

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOU, D. D.

THIRD SUNDAY AFTER EASTER

THE KNOWLEDGE OF OUR RELIGION
"Thou art My beloved Son; in Thee I am well pleased." (Luke III, 22)

It is at first sight appears strange that God the Father should have expressed His delight in the person of Christ. He was God's Son—therefore, God—and hence, necessarily must be perfect in all His qualities. Whatever perfection was found in the Almighty Father—and it was infinite—existed in no less a degree in Jesus Christ Himself, who was of the substance of the Father, begotten from all eternity. A moment's reasoning is enough to convince any one of this truth.

In a sense, this statement from God the Father was needed. Not, however, because there could be no well-founded doubt concerning the infinite perfections of Christ, but because the people needed this instruction, in order that they might have the proper idea of Christ and of the truth of His Mission. They were yet infants in Christianity. The sublime truths regarding it and its Author had to be taught them, so that they could grow into strong adults in the knowledge of their faith. Christ appeared to be a human being like themselves, and they might have considered Him only a simple man. So God His Heavenly Father, made it clear to them that He was His Son. This action of God the Father was also a consolation to our Saviour in His humanity. He was doing His Father's work well, both as God and as man. As God He enjoyed the beautiful vision and no happiness on earth could come to Him that would be new. But as man He could suffer; He could, as it were, yearn for a word of cheer and appreciation from His Father, to accomplish whose ends He had descended to earth. It was, therefore, a demonstration of God's goodness, both in sight of the people and before His divine Son, when He said those sweet encouraging words to Christ.

But it was also done for another reason, with another purpose in view. It was to serve as practically a command to us to learn well who Christ is, and to become familiar with the doctrines of our faith. In other words, we must take an intellectual pleasure and delight in the great truths that God has revealed to us, through His divine Son. These revelations were not made known to us in order to be forgotten, nor was there lacking on the part of God an intention that we take a lively interest in them. We must realize their importance, for they are the noblest of truths, and our minds may probably dwell a lifetime upon them. It is true that they may not help us in our material warfare, but we never should forget that there is a higher, spiritual welfare to be kept always in view. We must endeavor to learn everything we can relating to it, in order to attend to it in the best way possible. We were made principally for this latter life, and we have the eternal command to value it more highly than the material. In other words, we must care more for our souls than for our bodies.

It is not pleasant to note the numbers of people of all classes, even Catholics, who are ignorant of so many of the great truths of God and religion. And it becomes more unpleasant to observe how the majority of them make no real attempt to step from their ignorance into light; nay, it is quite evident that they have no such desire. The heart does not occupy itself with the things of which it knows little or nothing. Attachment comes really from knowledge. The knowledge upon which we base our attachment may sometimes be false; but even then the attachment remains until this fact becomes known to us. With regard to religious truths, they can not be false since God is their author, and the love we form for them never can discover any reason for their discontinuance. Though these truths, in a certain sense we pass to the love of God, whose infinite qualities of amiability never can be anything but true. This mutual affection is so strong that it never will lessen, unless we render false the qualities that cause God to love us as friends, or destroy their goodness. Where there is no interest manifested, or even only a passing one, no real love is found. So it is true of our connection with God. And what are we, bereft of God's love?

We can not exactly blame all those who are ignorant of the faith, since many never were given opportunities of learning it. They may have lived in distant places, which were but seldom visited by a priest. Some have been prevented from learning the truth through the negligence of their parents. But this can not be said of those who are ignorant of their religion in the present generation. Literature treating all the phases of our holy faith, and written in language that all can understand, is within easy reach at a nominal price. There are numerous Catholic publications, overflowing with instruction for old and young, which can be brought into the home at regular intervals at little expense. There are the sermons of the pastors, and of missionaries who come at regular periods, to instruct and arouse the people. All these help wonderfully in this direction. In the recitatives, instruction will be given cheerfully and willingly to any one who needs it. For the

young, there are the parochial schools, the maintenance of which necessitates sacrifices being made by teachers and people. Yet how many send their children to other schools where they are never taught, even indirectly, anything that would tend to lead their thoughts toward God and religion. Ignorance today regarding the tenets of religion is in most cases due to carelessness and sin. It is no wonder that so many will stand by deaf, dumb, and mute, when they should be raising a voice of defense! And how can it be otherwise, for, not having weapons with which to fight their enemies, they must yield. Shame on them! Christ has said that he who refuses to confess Him before men He would not confess before His Father in heaven. Those who fail to confess Him through culpable ignorance are no doubt as guilty as those who fail to do so through negligence.

