### FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

PENTECOST SUNDAY

THE MAN OF PEACE

"Peace I leave with you, My peace I give unto you; not as the world giveth do I give unto you." (John xiv, 27.) Christ's mission on earth was one f peace. He advocated it on every

both by word and by Even when His enemies did their utmost to disturb Him and persecuted Him unjustly, His cry was for peace, His actions were filled with it. As God, he enjoyed the peace of the Almighty; as man, He lived in peace, and also endeav-ored to have His followers do so. In fact, it was to be a mark of their sincerity and a proof that they were truly sent by Him and were doing His work. On the other hand, where peace was lacking there was little, if any, sincerity; and it was a sign that His work was not being done.

not being done.
Christ was to leave the world, but the peace He advocated and mirrored forth in his life, should remain with His followers. One of the missions of the Holy Ghost's descent upon the apostles, and His perennial presence with the Church, is to bring and spread peace everywhere. And truly has it been so. The Church, for the sake of peace, has patiently borne the uncalled-for attacks and has patiently bitter hatred of her enemies. Had she been a human institution like the great nations, when affronted she would have raised her mighty arm in defense of her injured rights; but the contrary has been verified. As her Founder and Model, Christ, taught her these lessons, she put them into practice. All this was done, and is done now, for the sake of peace. She looks to an all-wise God for protection, and leaves it to Him to punish—if not now at least after the judgment day-the violator of her rights, and the bitter and foul enemy of her

safety.
One of the surest signs, therefore, that a man is really a minister of God, and conspicuously engaged in His work, is this: that he performs a peaceful mission, and endeavors to spread abroad the spirit of peace wherever discord reigns. He must do this even in regard to his most bitter enemies. If he can not do it, then let him no longer falsely pose as a representa-tive of the God of peace; for he would be doing the work of Satan, whose aim is to sow discord and engender hatred. But, alas, there are many false teachers. How they flourish! This country of ours has more than its share of them. Crouching hypocrites or ignorant blasphemers, how much scandal do they not give? What an insult to the all-good, all-pure, all-loving God, to have such men parading the country, and calling themselves His ministers! Where is the charity He demands of His disciples and followers? Where is the peace He necessarily exacts from His true representatives? It is not found in them, yet they pose as men of God! It is a sad fact but true, that so many people support these wolves in lambs' clothing! Do they not realize that their voices are but "sounding brass or tinkling cymbals"? Do they not know that to be in their presence is to be in the presence of those who scandalize the more fervent and sincere part of humanity? Their or any inspiration from God, that urges them onward. "Out of the abundance of the heart the mouth speaketh." Their utterances give speaketh. Their utterances give us an insight into the condition of their hearts. They thrive on discord, and their work is to sow it in the hearts of others. Will people ever realize that when they listen to the discourses of these dissemintance or corner and outruthfulness. ators of error and untruthfulness they are placing themselves in the danger of which Holy Writ speaks when it says: "He who loveth the danger shall perish in it?" These same people would not, if they could avoid it, place themselves where there is certain danger of their body being injured; yet why do they walk so easily into the greatest possible dangers to their the truth.

Christ's Church, and firmly act in accordance with their resolution, will do much towards applying an antidote to the poison taken in by so many, and will do a giant's work in preserving the peace that Christ wishes the world to have. We are only asking Christian people to be consistent when we urge them to do this. But if they heed the warning, ti will prepare them to become real children of God. "Peace on earth to men of good will"—and if we have peace on earth we shall have peace beyond also. Woe to him, however, who by word or deed sows discord, unjustly criticizes those who disagreed with him, and yet who poses as a man of God-that God who is charity, truth, and

Christianity alone, of all human religions, possesses the power of keeping abreast with the advancing civilization of the world.—James Freeman Clarke.

This leads us at once to the real what is on him object of the devotion, for as the second decree, that the same Indulgence might be gained on the last gence might be gained on the last gence has been decreated by a second decree, that the same Indulgence of the devotion, for as the Heart of Jesus is the necessary ward Beecher.

### PENTECOST

When Cardinal Manning was yet a minister of the Anglican Church a his notice what she considered a strange omission among the topics of his sermons. He often had spoken of God the Father; the person and work of God the Son had been a frequent burden of his addresses; but somehow God the Holy Ghost, she thought, had been neglected. Was He not of equal importance with the Father and the Son?

