

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIFTH SUNDAY AFTER EASTER

OUR PRAYERS ALWAYS HEARD

"At that time Jesus said to His disciples, Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you." (John xvi, 24)

This text is well known to all Christians, and every one who has lived justly and been reasonable in his or her supplications, has realized the truth contained in it. Christ made the promise and He keeps it, but He exercises His wisdom in fulfilling it. How fortunate this is for us! We certainly would not want Him to answer our prayers if the favors granted eventually would prove detrimental to us. Not being able to see the future, and having a defective judgment, we can not always be sure that all we ask for will be good for us. Christ remedies this defect, and grants us nothing save what infallibly will be for our eternal or temporal welfare.

His care for us in this respect is similar to the care of a wise and good mother for her offspring. Her child, in its innocence, will ask for everything its heart desires; but its mother, who has had years of experience and whose mind is more mature than that of her child, will refuse to grant all its wishes. The child often may feel that it is not being given the liberty due to it, but this will last only for a time. When it reaches maturity and can exercise good judgment, it will then see the prudence of its mother's manner of acting.

Christ acts with us, when we pray, as does this wise mother, with this difference, as Christians piously believe—namely, that He will answer in His own way, and in His own time, every supplication of the just. In other words, when He sees that it would not be wise to grant what we ask, He will give us something else, either immediately or at some other time. Any reasonable person—like the child, after it has grown up to the age of maturity, who thanks its mother for her wise care—will be grateful to Christ for the wise guidance He exercises over us. It will not be here, in all probability, that we clearly shall see the wisdom of Christ, but it will be when we possess the fullness of life in the world beyond. We can feel sure, however, that His manner of acting with regard to our prayers is such as we have described.

He says that whatever we ask the Father in His name will be given to us. We must remember, however, that all our prayers should not be prayers of supplication—not that Christ forbids us to make them, but because it would not be right for other reasons—but because we owe God adoration and great debts of gratitude for His innumerable benefits to us, particularly that of Christianity. Prayer, therefore, of thanks and adoration should be poured out to God continuously; and we can then have more assurance that our prayers of supplication will be answered.

We may say in all truth that many Christians do not obtain answers to their petitions, because they neglect the other kinds of prayer. It is to be regretted that so many pray only when they need something. Generosity with God will bring more favors than will selfish prayers of supplication. Let no one think that the practice of petitioning God is not to be recommended. It is not our intention to discourage it, but rather to promote its increase and efficacy by the addition of prayers of adoration, thanksgiving, and prayers expressing sorrow for sin.

Catholics particularly should rejoice that it is especially who have caught the meaning of these words of Christ, "in My name." In their prayers His name is ever heard and used. Many others have practically discarded it. With the absolute or practical denial of His divinity, His name has been erased from the prayers of many sects.

We may venture to say that for this reason if for no other, the prayers of Catholics deserve to be heard by Christ more frequently and more completely than the prayers of honest non-Catholics who are in good faith. Christ must not be neglected. Through Him has salvation come to us, and what He has told us to do He insists that we perform. In His name will we continue to implore blessings and favors from God and through Him will they ever come upon us.

MINISTER AND DOG

Boston, April 22.—Rev. Edwin Curtis, who became famous because of charges against him that he baptized a dog and blessed boiled potatoes, is still pastor of First Presbyterian Church of Brookline, in spite of efforts of the Boston Presbytery to oust him.

Last Sunday two other clergymen were sent to the church by the Boston Presbytery but had the pleasure of sitting in the pews and listening to Rev. Mr. Curtis's sermons. Had the strangers attempted to preach a large part of the church choir would have walked out.

The next move in the battle, which is attracting national attention in the Presbyterian church, is up to the Presbytery. It is said that title to the church property is possessed by the Presbytery and

that legal steps to obtain possession will be taken.

RESTORING AT LEAST THE EXTERNALS

GROWTH OF CATHOLIC IDEAS IN ENGLAND

Possibly not since the coronation of Queen Elizabeth has the ancient Abbey of Westminster, which was for centuries before the Reformation the home of the English Black Monks, witnessed a scene of ecclesiastical splendor like that seen within its venerable walls on the occasion of the wedding of the Princess Mary. When all is said and done, the Anglican Church remains what it is—the Anglican Church. But when the royal wedding was celebrated, the venerable pile that still enshrines within its heart the sacred relics of Saint Edward the Confessor, did, to outward appearances at all events, seem to go back very closely to the old days when Mass was celebrated at its altars and the long rows of canopied stalls were filled daily by the English Benedictine monks.