Let Catholics arm themselves for the fight against ignorance, errors, and prejudice, by filling their minds with the truths of their religion, and as far as possible, with solid reasons for the faith that is in them. Their interest, too, in the God who made them and who they expect will reward them, should urge them on to the work necessary to acquire this knowledge. To be good Christians, in the true sense of the word, they must be acquainted with their religion. Otherwise they become like quacks in the worldly professions, though even lower, for the latter make a pretense at true knowledge and often deceive people into believing in them. The quick Christian, however, can do nothing, for thought is lacking; patience is not the rule, quick change is the dream of the loosely organized mass. There are 3,000 true co-operative societies in the United States inviting organized labor to grasp the idea that such societies could change, to a great extent, without shock, the present economic status of labor. Not one union man in a thousand has knowledge of the rich possibilities in such societies; not one in five hundred knows that such societies exist in America in any form.

AN ITEM FROM THE BISHOPS' PROGRAM

A recent message from Paris says: "The session of the committee of experts of the Allied Supreme Council ended at 2:30 o'clock this morning, after reaching a complete agreement on the system of annual payments of reparations by Germany."

In forty-two years the amount will have totaled \$54,000,000,000. A staggering debt, surely. But why should we wonder? In every war from the time of the Middle Ages to the time of the French Revolution have thus, alas, been garnered; high hopes of a better world dimmed; burdens of terrible economic waste placed upon the shoulders of the poor. The World War has not caused the death of old misconceptions. Has it proved to be the occasion out of which men might rise to a higher economic plane? Perhaps.

Of course everybody is tired of the war; tired talking about it; tired thinking about it. Yet viewed at what angle soever, it has been the occasion for testing all things under high pressure; for experimenting with everything from the eccliptic circle to the Ten Commandments. If we Catholics have kept our heads, and we have, it is because we stood on firm ground, because we have discounted the a priority of the day, because we looked for no magic. On the other hand we expected and saw the immutable principles of trigonometry win on the battlefields of France and Flanders, while a naive faith in man's natural goodness rendered democracy and justice to the torch in Ireland.

But surely labor, apostrophized, praised, caajoled, the hope of the world, was secure, was at last allowed a voice in its destiny. Not so! The War over, the ethos of the war-made-rich turned to battle with the principles of trade unionism as a menace to commercialism and industrialism. The usual methods of propaganda were taken up; the banquet, the lecture platform and the magazine article contributing the usual valuable assistance. But a skillful news gatherer, one thoroughly awake to the alarms of the hour, was on hand when the crisis came. The Catholic Church spoke out and the Bishops' Program synchronized with the propaganda of the enemies of labor. Raymond Swing, writing in the New York Nation at the time the case was well when he said covered the case well when he said that "a quieted to the country stronger labor doctrine, more intelligently presented and more persuasive than the reconstruction committee of the American Federation of Labor."

What that labor doctrine embodies should be the concern of intelligent investigators, especially in these dark days when man seem to have lost their perspective. One item alone of the Program opens up a rich vein of possibilities; it is the item which relates to co-operative productive societies and co-partnership arrangements.

In bringing the importance of this co-operative movement to the attention of labor, the Bishops say:

"The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through co-operative productive societies and co-partnership arrangements. In the former the workers own and manage the industries themselves; in the latter they own a substantial part of the enterprise stock and exercise a reasonable

share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production or an order that will be secure from the danger of revolution. It is to be noted that not mean the abolition of private ownership. The instruments of production would be owned by individuals, not the State."

The co-operative idea, of course, is not new, but the view-point of the Bishops is new! They are concerned with co-operation not so much as an end in itself but rather as a sure and safe means to justice for the workers. We find this amelioration and betterment of participants in the movement as we trace co-operative societies back to medieval days: for example, the Welsh co-ordination, composed of the ploughman, the driver, the owner of the team, of woodwork and of each of the eight oxen; in upper Italy from the tenth to the fifteenth century, the *consortati agricoli*, where the parish church was the meeting place for electing officers and settling rules; in the fifteenth century in England; in China from time immemorial; in Russia, "the land of workmen's associations," later in France and later still in Ireland where the co-operative societies of the farmers numbered, with their families, nearly 300,000 members.

