

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIFTH SUNDAY AFTER PENTECOST

GOOD EXAMPLE

"For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven." (Matt. 23: 23)

Time and again in the Gospels, the scribes and Pharisees are condemned by our Divine Lord. He let them know many times that He read their very hearts, and saw the wickedness and hypocrisy hidden therein. They continued, however, to molest Him and tried to find some flaw in His teachings. They would come to Our Lord, as if anxious to be instructed or enlightened on some point and, exteriorly at least, would manifest every sign of sincerity. For instance, they approached Our Lord and asked Him whether it was lawful to heal on the Sabbath; or whether it was lawful for a man to put away his wife. Christ, however, knew that in these and similar questions, the scribes and Pharisees were endeavoring to ensnare Him in His answers and therefore He, in His wisdom, gave them the answer due them, exposing very often, at the same time, their wicked intentions.

Now these scribes and Pharisees were among the so-called learned men of their day. In fact, they considered themselves to be the most erudite of all. They were supposed to be versed in the Law. In other words, they were the masters in Israel. Doubts concerning certain clauses of the Law—divine and human—were to be solved by them, or at least they were to be consulted concerning these difficulties. They were probably looked up to by many as models, according to which they were to fashion their own lives. Christ warned the people against these scribes and Pharisees, however, while He exposed their hypocrisy, and urged the people not to notice their seemingly good actions, nor to imitate them in any respect whatsoever.

There is a lesson to be learned by every Christian from the actions and words of Christ, regarding these wicked factions of His times. It is a lesson of infinite value to every one. It would be impossible to tell adequately in words its true and real worth. Ages upon ages will teach it more strongly and widen and strengthen its influence. Its results are lasting. This lesson is regarding the example we are to imitate. Actions, as all know, speak stronger than words. We are all naturally inclined to be imitators of others to a certain extent, and also to be swayed by others. A thing is impressed more deeply upon our minds and influences us more, when we behold it with our own eyes, than by merely having it told to us—be it related ever so vividly. When, therefore, we come in contact with people in whom we see something we consider worthy of imitation, if it is within our power, we generally will copy it in our own lives.

In this world, where there is great inequality with regard to position in life, one class of people is very liable to be strongly influenced by another. Then follows the imitation of example. People hold the higher positions in life are naturally looked up to by those holding inferior places. They also generally exercise a great influence over the ordinary public. The same must be said of those who are more highly educated in the arts and sciences, and members of the different professions. Now, the ordinary man is very much inclined to follow the example of any or all of these, as far as it is possible for him. But, are these always truly worthy of imitation? Far from it. They may be great men from a worldly standpoint, men occupying the pinnacles of earthly glory—placed there by the people themselves; while we may be but ordinary, humble people, striving hard, day by day, for the means of a livelihood. We may have little of their knowledge, be versed in none of their professions. Are we to look upon them as our guiding stars? Are we in any way to regulate our actions as they do? Even though they are eminently superior to us, are we justified in doing what they do? No, indeed, unless they are good Christian, moral people. It is well to remember that we are all human and all liable to become victims of bad habits, unless we continually fight against nature. Hence, no matter how great a person is before the world, no matter what position he holds in life, no matter what influence he has with great numbers of people—if he is not morally good, if he is a hypocrite, we must not imitate him under any pretext. His earthly greatness will not avail to excuse him before God for his wickedness; neither should it excuse him before us, because the contrary, because of his position in life, he is more strictly bound to give good example than the ordinary person would be.

This duty of the Christian in regard to the imitation of example is difficult, especially under certain circumstances, but he must not shrink it. No matter how great a man may be, if we imitate him at all, it must be only in so far as he gives morally good example, which should be but a reflection of a morally good life.

We have many worldly great ones in our own country. Some are

great because they can count millions of dollars as their own; some are great because they do spectacular things; some are great because they are inventors; some are great because they are originators; some are great because they are infidels; some are great because they themselves think they are great, and because they have also succeeded in making others think they are great. But among all of them are many scribes and Pharisees. Let not people be blinded to this. True greatness is never present where sincerity is absent. And again, where sincerity is lacking, no example worthy of imitation is found; and there is no influence of any value over others.