Structurally Westminster Abbey remains pretty much as it was in the centuries before the Reformation; as it was when, in the reign of Elizabeth, Abbot Fereberham and his monks were turned adrift from the abbey where they had been reinstated by the Catholic Queen Mary Tudor.

Fashioned expressly to stage the coronation of the English Sovereigns, who have received their Crown in Westminster Abbey for centuries at the hands of a succession of Archbishops of Canterbury both Catholic and Protestant, the sanctuary of the Abbey is raised considerably higher than is usual in the ancient cathedral churches. This was done so that the congregation might clearly see the act of the coronation of their sovereign—for it is still an essential act in the ceremony of the coronation that the assembled people acclaim with their voice their acceptance of the person of the Sovereign.

MONKS' STALLS UNCHANGED

Very little has been changed. The high canopied stalls of the Benedictine monks remain on either side of the choir, returning—as it is called—in the stalls facing the altar where still remain the seats formerly occupied by the Abbot and Prior of Westminster. The pavement of the sanctuary is that floor of marble and porphyry, which Oederic the Roman brought from Italy more than six centuries ago.

The high altar with its exquisitely carved and canopied screen is modern, as modern things go in Westminster Abbey, and the high roof of crimson velvet and gold embroidery, that rises like the peaked roof of a tent in the spacious chancel behind and beyond the high altar, is the horse cloth or pall donated by King Edward VII. on the occasion of his coronation to the shrine of his saintly predecessor on the throne of England, Saint Edward the King and Confessor, whose body still lies in the tomb immediately behind the high altar.

On the occasion of the royal wedding the high altar of the Abbey was vested in a silk altar frontal, embroidered all over with gold and rich colors, after an ancient ecclesiastical design. On the ledge at the back of the altar, massive candlesticks of gold stood, bearing lighted tapers, with a great gold cross in the center. No flowers were displayed on the altar, but instead there was brought out from the treasury on the Abbey its store of precious plate, the gifts of kings and princes and great nobles to the high altar of Westminster. In this bewildering array of rich treasure, which was heaped up and displayed between the altar cross and the candlesticks, were altar flagons of massive gold, chalices, patens, great beaten dishes of precious metal. This displaying of plate on the altar on occasions of high festival seems to date back to Catholic days, when all the treasures of the church were brought out to impart brilliance to the festival. Below the steps stood great candlesticks, taller than a man, and bearing huge candles like pillars of wax.

Now Westminster Abbey, which is ruled ecclesiastically by a Dean, by virtue of an old Papal privilege granted to the Abbot and monks in pre-Reformation days, is exempt from immediate ecclesiastical jurisdiction. When England was a Catholic country the Abbey was subject immediately to the Pope. Since the setting up of the Established Church at the Reformation, it has been subject immediately to the Crown, that is to the Sovereign. Therefore the Dean of Westminster has no immediate ecclesiastical superior to call him to account for ritualistic excesses. It is not assuming too much then, to say that the liturgical observances in the Abbey on the occasion of the royal wedding represent a degree of ecclesiastical order agreeable to the churchly concepts of the English Sovereign, and one that, externally at all events, was the nearest approach to Catholic order that has been seen for something like 300 years.

TUDOR COSTUMES WORN

The scarlet and gold habits and the quaint Elizabethan ruffs of the Royal choristers date from Tudor times. But the spectacle of a deacon, vested in alb and amice and wearing a dalmatic, who bore the processional cross before the bride procession, was one absolutely without precedent, possibly

since the Cardinal Archbishop of Canterbury, Reginald Pole, celebrated Mass at Westminster Abbey in the reign of Mary Tudor.

Royal and ecclesiastical splendor marked this solemn passing of the princess up the long nave to the steps of the high altar, the gold processional cross carried by the deacon went before, then came the Royal choristers in their quaint but splendid choir habits, the singing men in scarlet cassocks and flowing surplices, high officers of the State and royal personages in brilliant uniforms, and then the great ecclesiastics of the State Church looking, externally, like high prelates of the Middle Ages.

