

FIVE MINUTE SERMON
THIRD SUNDAY AFTER PENTE-COST

SINFUL AMUSEMENT
Be sober and watch, because your adversary the devil as a roaring lion goeth about, seeking whom he may devour.

I need not tell you, dear brethren, that there is nothing more contrary to the spirit of our holy religion than melancholy. The church would not have her children long-faced and morose, eschewing all pleasure as a thing sinful; nor would she have them unhappy by depriving them of what is good and forbidding them of innocent, but like a wise mother she permits, nay, sanctions, harmless amusements knowing that this, far from being an impediment to us in our efforts after holiness, is rather a help.

But, unfortunately, all pleasures are not innocent. There are some which are sinful—very sinful—and which, instead of aiding us by getting a holy gladness, fill us with remorse and rob the soul of the grace of God, which is the principle of all our joy. Such pleasures as these she would have us avoid, and she warns us that they come not from God, but from our adversary the devil, who is seeking our ruin. It is with regret that we say it, still we say it with truth, that of late years a very dangerous sort of amusement has taken more or less hold upon numbers of young people, and now that we are at the beginning of summer, it may not be amiss to say a word or two about a certain sort of "pleasures."

It is hard to conceive how a young man or woman, who wishes to be deemed respectable, or even to preserve self-respect, can attend any of those moonlight gatherings known as picnics, festivals, etc. Call them by what name you please, as a whole they are bad. The places where these meetings are held, the persons whom you cannot avoid coming in contact with, make them dangerous at least, and very frequently a real occasion of sin. How can a young girl know the character of him with whom she is dancing? She has been introduced, to be sure, but what of that? Does she feel quite certain that she may not be subjected to insult or worse? Is she satisfied that her mother would be pleased to see her with her present companions? Is she not engaged in a dance which borders on immodesty? Take care, my good girl, you have taken your first downward step to-night; retrace your way, and never be found at such a "festival" as this again, if you value your good name. Nor can young men attend these "moonlight rural gatherings" without endangering their fair fame and interests. A pure woman will not marry a man who consorts with bad characters. She will not trust herself to the tender mercies of one who reaches home in the early morning in a half or wholly drunken state. She cannot look forward to a happy life with one of this character, and she will not encourage his attentions. Employers are not over-anxious to have in their service those who come to their occupations with evident marks of debauchery. They believe that young men of this sort are not efficient, and they believe so rightly; they think that these are not altogether trustworthy; that they are constantly exposing themselves to danger and theft. It does not pay, young men, to go to "moonlight picnics." It is not your interest, either temporal or spiritual. Do not be carried away with the idea that you can be dissipated with impunity. "Be sober and watch" yourselves, remembering that a good name is rather to be chosen than great riches, and certainly to be preferred to the gross pleasures of moonlight orgies.

WHY I AM A CATHOLIC

THE REV. THOMAS F. COAKLEY, D. D., GIVES COGENT REASONS

To indicate in a few words why I am a Catholic, I must begin by stating clearly several negative reasons for my faith.

First of all, my reason for being a Catholic is not simply because I was born of Catholic parents. That merely removes the question one step backward. My parents were Catholics for the same reason that I am one, and the arguments that I propose using in this short article to support my Catholic faith are precisely the ones my parents used to support their Catholic faith. Hence, the mere accident of birth is not the cause of my Catholicity.

Secondly, my reason for being a Catholic is not because I have a blind faith in the Catholic Church, whose doctrines I do not clearly understand. Just the reverse of this is true. My faith is not blind at all; faith is a light, and my faith is illuminated, and I hold tenaciously to the Catholic faith, not because I do not see or because I see darkly and in an obscure manner, but simply because I see the truths that God has revealed so clearly that not a shadow of doubt crosses the horizon of my faith. Hence ignorance, or lack of instruction, or defective education is not the reason for my Catholic faith.

Thirdly, my reason for being a Catholic is not because I am unfamiliar with the Bible. I have been reading and studying Holy Scripture from my early youth. The Bible held the place of honor in my home, and I have memorized many passages in it, and I am able to quote chapter and verse for every fundamental doctrine of my Catholic faith.

TORTURED WITH RHEUMATISM

Could Not Walk, Until "Fruit-a-lives" Completely Cured Him

CHATHAM, ONT., April 3rd, 1913.

"I am a veteran of the Crimean War and the Indian Mutiny, volunteering from the Royal Artillery into the Royal Engineers, and served under Lord Roberts during the Indian Mutiny, and as a pensioner of the British Government. Fierce hand-to-hand fighting and continual exposure, left me a great sufferer from Rheumatism, so much so that my legs swelled up, making it impossible for me to walk. My bowels were so constipated that I only had one passage a week until I got to using 'Fruit-a-lives'." They cured me of both the Rheumatism and Constipation. In my regular employment, I walk thirty miles a day and enjoy perfect health. No more Rheumatism or Constipation. You are at perfect liberty to publish this letter if it will be advantageous to "Fruit-a-lives."