Organized labor in the United States motivates in the direct action of a past decade, and because of the failure of the strike the Socialist principles of Marx are slowly infecting the movement. Serious or hard thought is lacking; patience is not the rule, quick change is the dream of the loosely organized mass. There are 3,000 true co-operative societies in the United States inviting organized labor to grasp the idea that such societies could change, to a great extent, without shock, the present economic status of labor. Not one union man in a thousand has knowledge of the rich possibilities in such societies; not one in five hundred knows that such societies exist in America in any form.

Thus Europe, even Asia, is destined to take up the work of the American Bishops. In Italy, in September of last year the Popular party resolved, on the occasion of the threatened spread of Sovietism to Italy that "The only solution suggested by our party is that workmen should gradually become shareholders in industries together with the present owners. Otherwise, it is impossible to hope for a restoration of order and discipline." It is realized there that great things do not happen overnight, and realizing that the General Confederation of Labor in Italy reports that it

"has examined the problem of production in Italy and has come to the conclusion that in order to obtain the increased output which is absolutely necessary if an equilibrium is to be re-established between consumption (enormously raised by reason of increased demand and new conditions of living) and production (enormously decreased by reason of various factors arising out of the war), in order to reduce imports and thus hasten the restoration of a normal exchange in order, further, to prevent ignorance of industrial conditions from affording an opportunity to the employers, on the one hand, of making unchecked statements, and to the workers, on the other, of advancing impossible claims for improvement of conditions, it is essential that there should be a modification in the relations obtaining between employers and employees. Such modification should tend to permit the latter, through the agency of their trade unions, to be in a position to know the real state of their industry, to be acquainted with its technical and financial workings, and to be able, through the work of their factory committees (being off-shoots of the trade unions), to co-operate in applying factory regulations, to control the appointment and dismissal of the employees, and thus to inspire the normal life of the factory with the necessary discipline. In order to attain these aims, the General Federation of Labor holds it essential to proceed immediately to the constitution of a committee of delegates with an equal number of representatives from both sides, which committee shall work out the details for applying the principle of the control of factories."

In England, while no one can deny that the condition of the wage-earner is deplorable, yet the Labor party of England, strongly organized, has great power for good and the rise of the Guild of Builders is one of the hopeful signs of these dark days. In writing of Malcolm Sparks calls it the one clean-cut and great fact from which we can take courage. "The labor of the guildsmen," he writes, "will not be treated as a mere commodity like bricks or timber, to be purchased as required and discarded when done with. When the financial arrangements are complete, pay will be continuous, in sickness or accident, in bad weather or in good. The world unemployment, as we used to understand it, is to be raised out of the dictionary, let us hope, forever."

Thus the Bishops' plan of co-operation, which is really a modification of the "guild property" of the Middle Ages, is being realized in other lands than ours. The philosophy of Mill, of Marx, even of Henry George, has held in constraint much liberal thought of America. That these thinkers have set up an abstract man

who functions in an economic vacuum the lesson of Russia is beginning to teach. The Bishops have based their reasoning on human nature as it is, viewed in the light of the experience of Catholic theologians. They see, as was pointed out in The New York Evening Post, that economic wars in this country are less and less relying upon force per se. A power more "subtle and covert" than that is being used.

"It is being fought through many of the ordinary channels of civilization. It is being fought in the courts, through the power to withhold jobs, through the ownership of men's homes, through the control of local government. It is being fought by strikes, by appeals to class interest, and the occasional resort to violence. Its weapons are injunctions, special kinds of contracts of employment, impassioned oratory, and the refusal to work."

Laodreire, the great Dominican preacher, was a contemporary of the most famous thinkers of the nineteenth century, the writings of Marx, Mill, Spencer, Hegel, Ricardo, being familiar to him. He had the ability, the leisure, the liking to investigate the theories of these men. Yet in his "Lettres a des Jeunes Gens" he indirectly sums up his opinion of it all to a young man who had asked his advice: "With the Bible and the 'Summa' of St. Thomas one can attain anything," he said. And old-fashioned as it is, it is upon such a rock that the Bishops' Program is built.—T. J. Flaherty, in America.