The canon of the Abbey Chapter wore copes, then came the bishops also in copes but without mitres though some of them wear mitres in their cathedrals, and then the two Archbishops of Canterbury and York, each wearing a cope stiff with rich embroidery and carrying in their right hands their massive primatial crosses of gleaming silver. Last of all came the Dean of Westminster himself, wearing a cope embroidered all over with the Royal monogram of the Saint who has slept in the heart of the great church founded by him, undisturbed by the ruin and fall brought in the wake of the Reformation.

Now fifty years ago such a sight would have been undreamed of. Fifty years ago the high altar of Westminster would have stood nudged of all ecclesiastical ornaments, heaped up perhaps with silver vessels like the buffet of a rich country squire; while the Anglican prelates would have officiated in their ordinary choir habits, which are simply the house costume of pre-Reformation Catholic Bishops. Fifty years ago the primatial cross was merely an incident in ecclesiastical coats of arms, while the processional cross—with or without the deacon in a dalmatic—would have provoked a riot and not improbably a prosecution in the ecclesiastical courts.

A SIGN OF THE TIMES

The old Religion for which Westminster Abbey was built and endowed was something more vital than correct ecclesiastical vestments and a decorous furnishing of the altar. Also the solemn service of the Protestant Church of England. But in its external order it was a sign that the growth of Catholic ideas, which is the result of the wonderful recovery of the Catholic Church in this country, had penetrated into such strongholds of Protestant conservatism as these high functions when the heads of the State and the State Church meet for liturgical worship.

It will take something more than a cope or two, a dalmatic or so, a few candlesticks more or less, to make the Anglican Church the Catholic Church. But at least Westminster Abbey has seen, on this last occasion at all events, the old order of dreary ritualism and testamentism put aside, and a quite new orientation given to church order.

IMPROVING ON OMNIPOTENCE

There was once a woman who could not write her own name until she was thirty years of age. Judged by the Beta and Gamma tests, she was a total loss. Her father was a poor man, a dyer by trade, and her mother was the daughter of a local poet, poor too, as need not be said. Yet this woman wrote books which are now counted among the treasure of classical literature, corresponded with kings and princes, filled the office of ambassador to recalcitrant peoples, quelled tumults and averted civil wars, and was, in short, one of the first figures of her own time, and of all time. In addition to all this, she was a Saint, and the world knows her as St. Catherine of Siena.

It may be further mentioned that she was the twenty-sixth child born to the dyer, Giacomo di Benincasa and Lapa, his wife, the daughter to the village bard. Well was it for the world that birth-control was not in fashion in fourteenth-century Siena.

About five centuries later, in the land of France there were two pious people, one of whom had been rejected by a monastery, the other by a convent of nuns, because they lacked the health and vigor necessary for work in a religious house. By the Providence of God, these two pious people became husband and wife. They reared a goodly family. After a few years, the mother died, apparently of some tubercular affection. The father died at the age of about sixty, and for some time before his death suffered from a mental disorder. One of their children was that wonderful Carmelite nun known throughout the whole world as "The Little Flower."

It is well for the world that the parents of this nun, whose beautiful life is like ointment poured out to draw many souls to God, were not compelled to take a physical examination test before a board of hygiene. For each would have been rejected as unfit.

Prudence, as a great Saint has remarked, is the Abess of all the virtues, since without her nothing is done properly. But what often passes for prudence in these days is nothing but cowardice and self-seeking. Prudence is a great virtue indeed, but not when it weakens trust in God. Mark Twain once remarked of the engineers who thought that they could make the

Mississippi run backwards. "You've got to admire men that deal in ideas of that size and can tote them around without crutches, but you have not got to believe them." In like manner, the common-sense observer must gaze with a certain wonderment on men and women who assert that through hygiene and literacy they can improve upon the work of an omnipotent God. But no one need believe them.—America

STUDY TOUR FOR BOYS

About the best thing a father can do for his boys is to encourage them to travel and see something of the world, before they become too keenly engrossed in commercial life. Travel is a great Educator—it enriches the mind and fits the youth to better fill his place in life. A normal boy is observant—he assimilates and retains knowledge. Travel gives him his opportunity—it fits him for every phase in life.