JASPER PARK LODGE

AN IDEAL STOP-OFF POINT

With the advent of reduced fares to Alberta and British Columbia points, many who have long anticipated seeing the Canadian Rockies and Pacific Coast will make the journey this year. To them, and to the individual traveller "Across Canada" for purely business reasons, the "National Way" and the Canadian National Railways' premier trains, "Continental Limited" and the "National" appeal most strongly, the route connecting as it does the great urban centres of Canada, and traversing regions of outstanding interest. The various Canadian National hosteleries en route suggest excellent stop-off points and are noted for the excellence of their service. To their number is added this year Jasper Park Lodge on Lac Beauvert.

Jasper Park, Alberta, in the Canadian Rockies is the largest of Canada's National Parks, its area of 4,400 square miles offering unlimited holiday possibilities to the Tourist and the Sportsman. Dolley Varden trout lurk in the clear pure mountain streams. Beautiful transparent lakes mirror the encircling mountains, and a new unspoiled Alpine wonderland of snow-crowned peaks and verdant valleys gladdens the eye. In this delightful setting on Lac Beauvert, three miles from Jasper Station (with which it is connected by motor car service), is Jasper Park Lodge, operated by the Canadian National Railways' Hotels Department, and now open for the reception of guests.

Of artistic log construction, the Lodge comprises a large, comfortable Lounge building, surrounded by Dining Hall and separate Sleeping buildings, each containing sitting-room and four bed-rooms, electric lighted, with all modern conveniences, running water in each room, baths, etc. In conjunction with the Lodge is a Dancing Pavilion where good music assures to the guests a delightful evening diversion.

From the Lodge a magnificent panorama greets the eye. Mount Edith Cavel, so called in memory of the martyred British Red Cross Nurse, stands out in bold relief, its glinting slopes making it to appear as "a sheet suspended from the heavens." The picturesque valley of the Athabasca is flanked by Pyramid Mountain, the richness of its varied color effects presenting a very striking contrast. Whistlers Mountain, Colon Range, Roche Bonhomme, are but a few of the mighty peaks that meet the gaze. Riding is, of course the popular pastime and ponies are available for this exhilarating sport. Within easy reach of the Lodge, afoot or by motor car, are numerous points of interest. Maligne Canon and Gorge, one of the most interesting attractions in the Park, is but six miles distant. Easily accessible streams will tempt the fisherman. The amateur photographer will revel in Nature's bounteousness. Animal, bird and plant life is found in wonderful variety. Seventy different species of birds, seven hundred different species of plants and flowers have been accounted for, and within the confines of the Park (which is a bird and game preserve) are big horn mountain sheep and goat; bear, caribou, brown and black bear, moose, elk, beaver, otter, marten and deer.

For those more venturesome, who would explore the more difficult and extended trails, guides, ponies, pack-horses and complete outfits can be obtained at the Lodge, from which point also parties set out on hunting expeditions beyond the confines of the Park.

This delightful region is fully described in a new booklet entitled "Jasper Park Lodge," copies of which may be obtained from the nearest Canadian National or Grand Trunk Agent.

"I'M NOT FIT"

Humility, adoration and gratitude should be in the heart of those who receive Holy Communion. The sentiment of humility means that we should be penetrated with the sense of our unworthiness to receive Jesus Christ. This must be rightly understood. We are all unworthy; but we do not become less so, but more so, by staying away from Communion.

Some people say: "I'm not fit to receive Holy Communion often." True, no one is worthy; but a once-a-year man is not more worthy because he has left it for a year. He is probably less worthy. This sentiment was long held by large numbers of people in the Church; and it figured as part of a heresy which once drew a considerable

number of people out of the Church.