GEORGE WALKER

Don't suffer with Rheumatism, Sciatica, Lumbago or Neuralgia all the winter. Take "Fruit-a-lives" now and be free of pain. 50c a box, 6 for \$2.50 or trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

Hence my knowledge of the Bible strengthens my Catholic faith.

Fourthly, my reason for being a Catholic is not due to my lack of knowledge regarding the teachings of other denominations claiming to be the Church of Christ. I am familiar with the basic principles of every Christian and non-Christian denomination. I have weighed and balanced their respective doctrines, and not one of the sects teaches in its fullness the same doctrines that were taught by Christ and the apostles. Hence my being a Catholic is not due to a deliberate unwillingness to seek everywhere for the teachings of Christ, but rather it is because I have investigated so exhaustively that I am a Catholic.

With this preamble, I now pass on to state briefly some of the many reasons that urge me to be a Catholic. First of all, I know from study and investigation that in the Catholic Church and in it alone can I find in its entirety every single doctrine that Christ taught. Hence the Catholic Church is the only institution on earth that can make any sensible claim, supported by documentary and tangible evidence, to be called a Christian Church. By being a Christian, I mean one who believes the truths that Christ taught, and practices them as perfectly as he can.

I am a Catholic because my reason tells me that all the truths necessary to be believed to-day must likewise have been necessary to be believed by the earliest Christians of which the world has record. In other words, there can never be any change in the things which we must believe in order to attain heaven. Souls had to be saved in the time of Christ, and souls have to be saved to-day, and there can be no change in the requirements then and now. But I find that the Catholic Church alone is unchanging and unchangeable, ever one and the same.

I am a Catholic because the Catholic Church is the only Church that is in fact spread all over the known world, and it is the only one that has a right thus to be scattered everywhere, because it alone was addressed the solemn command of Christ, "Go, teach all nations." No other denomination was given this lawful charge.

I am a Catholic because only in the Catholic Church is there to be found that striking unity for which Our Blessed Lord prayed, and which has ever been one of the most prominent characteristics of His Church. The Catholic Church has preserved her undivided unity at all hazards, even at the price of immense numerical losses. And just as Christ Himself allowed some of His disciples to depart from Him rather than sacrifice His doctrine, so also now, when heresies arise, the Church never compromises or denies her Lord, nor does she jeopardize the divine deposit of sacred truth entrusted to her administration.

I am a Catholic because Christ made it necessary for me to believe in all He taught, but in order to believe what Christ taught it is necessary for me to know exactly, and without the possibility of error, just what Christ did actually teach. Of myself, alone and unaided, I am unable to do this. Hence, the necessity of some authoritative representative of Christ, who, aided from on high, is competent to tell us without error, just what those truths are that were once delivered by Christ to His Apostles. Hence to believe at all, I must know infallibly what to believe, and the only Church that makes any claim at all to be infallible is the Catholic Church.

I am a Catholic because only in the Catholic Church is there any due recognition of the authority of St. Peter as the Prince of Apostles, the Bishop of Rome and the first Pope and, consequently, of the authority of St. Peter's successors as the Bishops of Rome, and the Vicars of Christ. Where Peter is, there is the Church, and without the Pope there can be no genuine Christianity. Hence I am a Catholic because only in the Catholic Church can we find that the Pope assumes his rightful and traditional place as the head of the Church, and the infallible teacher of all the faithful. I am a Catho-

lic because the Catholic Church is the only Church in which there is a striking resemblance to Christ, by reason of the fact that it is constantly persecuted. Christ was a Man of sorrows, and His Church likewise must ever be afflicted. The bark of Peter is always storm tossed, and no other denomination can compare in this respect with the Catholic Church. Hence persecution is practically the fifth mark of the Catholic Church.

I am a Catholic because the Catholic Church has been the origin and the source and the conservator of the civilization of the present day. Even during those ages, which was once the custom to call dark, when the human intelligence lay slumbering, it was the Catholic Church that kept the lantern of science ever burning.

If we go through the long annals of the world's history, century after century, we will see that when men are crushed by tyranny, it was the Catholic Church that founded libraries, opened museums, endowed universities and schools, provided them with teachers, promoted scientific discoveries, fostered intellectual culture, and encouraged the manifold productions of human genius. I am a Catholic because the greatest architect, the greatest sculptor, the greatest painter that this aged world has yet witnessed were all three Catholics. I refer to Bramante, Michel Angelo and Raphael.