A tour of Europe is at present being organized under the personal supervision of Mr. T. H. Matthews, M. A. (Oxon) Assistant Professor of Mathematics, McGill University, and late Instructor—Lieutenant, Royal Navy. In addition local guides will be selected to conduct excursions and give lectures on the artistic, historic, literary and economic significance of the sights seen and the places visited.

A most carefully planned and interesting itinerary has been arranged including visits to Montreal, Liverpool, Chester, Stratford-on-Avon, Oxford, London, Paris, Versailles, Fontainebleau, Rheims, Lyons, Marseilles, Cannes, Nice, Monaco, Mentone, Genoa, Pisa, Rome, Naples, Sorrento, Capri, Pompeii, Vesuvius, Florence, Venice, Trent, Innsbruck, Munich, the Passion Play at Oberammergau, Nuremberg, Mayence, the Rhine, Cologne, Brussels, Louvain, and Ostend, returning through London and Liverpool.

This exceptional tour starts from Montreal on Saturday, June 24th, calling at Quebec, by the splendid White Star Line steamship "Canopic" (12,100 tons). A period of approximately two months will be occupied by the tour as by the itinerary the return trip is made from Liverpool by the fine steamship "Legonia" (10,500 tons), arriving at Montreal on August 26th. The arrangements for this tour are most complete and the charge which is a minimum one covers everything in the way of transportation, hotel accommodation with three meals a day, transfers, sight-seeing fees, in brief all necessary travelling expenses for the entire tour.

Apply to any agent of the Canadian National Railways for further particulars.

THE MONTH OF MAY

May is the month of Our Blessed Lady. Throughout the Christian world, wherever there is a Catholic Church, a Catholic altar, a Catholic priest, and a Catholic congregation, this month will become the month of devotion to the Mother of God. May is the Queen of the months. How natural that the Church should dedicate it to the Queen of Heaven? May is the month of serene, smiling fields, and of opening flowers. So in the warm springtime of the year the hearts of God's children turn with one accord to that "flower of flowers, our Lady of the May."

The fervent Catholic has devotion to Mary at all times. But this devotion becomes intensified on her great Feast Days, during the months of the Rosary, and most of all during the Month of May. Something inherited from generations of Catholic ancestors, and something instilled in the impressionable days of childhood consecrates this month as the time in which the whole year's pentup love and gratitude find beautiful expression in hymns, and processions, and special devotions.

The little children look upon it as their month, and pour forth the sweet simplicity of their tender hearts to their Mother in Heaven. The old with the burden of years upon them in May renew their youth in the sweet songs and touching devotions that the Church provides.

It is impossible rightly to think of Our Lord apart either from His Eternal Father in Heaven, or from His human Mother on earth. He is a true God. Son of the Eternal Father, and He is also true Man, Son of the Blessed Virgin Mary. This is a summary of the Christian creed. You cannot know the Father without the Son, and you cannot know the Son without the Mother. "They found the Child with Mary His Mother." And the Child and the Mother have never since been separated. "Happy are they," exclaimed the saintly Pius X., "who neglect Mary under pretext of the honor to be paid to Jesus Christ; as if the Child could be found elsewhere than with His Mother." Love of Mary leads to love of her Son; devotion to Mary preserves faith in Jesus Christ. This is the meaning of devotion to Mary.

Every month of May that passes should teach us to increase our devotion to our Lady, to fly with more confidence to her protection, to rely more and more upon her intercession. She will teach us how to have our conversation in Heaven, while we are dwelling on earth. She will show us in their true values the things of this life. She

will hear us when we pray, and obtain for us the graces that we stand most in need of, sorrow for sin, strength in temptation, comfort in affliction. She will succor us with unflinching help in our pilgrimages through this valley of tears. For she is the Refuge of Sinners, Tower of Strength, Comforter of the Afflicted, and Help of Christians.