EASTER WEEK

"Romantic Ireland's dead and gone,
It's with O'Leary in his grave,"—
Then, Yeats, what gave that Easter dawn
A hue so radiantly brave?

There was a rain of blood that day,
Red rain in gay blue April weather;
It blessed the earth till it gave birth
To valor thick as blooms of heather.

Romantic Ireland never died!
O'Leary lies in fertile ground,
And sword and spear throughout the years
Rise up where patriots' graves are found.

Immortal patriots newly dead,
And ye that died in bygone years,
What banners rise before your eyes?
What is the tune that greets your ears?

The young Republic's banners smile,
For many a mile where troops can move.
O'Connell Street is loudly sweet
With strains of "Wearing of the Green."

The soil of Ireland throbs and glows
With life that knows the hour is here
To strike again like Irishmen
For that which Irishmen hold dear.

Lord Edward leaves his resting place
And Sarfield's face is glad and fierce,
See Emmet leap from troubled sleep
To grasp the hand of Padraic Pearce!

There is no rope can strangle song
And not for long death takes his toll,
No prison bars can dim the stars
Nor quicklime eat the living soul.

Romantic Ireland is not old;
For years untold her death will shine,
Her heart is fed on heavenly bread,
The blood of martyrs is her wine.

—SERGEANT JOYCE KILMER, A. E. F.

ROBERT BRUCE'S HEART

REPORTED FOUND IN MELROSE ABBEY

(By N. C. W. G. News Service)

Edinburgh, March 18.—An old Catholic story of high romance has flashed its splendor across these dreary days of war indemnities and reparations. The Heart of the Bruce has been discovered in fair Melrose—or, rather, a heart has been found which is believed to be that of Robert the Bruce, King of Scotland.

The story of Bruce's Heart is one of the most stirring of medieval romances. Robert Bruce lay dying at Cardross, and by the thought that he had failed to fulfil his vow of making a pilgrimage to the Holy Sepulchre. So, as he lay dying, King Robert called to his side the Lord James Douglas, and commanded that after his death his body should be laid in the Abbey of Dunfermline, but that his heart should be extracted and embalmed, and borne against the Saracens until finally it should find a resting place in the Church of the Holy Sepulchre in Jerusalem.

Alphonso, the Christian King of Leon and Castile, was then in arms against Osmyn, the Saracen King of Granada. And on the plains of Andalusia the Lord James Douglas, with his knights and his twenty-six squires, found the fight going hard against them. At last they were overcome by his bosom the golden scabbard containing the Bruce's Heart, flung it into the ranks of the oncoming Moors, crying "Onward, as thou wert wont, thou brave heart, Douglas will follow thee."

Then the Douglas charged into the midst of the Moors, and was cut down, perishing in battle. The Heart of the Bruce was recovered by Sir William Keith, who carried it back to Scotland, where it was buried under the high altar of the Cister-

THE WONDERFUL FRUIT MEDICINE

Every Home in Canada Needs "FRUIT-A-TIVES"

To those suffering with Indigestion, Torpid Liver, Constipation, Sick or Nervous Headaches, Neuralgia, Kidney Trouble, Rheumatism, Pain in the Back, Eczema and other skin affections, "Fruit-a-tives" gives prompt relief and assures a speedy recovery when the treatment is faithfully followed.

"Fruit-a-tives" is the only medicine made from Fruit—containing the medicinal principles of apples, oranges, figs and prunes, combined with valuable tonics and antiseptics. 50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

clian Abbey of Melrose. This is the story of the Heart of the Bruce. Among the ruins of Melrose there is a stone set into the remains of the high altar, which tells how Bruce's Heart was buried in this spot. Recently some excavations have been carried out in the ruins, and there has been found a leaden casket, in which was enclosed a human heart. It is this which is said to be the Bruce's Heart, though anti-Christians are by no means agreed that such is the case. The discovery was made in a spot removed from the site of the high altar, and the leaden casket is thought to be opposed to the old tradition that the heart was enclosed in a burial casket of silver, and on these two counts the hard-headed and the sceptical throw cold water on this romantic discovery.