But Catholics now generally recognize that this is false reasoning. One does not get worse by staying out in the cold. The Church safeguards the sacraments from sacrilege by means of the confessional. The requisites for the privilege of receiving the sacrament are thoroughly understood by all. No one should try to improve upon the well known and well settled theology and try to add some further requirement. Indeed, it is generally the case that those who seek to excuse themselves for not receiving frequently by saying they are not fit, are not consumed with reverence for the sacrament at all, but are merely shirking a pious practice because they can't be bothered, or because they have a bad habit that they don't want to give up.

The sentiment of adoration means that we should be penetrated with the greatness and majesty of Jesus Christ. This does not mean that we should be trembling and shaking, so as to cause physical timidity to interfere with our judgment. That is the way of over-scrupulous people. They imagine they are never fit to go to the rail; that is they imagine they never complied with the conditions. Their confession never satisfies them; or they imagine that they have committed mortal sin between confession and Communion; or, a raindrop fell into their mouth and their fast is broken. This is a form of nervousness that may have deplorable and lasting results. Our sense of the greatness and majesty of God should be calm, and tranquil; not fussy, and nervous. Fussy nervousness and exaggeration of trifles into great offences do not manifest firmness of character; neither are they signs of real piety.

The sentiment of gratitude means that we should be penetrated with the goodness of Jesus Christ in giving Himself to us. This sentiment, we suppose, is found by most people easier to excite in themselves than the sense of unworthiness and the sense of the majesty of God. Our pride and our ignorance prevent us from realizing how little we deserve to receive Jesus Christ. The majesty of God is so great and so wonderful a thing that by the average man or woman, the majesty of God is very imperfectly realized and, indeed, the most perfect realization or comprehension of it of which mankind is capable is very imperfect in any case.

But then we turn to the question of the goodness of Jesus Christ in giving His Body to be the food of our souls we have indeed a sentiment which ought not to have difficulty in entering deeply into us. Goodness, plain yet incomprehensible, evident, yet mysterious, is the goodness of Him, Who, not content with the sacrifice of Calvary, perpetuated that sacrifice on the altars of His Church.—The Sentinel of The Blessed Sacrament.

MAKING CONVERTS DURING VACATION

We hear a great deal, these days, about the lay apostolate. Catholics are, indeed, waking up. As individuals, however, most of us are still lamentably slow in forming sincere convictions that, as disciples of Christ, we must bear a share of the burden of spreading His Kingdom. Many who would go out of their way to help a blind man through the maze of traffic, show a positive reluctance to offer a glimmer of light to their spiritually blind neighbors. Every right-minded Catholic should ask himself frequently what he can do to spread his faith. He should strive to grasp the significance of these words of Scripture, "Good things that are hidden in a mouth that is shut, are as a mess of meat set about a grave."

Opportunity is everywhere. What a golden chance for a little graceful and amiable conversation on Catholic practices and truths the summer vacation affords! People are then at ease, and are in receptive moods. The very busiest vacation provides hours of rocking chair and hammock leisure. It is the ideal time for the apostolate of conversation. A little explanation of why you must go to Mass on Sunday, of why you feel so happy after confession or why you do not eat meat on Friday, may easily be both interesting and fruitful. Religious topics are always cropping up; Benediction, Holy Communion, the sick call. And your Protestant friends will appreciate a kindly and gentle explanation. A little light is better than a long argument; give them something to think about. Perhaps, too, you will have a few small pamphlets in your trunk. If earnestly read the great eternal truths will speak for themselves.

Above all, do not be numbered among that reprehensible time when they never talk about religion." They talk politics glibly enough and scandal, but of that which they profess to hold so dear, there is never a word. Such conduct may well make close observers suspicious. While religion, the most important thing in life, should not be intruded in casual conversation, it should never be ignored when it arises. Nor need a Catholic, who knows his small catechism, be afraid to talk. He has the quintessence of his Faith. With that knowledge he is better armed than 99 out of one hundred inquirers. What a

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triumph would be in store for the Church if Catholics everywhere would do a little mission work. We wonder how a man can be so selfish as to believe that the years of Catholic education bestowed on him are for his own salvation merely. How about the question, "Give an account of thy stewardship?"