The Archdeacon, like every great man, was amenable to correction. He did not say or think, "Don't I know better than this lay person what I am to preach about?" No, he examined his conscience as to the truth of the charge preferred truth of the charge preferred against him, and to his own astonishment, he became aware that he really had not given enough thought to the person and work of the Holy Ghost. He decided at once to mend He decided at once to mend his theology involved. This course of study led him into the Catholic Church, a happy consummation which a correct appraisement of the mission of the Holy Ghost is apt to bring about for any well-meaning

Christ's mission to the world was on the world was end in its effect but in its actual performance — temporary. However, before His departure He told His apostles that He was going to send them His Spirit, the Paraclete, who would stay with them forever and lead them into all truth. As God in the beginning had fashioned of the earth and then breathed an immortal soul, the principle of life, into him, so Christ, as it were, had first formed the body of the Church and then as the choice gift of His redeeming love, sent the Holy Spirit to quicken the body of the Church. To the end of time, then, the Holy Spirit was to be the life principle of the Church.

And be it noticed here that on Pentecost, when the promise of Christ saw its fulfillment, the Holy Ghost descended on the Church as a unit. The whole church as it then existed was the joint recipient of the gift and power from on high.
What the rational soul is to the physical body of man, such the Holy Spirit is to the mystical body of Christ, the Church, permeating and quickening its every part. But as the soul, though present in the whole body, does not perform the same function in every organ—it thinks with the brain, it sees with the eyes, it hears with the ears, it speaks with the tongue, it works with the hands and so forth; so the Holy Spirit though present through the whole mystical body, assigns to each member its proper function. 'There are diversities of operations, but the same God who worketh all

If, then, the Holy Spirit is the quickening principle of the Church and if He, according to the promise of Christ, is to remain with the Church forever, it follows that whenever the Church has authoritatively spoken throughout the ages, she has spoken with the authority of the Holy Spirit who is with her to lead her into all truth. The Church speaking authoritatively cannot but speak infallibly because she is the mouth-piece of the Holy Ghost. Therefore a reformation of the doctrine of the Church is as impossible as it is to correct God. charge that the Church has deviated from the truth is-though, we are support, too, is the only encouragement these false prophets get. It is not love for the work of the Lord.

This is what Cardinal Manning realized when he studied the relation of the Holy Ghost to the Church.—S. in the Guardian.

## MONTH OF THE SACRED HEART

The month of June is dedicated in a particular manner to devotion to the Sacred Heart of Jesus. In the Sacred Heart of Christ we find expression of the fullness of love. Because June expresses the fullness of nature the Church has chosen this month for adoration of the Heart that expresses the fullness

The spirit of the Sacred Heart has diffused its life into the Church of our day. It is bringing the Kingdom of God to earth. Never was there greater vitality in the Spouse of Christ. Never in her history minds and souls? And why will they voluntarily take poison to their intellect? It is difficult to conceive how easily people allow themselves to be carried afar from themselves to be carried afar from the interior the interior the interior the interior that it is bringing the Kingdom of God to earth. Never was there greater vitality in the Spouse of Christ. Never in her history were there more devout people he truth.

All who resolve to lend no support whatever to the slanderer of Christ's Church, and firmly act in accordance with their resolution, and the Vicar of Christ. The enemies of the Church have exhausted their power to enslave or destroy their power to enslave or destroy their power to enslave or destroy her. Today she is more firmly intrenched in the world's work, more valiantly waging the battle of God than at any period of her

history.

In order to increase devotion to the Sacred Heart of Jesus during the month of June, the saintly Pius X. on August 8th, 1908, graciously conceded many great indulgences in all those churches in which special devotions are held in honor of the Sacred Heart during this month, a

Plenary Indulgence, toties quoties, applicable to the Souls in Purgatory, may be gained on the last day of the month. Mindful that the ordinary occupations of many of Christianity alone, of all human eligions, possesses the power of availing themselves of this wonder-

Sunday of the month. All that is required for the solemn observance of the month, according to the mind of the Holy Father, is that there shall be a sermon each day, or at least on eight days of the month, in lady of his congregation brought to his notice what she considered a his notice what she considered a comission among the topics grants Plenary Indulgences for the grants Plenary Indulgences month of June to those who shall perform these pious exercises. All these Indulgences are applicable, by way of suffrage, to the suffering Purgatory. - Catholic Columbian.

> TEA SHORTAGE—HIGHER PRICES

In 1920, so much more tea was produced than required throughout the world, that the market dropped to a very low level. The situation was so serious for the growers that they agreed to reduce their production 20% during 1921. Consumption, which has increased tremendously, and the production of tea being curtailed, has resulted in the highest prices for tea in years. The recent reduction of four pence per pound on tea tax in England has further stimulated consumption, which means that even higher prices may soon be expected.

### GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS THE LATE BENEDICT XV.

TRUE DEVOTION TO THE SACRED HEART Devotion to the Sacred Heart is no longer a novelty in the Church of God. Time was when opposition to it was strong and bitter, when the timid hesitated before accepting it as a source of grace for the nourishment of their souls. But nineteenth century saw its world-wide development, and in our days no devotion can approach it in popular esteem. It is not too much say that the Sacred Heart of Jesus is the most prominent object of devotion in the Catholic world today. Nations have been con-secrated to It. Families without number have put themselves under Its protection. Sacred temples and Catholic institutions of all kinds are dedicated to It. Painting, statuary, literature, books, pamphlets, keep It constantly before us. Whole libraries have been written about It. Popes, prelates and priests have urged the faithful to study It and test the efficacy of the devotion connected with It. As a result, devotion to the Sacred Heart has found its way into the homes of millions and at the present time, under some form or other, con-tinues to implant in the hearts of old and young the greatest thing in the world,—the love of God. It is only fitting therefore that all should have an intelligent grasp of this great aid to spiritual advancement; the profit which millions have been able to derive from it, other millions will share in if they are taught just what devotion to the

Sacred Heart means. The object of this devotion is twofold: the one material and sensible the other spiritual and invisible In other words, its object is not the sole material heart, nor the soul's spiritual heart, but both indis-solubly united in the Divine Person solubly united in the Divine Person of the Word made Flesh. The devotion does not restrict itself to love and honor with a spiritual cultus the Heart of Flesh which forms a part of the adorable Body of Our Lord. This Heart of flesh is but the tangible object of the devotion. Its real chieft is the boundless law to the Divine Person on the Divine Person of the devotion. The second more clearly testify Its ardor, than by permitting not only the Body but Itself also to be pierced by the lance? This lance layeth bare the spiritual wounds. Who is there that in demanding these things we had to the diplication who lies for years on a bed of pain rather than to the ten others who do not need her solicitude. I know that in demanding these things we had to the diplication who lies for years on a bed of pain rather than to the ten others who do not need her solicitude. I know that in demanding these things we had to the diplication who lies for years on a bed of pain rather than to the ten others who do not need her solicitude. I know that in demanding these things we had to the diplication who lies for years on a bed of pain rather than to the ten others who do not need her solicitude. I know that in demanding these things we had to the diplication who lies for years on a bed of pain rather than to the ten others who do not need her solicitude. I know that in demanding these things we had the diplication who lies for years on a bed of pain rather than to the ten others who do not need her solicitude. I know that in demanding these things we had the diplication who lies for years on a bed of pain rather than to the ten others who do not need her solicitude. I know that in demanding the pain that in demanding the pain that it is well to the diplication that the diplication is the pain that the diplication is well as the pain that the diplication is the pain tha Its real object is the boundless love of Christ for men. But this love being wholly spiritual, some symbol was needed in order to render it appreciable to our senses. Now what symbol of love could be more natural and fitting than the heart which. St. Thomas tells us, is the source and seat of love and to which are usually attributed the tenderest feelings of the soul? The word "heart," then, is here used merely in a figurative sense to express the character of the devotion which is in reality but the exercise of a deeply grateful love for Jesus Christ, for His ineffable goodness

Not that the Heart of Flesh writes Father Croiset—does not merit our adoration. For it is enough to say that It is the true Heart of Our Lord Jesus Christ; and if we feel so drawn to the devotion to His Five Wounds or to the devotion to His Holy Face, we cannot be less so to His Sacred Heart. If our veneration for the saints render their hearts of so great value that we regard them as the most precious of their relics, what must we think of the admirable Heart of Jesus

In order to stimulate our love and gratitude, the Church presents the Heart of Jesus to us not, as it were, lifeless, or as separated from the other members of His Body, but as a true and vivified heart totally inseparable from the living Humanity of the Word. Let it not be thought or said that this devotion divides Christ, for the Sacred Heart, though distinct from the other members of His most holy Body; cannot be separated from His Soul and Divinity. Hence it obviously follows that we cannot adore the Sacred Heart without adoring at the same time the entire

organ of all the sensible affections of God; it is evident that we cannot find any other image or symbol of Him more fitting to express and remind us of the desires, affections and sentiments of His mortal life; nor can there be any devotion relat-ing to His Sacred Humanity better calculated to attach 'us to Him whose Heart was the depositary of the mysteries of our redemption and the foundation of our hopes.