She will be the Cause of Our Joy, too, when this our exile is ended. When this last dread reality comes, and we are bidding farewell to this land of shadows, that prayer to her that has fallen thousands of times from our lips. "Pray for us sinners now at the hour of our death," will surely be heard. She will then be to us the gate of a glad eternity, and will show unto us the blessed fruit of her womb, Jesus. And all through eternity we shall thank God unendingly that He has taught us to love and trust the Blessed Mother of God, and the gentle Mother of sinful men, who is now our life, our sweetness and our hope.—The Pilot.

A REAL REUNION

MANY MINISTERS RETURN TO THE FAITH OF THEIR FOREFATHERS

The Rev. Charles Henry Sharp, M. A. (Hertford College, Oxford), of More Hall, Stroud, Gloucestershire, England, has recently made his submission to the Catholic Church. Mr. Sharp received his Anglican orders in 1884 from the Bishop of Winchester. He is the author of various works and only last year conducted a lengthy controversy on the Church in the Catholic press. Mr. Sharp's attempt to justify his theory of the Church of England has ended in his reception into the Catholic Church. The Rev. Francis Graham B. Sutherland has been received into the Church at Downside Abbey, after a ministry of ten years as an Anglican, having been ordained in 1909 by the Bishop of Bristol as curate of St. Simon's Church in that city. Another Anglican clergyman who has made his submission at Downside, is the Rev. George John MacGillivray, M. A. (Edinburgh and Cambridge), who was admitted to the Anglican ministry by the Bishop of Winchester in 1900, and, after working at Portsmouth and Croydon, joined the Archbishop of Canterbury's mission in 1913. The Rev. Cecil Herbert Tasker, B. A. (Durham), has also become a Catholic. Ordained in 1906, he worked at Eyam (Derby), All Souls, Brighton, 1910-16, and then was curate of All Saints, Notting Hill, W. The Rev. James Heaton Darby, late Warden of the College of Clergy, Hartlebury, Kidderminster, has been received into the Church by Dom Bede Camm, O.S.B., in Egypt, where he was Anglican Chaplain to the Forces. The Rev. Reginald Heber Madocks, B. A., late Scholar of Selwyn College, Cambridge, and formerly curate of the Ascension, Victoria Docks, E., Charterhouse Mission, Borough, S. E., and All Hallows, Poplar, E., has been received into the Church at St. Vincent's, Clapham Common, by Mgr. Hinde, M. A. The Rev. Lionel Richard Lewis, M. A., until recently curate of St. Alban's, Birmingham, the leading Ritualistic Shrine in the Midlands, and the Rev. Frederick Holding Lane, late vicar of Whaddon, Notts, formerly curate of St. Stephen's, Gloucester Road, South Kensington, have been received into the Church by Mgr. Cocks, M. A., at Eastbourne. The Rev. Edward Frederic Nugent, M. A., formerly vicar of St. Martin's, Brighton, and previously vicar of Padstow, Cornwall, and chaplain to the Bishop of Truro, was received into the Church by the Bishop of Arras, in France, some months ago, and is now at the Academia, Rome. Other Anglican clergy whose conversions have lately become known, are the Rev. Aubrey Ronald Burn, B. A., late curate of St. George's, Wyke, Chichester; the Rev. C. F. Trueman, M. A., vicar of Padstow; the Rev. Norman H. Pole, A. K., of SS. Philip and James, Padstow; E. the Rev. Sydney J. Herald, M. A., of Limehouse Parish, formerly of St. Patrick's Bordesley; the Rev. Austin Bingham Proule, vicar of Aldborough, Hull, formerly of St. German's, Blackheath, S. E.; and the Rev. W. A. Wayne, M. A., vicar of Dunstall. The Rev. Vincent W. G. C. Baker, lately additional curate of St. Thomas, Regent Street, has also been received into the Church at Farnborough Abbey, by Dom Peter Conway, O. S. B. The Rev. C. F. Hodges, B. A., lately curate of St. Stephen's, East Ham, Essex, has been received into the Church at the Franciscan Novitiate, Chilworth. The Rev. Kenneth Robert Tasman, B. A. (Keble College, Oxford), received into the Church by the Franciscans at Chilworth. Mr. Tasman was formerly curate at St. Michael's, Shore-ditch. The Rev. B. E. Kenworthy Browne, B. A. (Scholar of Jesus College, Cambridge) received at Oxford. He was formerly Curate of St. Michael's, Beekham, and at Nionmouth. The Rev. D. A. R. Harris, M. A. (St. John's College, Oxford) formerly curate at St. Mark's, Swindon, and St. Margaret's, Aberdeen, received at Oxford. The Rev. Laurence Frederick Harvey, B. A., of Exeter College, Oxford, and Ely Theological College, was received into the Church at St. Philip's Priory, Regbroke, Oxon, on Wednesday, December 31, by Father