How hard a salesman works, how cleverly he speaks when he has something to sell. His mind is on the profit. Yet, the award is not comparable to the credit which God will give to the Catholic who brings a convert to His fold. Let us remember this summer that a true Catholic is a dispenser of truth, and if this is done by tactful words and good example, many may be the means of saving an immortal soul, and thus laying up to themselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal.—The Tablet.

HOLY MOTHER LOVE

The world has thrilled and melted to the tender pathos of "Mother Machree" as sung in silvery tones by the inimitable John McCormack; it has been touched to tears by the intensity of feeling throbbing in Kipling's "Mother o' Mine," but in all literature there is hardly a tribute to the divinity of motherhood and the protecting holiness of a mother's love comparable to that paid in the United States Senate by Senator James A. Reed, of Missouri, in an eloquent speech on the Maternity Bill, then being debated on the floor of the Senate. It was part of a protest against handing over to the Children's Bureau, proposed by the Bill, the care of maternity and childhood and vesting that care in an officious board composed mostly of spinsters and "meddling" "maiden ladies" who had never known the holy meaning of mother love.

"I care not how estimable the office-holding spinster may be, nor how her heart may throb for the dream children she does not possess, her yearnings cannot be substituted for a mother's experience," said Mr. Reed. "Official meddling can not take the place of mother love. Mother love! the golden cord that stretches from the throne of God, uniting all animate creation of divinity. Its light gleams down the path of time from barbarous ages, when savage women held their babes to almost famished breasts and died that they might live. Its holy flame glows as bright in hovels where poverty breaks a meagre crust as in palaces where wealth holds Lucullan feasts. It is the one great universal passion—the sinless passion of sacrifice. Incomparable in its sublimity, interference is sacrilege, regulation is mockery.

"For mother love there is no substitute even though it bear an official stamp. If there be truth in religion, then this holy sentiment was planted in woman's heart by the hand of God. It has made life possible. It is in truth the very source of life itself. When all other passions are dead it survives. It will pass through the fiery furnaces of disgrace and yet live. It will endure the scorching breath of contumely with unwavering fidelity.

"A mother will enter prisons of shame and kick felon hank through the bars. She will sit beside the accused in courts of law, when the mob jeers and the heartless machinery of justice grinds its grist of agony, and with unwavering faith maintain her child is innocent. She will stand at the foot of the scaffold and, when the trap has fallen, cover the condemned body with kisses and with flowers. It is still to her the innocent suckling she once hugged to her breast.

"But if the path of life has led her son to fields of honor, her heart will glow with pride, ineffable, unspeakable. If he is called to war, she will bid him good-bye with dry eyes, although her heart be filled with tears. She will maintain a firm and hopeful mien, that he may gain sublimer courage from her sublime example. When he sleeps upon the tented field her spirit will keep watch. Whilst he is slumbering she will pray. In the agony of waiting she will die a thousand deaths, but will choke back her sobs and hide her torture. She will search for him amongst the slain, and try with kisses to warm the dead and unresponsive lips to life. She will coffin her heart with the beloved body, and her soul will keep the eternal vigil of a deathless love!

"Mother love! It has produced, fondled, reared, inspired and glorified all of the shadowy hosts

who have passed across the 'bank of time' since man first raised his eyes toward the heavens. It is I say again, the golden cord that binds the earth to God. Official interference between the mother and her babe is tyrannical and criminal."—Exchange.

THE DIGNITY OF LABOR

Hard work is one of life's greatest blessings. A famous literary man is authority for this statement. Countless thousands, who have found joy of living in lives of toil rather than in lives of idleness will approve its wisdom.

It has long ago been pointed out that the most pathetic as well as the most unhappy creature in the world is the man without some work to do. The drone in the human hive is not only a cause of annoyance, but a fertile breeder of discontent.

The late Holy Father spoke with more than human wisdom when he instanced as third among the five great plagues of modern society, the abnormal aversion to work. What we call by the loosely fitting term "modern unrest" is largely an expression of this widespread aversion to work.