The Roman iron worker who forged the nails for the crucifixion, or the joiner who shaped the cross, or the expert who intertwined the piercing crown of thorns, little thought that a time was to come when these terrible instruments, besprinkled with the Redeemer's Blood, would be venerated by man kind in every region of the world. And yet we have in the Church's calendar feasts dedicated to the Sacred Lance, the Holy Cross, etc. Long ago, Pilate stood before the judgment seat of God to reacknowl-edge the innocence of Jesus, and to admit his own guilt; the execu tioner and the soldiers, who aided in the crime on Calvary, stood there too; and along with other facts, they surely learned that the thorny crown, the hammered iron, and the felon tree, were destined to hallowed memorials of an ineffable mystery, the like of which hath never before been, and shall never again be! If, therefore, the Church commends the cold instruments of Jesus' torture to our respectful homage, if she commands us to bend the knee whensoever His most holy Name is pronounced, what homage should we not bestow on His adorable Heart, the source, the seat, the center and the symbol of His infinite

love for us? This great consideration took root early in Christian hearts. It is quite certain that even in the earliest days of the Church, the followers of Jesus were taught to regard His Heart as an object of special adoration and imitation. Da Vinci's picture of the Last Da Vinci's picture of the Last Supper, now so familiar to everyone, in engraving and plaster casts, is not half so instructive as the words of Origen, when describing the Beloved Disciple reclining on the bosom of His Lord. The painter merely records the fact, the commentator records its great significancy. "It is certain," says Origen, "that John, reclining on the Heart of Christ, beheld therein the treasures of divine wisdom and knowledge." St. Augustine, interpreting St. John's Gospel, assures "that the Reloyed Discipled drapk

that the Beloved Disciple drank ing on the mysterious character of | ing their quota they have done same St. Augustine remarks: "The oldier with his lance hath opened thy side; I will now take up my therein and repose in peace. O Heart, source of living water, grant me to drink of the life-giving stream that flows from Thee!" St. Bernard, whose eloquent accents fold. still ring through the world, thus addresses himself to the Heart of Jesus: "O what a blessing to abide in this Heart! What a rich treasure, what a priceless pearl! I beseech Thee, O Jesus, to draw me into the divine sanctuary of Thy Heart. It was pierced that we might abide in It—that we might learn from the visible the invisible wound that Thy love has inflicted. How could this Heart more clearly testify Its ardor, than by permitting not only the Body to so much love?" St. Bonaventure, whose seraphic soul so often found prose too cold a medium for the burning thoughts that inflamed him, would fain bide forever in the Heart of Jesus; nay, he yearned to be transmuted into the soldier's lance. "O!" he exclaims, "what lance. "O!" he exclaims, "what ineffable sweetness overfloods the soul that, through these woulds is

united to the Heart of Jesus Christ! I cannot describe it. The gate of Paradise is thrown open, the sol-dier's lance hath beaten down the flaming sword that forbade us ingress. Would I were that happy lance! I never would be drawn out from my Saviour's side. I would say, This is my home; here will I dwell forever. Oh, soul, created to the image of God, how you should be wrapt in ecstacy! your loving Spouse hath opened His side to give you His Heart!" Sentiments like these, entertained

by men who were favored with so much insight into heavenly things, and who throughout the centuries have been celebrated for their science and their sanctity, will surely suffice to explain the magnetism of the Sacred Heart for souls and the extraordinary impetus given to the devotion to It in the world. The millions who love and trust the Sacred Heart in our days have solid motives for doing so. What the saints loved and practised so also may we; what they urged us so also may we; what they urged us to do, we also may do in all security. It is the will of Our Lord, plainly expressed to Saint Margaret Mary that we love Him under the symbol of His Heart of Flesh. What a consolation it will be for us on the Day of Judgment if we can show Day of Judgment if we can show Him who is to be our Judge that we loved His Heart and tried to make others love It.

E. J. DEVINE, S. J.

Reckon what is in a man, not what is on him if you would know what is on him if you would know whether he is rich or poor.—Henry Ward Beecher.

there is no such thing as human love, but mere animal instinct.

## REAL IDEALS OF SOCIAL SERVICE

San Diego.—The libraries of Mr. Carnegie and the research institutions of Mr. Rockefeller, immense as they have been, have had little or no influence upon the lives of the great multitude, according to the Right Rev. John J. Cantwell, Bishop of Los Angeles, in an address before the fourteenth annual convention of

the California Conference of Social Work, held in Balboa Park.

"Mere liberality," said Bishop Cantwell, "will produce nothing in social life but Dead Sea fruit." He warned social weeker senior weekers. warned social workers against overspecialization that would make social work lose its humaneness, its and degenerate into mere police duty.