CARDINAL DUBOIS' PASTORAL ON RELIGIOUS IGNORANCE

The opportune Lenten Pastoral of Cardinal Dubois, Archbishop of Paris, bears on one of the questions which are to be studied most carefully at the coming Diocesan Congress of Paris. Ignorance in religious matters is probably the greatest and most patent evil of our times. Ask the man-in-the-street, or even many of the church-going people, about the most elementary lessons of the Catechism, just listen to their conversation, and you will be perfectly convinced that they are as ignorant of the main truths taught by the Church as the average negro in Central Africa.

This, says the Cardinal, must be ascribed to several causes: Godless schools—the social conditions of existence which leave so little opportunity and leisure for real rest and thought. We are not supposed now to devote any time to thought, at least to calm thought, to soul-hygiene and soul-training. Another reason of religious ignorance lies in the ruling principles of modern legislation, this having organized a supposed normal life without God, and being helped in its destructive work



LUX
for Votles, Linens,
Batistes, Cottons

Do not think of LUX as a cleanser for only georgettes, chiffons, tricolettes, crepe-de-chines. The bubbly LUX lather means double life to anything you can wash—anything that pure water will not harm. Chiffon or linen, it's all the same—use LUX.

LUX free booklet, "The Care of Dirty Clothes," sent on request.

Lever Brothers Limited, Toronto

UNLIKE OTHER BILLS
OFFERTY, MORE DUR-
ABLE, LOWER PRICE
OUR FREE CATALOGUE
TELLS WHY
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

by the press, the conditions of art and of the stage, the uneducative character of public and private rejoicing.—The Monitor.

Nothing great was ever achieved without enthusiasm.

FITS
Send for free book giv-
ing full particulars of
French's world-famous
preparation for Epil-
psy and Fits—simple
home treatment.
Over 30 years' success.
Testimonials from all
parts of the world; over 1000 in one year. Write
at once to FRENCH'S REMEDIES LIMITED
267 St. James' Chambers, 79 Adelaide St. E.,
Toronto, Ontario.

Best for YOUR Buildings
To combat the wear and tear of weather
To economically and actually save the surface, use
RAMSAY'S PAINT
"The Right Paint to Paint Right"
A. RAMSAY & SON COMPANY
Makers of Paint and Varnish since 1842
MONTREAL
Winnipeg
Vancouver

Your Vote Will Decide

Shall the importation and the bringing of intoxicating liquors into the Province be forbidden? **NO**

Shall the importation and the bringing of intoxicating liquors into the Province be forbidden? **YES X**

You Voted against the SALE—
—Vote Now against the IMPORTATION

THE people on April 18 decide by the ballot reproduced above whether liquor for beverage purposes shall be allowed to come in, or whether the door shall be shut.

Earnestly we ask you to vote—vote to clinch your former vote.

By your last vote against the Sale of liquor you made Ontario safe from within.

Now vote against Importation, to make Ontario safe from without.

Prohibition should apply to all alike.

Take nothing for granted. Every temperance vote is needed. Every temperance vote must be cast.

See that your wife and every member of your household with a right to vote gets to the polls.

Let us roll up a decisive majority and settle this question.

Get Out The Vote

Mark your ballot with an "X" and an "X" only after the word YES

Ontario Referendum Committee

DR. NORVALL'S Stomach and Tonic Tablets

are recommended by Doctors and Druggists to relieve Constipation, Biliousness and Sick Headache. They will act as a gentle laxative and tone up the system in general. This statement the Manufacturers feel confident is correct, but the reader may doubt it, and in order to convince you, if you will cut out the coupon below and mail it with ten cents (stamps or money) to cover cost of mailing and advertising, we will send you free of charge one of our regular size boxes, containing treatment for two months.

Cut out and mail to the following address:

DR. NORVALL MEDICAL CO. LIMITED
168 HUNTER ST. PETERBOROUGH, ONT.

COUPON

DR. NORVALL MEDICAL CO. Ltd.
168 Hunter St., Peterborough, Ont.

Dear Sirs—Enclosed find ten cents, for which please send me one of your regular boxes of Dr. Norvall's Stomach and Tonic Tablets.

Sign your name.....

Post Office Address.....

Province.....

This Coupon good only to April 30th, 1921.