The contest between man and man and between nation and nation for many years has been a struggle to obtain the greatest ease at the least expenditure of labor. The modern economic problem stated in its simplest terms seems to be how to live without working.

This of course is a fallacy that man is gradually unlearning at bitter cost. Like other fallacies it is based on false philosophy. The underlying falsehood that has led the world astray in its evolution of life is the materialistic notion that man was made for this world alone, that there is no hereafter, and that "to eat, drink and be merry" is the summum bonum of human existence.

Dispose of God, immortality and the sanctions of morality that spring from religion and there remains no logical course but to pursue pleasure and to shrink from pain. As work entails hardship, work must be abolished by fair means or foul. "Might is right" therefore becomes the rule of life for the materialist.

Labor saving devices, the increase in mechanical inventions, the discoveries that promote comfort and ease, and the continual reaching out for new ways to utilize the forces of nature to minimize the necessity of physical exertion or mental skill have all tended to popularize the false notion that work is an evil to be shunned. And the growing generation instead of seeking its joy in work feverishly applies itself to the discovery of new means to live without working.

The conception of work as a degrading servitude to be accepted with reluctance and performed with grudging inefficiency seems to have taken possession of the minds of millions in all countries. It is helpful and constructive therefore to hear leaders of thought coming out strongly in favor of the old fashioned and true ideal of work for work's sake as one of the greatest blessings that man can enjoy.

Man was made to labor. The Christian philosophy of life preaches this doctrine insistently. Christ, Our Lord Himself, gave the example by voluntarily embracing a life of toil, when He might have adopted a life of ease. Those who were nearest and dearest to Him during His mortal life were men and women inured to lives of toil and hardship. The Church which He founded sanctified work by the motto of her toiling children, "to labor is to pray." Her greatest Saints, who have likewise been humanity's noblest heroes and greatest benefactors, have been as conspicuous for their indefatigable labors as for their heroic sanctity.

Finally, the whole spiritual life is summed up in the phrase that man was created to serve God in this life in order to be happy with Him in the next. Work in the earthly vineyard therefore is the necessary preparation for a life of happiness in the Kingdom of Heaven. The blessing of work should be more appreciated.—The Pilot.

JESUIT TREASURES LOST IN RIVER WYE SOUGHT BY DIVERS

Penetanguishene, Ont., June 19.—Gold lost by the Jesuit missionaries who evangelized the Huron Indians is being sought here by a party of divers working beneath the waters of the River Wye, where they have located an ancient chest sunk deep in mud.

A set of solid gold candelabra, presented to the Jesuit missions by the court of France, and a quantity of French gold, brought over from the old world to pay the soldiers who accompanied the missionaries, are expected to be recovered if the divers are successful. The chest which contained the treasure was said to have dropped overboard in 1650, while being conveyed to Fort St. Marie, the headquarters of the Jesuit missionaries for Huronia, whose flourishing missions had been destroyed by the incursion of the Iroquois in 1648-49. The work of eighteen years was destroyed by the savages and seven priests were killed, two being burned at the stake.

A miser hoards without gain; a spendthrift spends without profit. One may have reason for not fasting, but there is none for abstaining from correcting a bad habit.—St. John Chrysostom.

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—“and the rain fell, and the floods came, and the wind blew, and they beat upon that house, and it fell not

For It Was Founded Upon A Rock”
read the preacher.

Jim looked at his wife and two dear children, as they sat in the glowing light that streamed through the stained glass window.

That was what a husband and father was meant to do for those he loved—to found his house upon a rock.

So that if he were not there to uphold the shelter, the storms of life should not prevail against their dwelling—he must build a house of sure protection.

Jim was 35—he found that by setting aside \$36.00 per month, he could insure for his wife an income of \$100.00 a month as long as she lived.

Stocks might fall
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But her income would remain unimpaired.

No birds of Prey could get at her capital for Wild-cat schemes. No down-on-their-luck relatives (honest or dishonest) could work upon her tender heart, for a loan of it—

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