REAL CHARITY IDEAL

"The social worker," said Bishop Cantwell, "should see to it that we of America do not return to a pagan standard of generosity, to the destruction of the ancient ideals that are summed up in the word "charity." The ancient Romans, while not as remarkable for their public generosity, for the largeness of their giving, as were the inhabitants of Greece, yet astonished us in the lavishness of their gifts. Their wealth endowed libraries, recreation centers, public baths. Communities selected some wealthy man to be a patron, with the hope that the city or town would benefit om his generosity. In Rome and n the great provincial centers beggars in large numbers were to be seen sitting at the corners of the streets, at bridges, at the entrance to the temples, in places where traffic was most lively. They received some small coins from the passers-by. Travelers and those who were wrecked at sea were the recipients of a kindly generosity. When in the reign of Nero the great theater at Fidenae fell in and buried fifty thousand men, the citizens of Rome dispatched physicians and all kinds of medical appliances to the scene of the isaster, and received the wounded into their own homes. The emperors and the politicians were not behind-hand in the generosity of their gifts.

PERSONAL SERVICE NECESSARY

"One of the dangers of an organized charity is the peril of excluding personal service, of freezing out the volunteer worker. Many people, having given their contribu tions to some social agency, will close their eyes to the distress in the most recondite secrets from close their eyes to the distress His most inmost Heart." Reflect- around them, and feel that in paywound in the Saviour's side, the duty. It is the sight of suffering that makes the heart tender and makes the social worker, professional or volunteer, to be what he ought to be, and begets a greater generosity. When one realizes how people suffer, enthusiasm for their relief will be increased a thousand

under prevailing conditions, bring to his task the loving prudence of the father, the tender compassion of the mother, the strong support of brother and of sister. He must have the wisdom of the teacher, and the strength of the apostle. The social worker in his calling must not vield to discouragement nor know defeat. The mother's tender

## "ALL'S LOVE, YET ALL'S LAW"

L. Wheaton, in Catholic World

God is Love. If once we get a firm grasp on that one great central fact, the "burning heart of the universe," things fall into their universe," things fall into their places, the tragedy of life explains itself, problem disappears, the true meaning of our existence is clear. Since God is Love and all love must have something of God in it, why do we find the pursuit of human love, as it is presented in the modern novel, so often disastrous? When we want a quick and sure answer to a question, we must fall back upon our poets, who give us what Victor Hugo calls, "l'essence des choses. Browning writes in Saul :

"I report as a man may of God's work—all's love, yet all's law." It is because love is so enticing that God puts His limitation to its human possession. "Of all the trees but this" after yielding the garden to man: thus far and no farther—the old Eden, the old serpent, the old desire, the old permission and the old restraint—these

are part of the test of every soul. The essence of an immoral novel is the reverse of Browning's line. The case is put with such plausible pathos, that it looks as if the Divine command were too great a strain upon the temperament of the person manifestly on trial. The average girl will not understand that there is a wide difference between an immoral book and one which is merely coarse (realistic is the term gener ally used.) The former may be quite free from indelicate allusions and expressions, and yet may subtly insinuate the poisonous impression that virtue is dull and uninterest ing and vice quite the opposite that passion is overpowering, that love is not law, that, worst of all

# No Appetite

Nervous exhaustion leads to distaste for food. The nerves of the stomach are weak, digestion fails and you become generally upset and out of sorts.

The secret of complete restoration is in getting the nervous system fully built up.

Mrs. R. Cheney, 208 Rich-

mond St., Chatham, Ont., writes: "I was troubled with indigestion, which caused me many sleepless nights. I would be in terrible distress at times, and would get no relief for two or three and would get no relier to two who hours. For sixteen months I ate nothing but Shredded Wheat biscuits, as I dare not eat anything else. I did not know what to do, as I had tried so many know what to do, as I had tried so many different remedies, as well as doctors' medicines, without gaining permanent relief. Finally I got some of Dr. Chase's Nerve Food, and while on the second box noticed that I was improving. I continued the treatment until I am new fully restored, and have returned to my regular diet. My husband has also taken Dr. Chase's Nerve Food with splendid results, so we are glad to recommend it to others."

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Whisk a tablespoonful of Lux into a thick lather in half a bowlful of very hot water. Add cold water until lukewarm. Dip the stockings up and down, pressing the Lux suds throughand through them. Rinse in three lukewarm waters. Squeeze water out—do not wring. Hang to dry. Never dry over a dry. Ne

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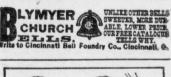
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