Bowel ALL THAT IS GOOD IN BEEF A MOST STRENGTHENING BEVERAGE

WHAT CAUSES SO MUCH SICKNESS
Constipation Responsible for 90% of Disease
"FRUIT-A-TIVES" Corrects It

It is generally recognized among the medical profession that Constipation or Insufficient Action of The Bowels, produces more disease than any other one cause. Constipation is responsible for at least 90% of the disease in the world today—because Constipation is responsible for the Indigestion and Dyspepsia—the nervousness, Insomnia and Rheumatism—the Eczema and other skin troubles—the Headaches and Backaches.

Why is this? As you know, it is the duty of the bowels to carry off the waste matter in the system. If the bowel muscles are weak or the liver inactive, then this waste matter remains in the body and poisons the blood. As a result, every organ in the body is poisoned by this waste.

"Fruit-a-tives" has been wonderfully successful in relieving Stomach Troubles, Nervous Troubles, Liver Troubles, Kidney Troubles, Skin Troubles and Blood Troubles, because "Fruit-a-tives" positively and emphatically relieves Constipation. "Fruit-a-tives" will always relieve Constipation, even though the trouble has been chronic for ten, fifteen and twenty years. Thousands of grateful users proclaim "Fruit-a-tives" the greatest remedy for Constipation that the world has ever known.

50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.



BEAUTY OF THE SKIN
Is the natural desire of every woman, and is obtainable by the use of Dr. Chase's Ointment. Pimples, blackheads, roughness and redness of the skin, irritation and eczema disappear, and the skin is left soft, smooth and velvety. All dealers, or Edm. Mason, Bates & Co., Limited, Toronto. Sample free if you mention this paper.

Dr. Chase's Ointment
Newfoundland Representative: Gerald S. Doyle, St. Johns.

For the Voyage of Life
Let us send you our folder on Mutual Endowment Insurance. It is of all insurance the best for the young man just setting out on the voyage of life. It protects those dependent upon him during earlier middle life, and provides a comfortable sum for maturer years when he attains the full period of the policy.

The Mutual principle of profit-participation steadily reduces the premiums. Write for our folder on endowment Insurance today.

The MUTUAL LIFE of Canada
WATERLOO, ONTARIO

GOITRE
Successfully treated in your own home with Go-Solve—the wonder discovery of a Monk. Taken internally, softens the goitre, gradually dissolves it and casts it entirely out of your system. Write for Free Booklet, which explains what Go-Solve has done for others and how it works.

Canadian Go-Solve Co., Dept. 4, 31 Yonge St., Toronto.

PLYMUR CHURCH
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Write for Catalog and Prices of Pedlar's Metal Ceilings
Artistic, Sanitary, Fireproof, Durable, Economical.
The PEDLAR PEOPLE Limited (Established 1861)
Executive Offices: Ottawa, Ont.
Factories: Ottawa, Ont., and Montreal, Que.

PROTECT THOSE BOOKS and PAPERS!
There is a Dennistee Cabinet that will bring Safety and efficiency to your office.
Let us send you illustrated folders showing the different styles of

DENNSTEEL
Made in Canada
Cabinets - Lockers - Safes - Shelving
Write for folders.
THE DENNIS WIRE AND IRON WORKS CO LIMITED
LONDON CANADA
HALIFAX ST. JOHN'S MONTREAL OTTAWA TORONTO VANICOUVER

The Most Precious of Possessions
WHAT memories there will be—what joys recalled in later years—if the piano you choose be Canada's greatest, a Gerhard Heintzman?
—Or the phonograph you bring into your home be one built by piano craftsmen with the musical genius of half a century to guide them?
Any Gerhard Heintzman instrument will become a life-time possession. We will gladly demonstrate their superior qualities

The Original, Genuine GERHARD HEINTZMAN
222 Dundas Street, London