am the only one professing that Faith, and yet, in common intercourse with our fellow-men, conver-sation not infrequently comes round to religious topics, and I have heard this expression over and over again: 'If I were anything, or if I were not so and so, I would be a Catholic.' Pregnant words, gentlemen! It reminds one of the Greek generals who were called upon to vote as to which of them was most worthy of the crown of success, and each voted for himself, but all were

unanimous in favor of the second.

"It shows that we are first in the public estimation. It shows this, that you are here with a great tradition to maintain, unbroken and unsullied, and you have the oppor-

tunity of doing it. "And how can you best do it? By good example. Do not mistake what I mean. I do not mean by good example, sanctimoniousness or priggishness. I mean by careful observation of the practices that are distinctive of the Catholic Faith; I mean by clean living and clean conversation; and I mean by not compromising with essentials to satisfy the exigencies of the satisfy the exigencies of the

moment.
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their inquiries; and if you are equipped and educated to impart ity—make it." it, in answer to the inquiries will come the truth. Then the future of inquiries is in other hands.

FIVE PRIESTS ONLY IN 200 YEARS

Paris, France.-A record for the ongevity of its priests is claimed by the little village of Aze, near Chateau Gontier, which in the past two hundred years has had only

five cures. The last parish priest died in March. He was the fourth priest to succeed the pastor who had died just two hundred years before, in March, 1723. The priest appointed in 1723 served forty-three years. His successor served only twenty-five years, dying prematurely of

The next priest served inter-ruptedly for forty-one years and steadily for thirty-one years. The next pastor served forty-one years and the last to die fifty-one years

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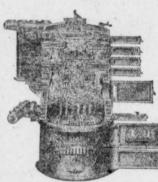


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tions the same uniform small size?

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