The world's greatest poet, Dante, was a Catholic; the most grand and intellectual genius the world has ever seen, St. Thomas Aquinas, was a Catholic; the world's greatest discoverer, the man who guessed the greatest secret on record, Columbus, was a Catholic.

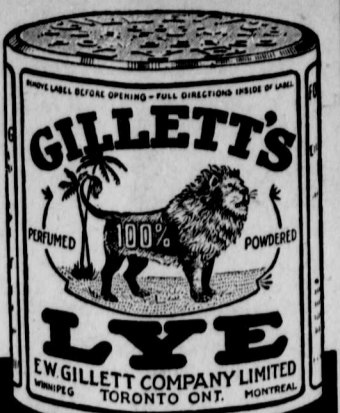
I am a Catholic because I am an American, I am a native of the soil. And Americans, more than others, have abundant reasons for being Catholics. Columbus himself was a Catholic; it was his staunch and unwavering allegiance to his Catholic faith that made it possible for him to be introduced to his royal Catholic patrons, who enabled him to set out on his unparalleled voyage of discovery; the primary scope and object of the great navigator in turn his caravels westward was to propagate the Catholic faith; nay, more than all this, it was Catholic money, furnished by the Catholic Church, that purchased and fitted out his three sailing vessels.

But above and beyond all this, there is still another fundamental reason why I am a Catholic, and why all Americans should be Catholics. It is because the very perpetuity of this great country depends upon its profession of the Catholic faith. It does not take one to be a very deep student of philosophy or history to realize that Catholicity alone spells progress and stability. If this country is to continue its greatness and to maintain the proud and noble position it has already achieved such a happy result can be brought about only by the profession of the Catholic faith, and by the practice of Catholic principles. There is no progress, no stability, no great movement onward, no real development anywhere outside the influence of the Catholic Church, and whatever onward march appears to be elsewhere is but the reflection borrowed from Catholic sources, and through the instrumentality of Catholic agencies.

Is it not a simple matter of fact that at this moment the progress of the human race is entirely dependent with the spread and influence of the hope of a world-wide and enduring population embraces and professes Catholicity? What Buddhist or Mohammedan or pagan nation is believed by others, or believes itself, to be able to affect for good the future destinies of the human race?

The idea of the progress of states, no less than of individuals, is a creation of the Catholic Church and in direct proportion to the strength and fervor and intensity with which the nations of the earth have embraced Catholicity is their belief that they can influence the future and indulge the hope of a world-wide and enduring Empire. How few of us ever stop to consider this great and solemn fact of history? The germ of our national greatness and the guarantee of our future prosperity, spiritual and temporal, is bound up with the profession of the Catholic faith. I am a Catholic, therefore, because no one can be deep in history without embracing Catholicity. In the pages of history we recognize the Catholic Church as the nurse and guardian of our mental and moral life, and the ocean fountain of intellectual and moral illumination that is poured out in floods upon those even who love her least, and who scarcely notice her. The tangible effect of Catholicity upon the face of human society is so obvious that like the sun itself we heed it not until our languid sense is aroused by some observant astronomer or artist. The sense of human brotherhood was unknown to pagan times; society knew not how to be human and kindly disposed until the day that Christ was born, and Catholicity began to penetrate into the hearts of men. The sacredness of human rights is a creation of Catholicity, radiating from the very heart of the Church into the society of the outer world.

I am a Catholic because it was the Catholic Church that first softened slavery and then finally abolished it. It was the Catholic Church that set the seal of dignity upon poverty, and she has championed the cause of the poor in every place that her doctrines have been welcomed and practiced. The hospital is an invention of Catholic charity. It was only when the Catholic nations began to



GILLETT'S LYE
FOR MAKING SOAP
SOFTENING WATER
DISINFECTING CLOSETS, DRAINS SINKS, &c

feel the sense of human brotherhood that international law began to have any existence at all, and it rules over a large portion of the civilized world to-day, making it possible for justice to have at least a hearing, and giving ample scope for the exercise of compassion, mercy and generosity, instead of the high-handed barbarous savagery that marked the wars of heathen times.

I am a Catholic because Catholicity has changed many of the external aspects of human existence. It has created a new religious language; it has given us a new form of worship, and has furnished us a new calendar of time; it has opened up new and sublime ideals to art, and it has invested the forms of social intercourse among men with new graces of refinement and mutual consideration. Who, then, can calculate the immense and ever accumulating debt of gratitude that the nations of the earth owe to Catholicity. When the Catholic Church is strong, great nations rest upon its strength; and when Catholicity is weak, nations speedily totter, for without its sheltering protection they are unable long to stand alone. If we look over the history of the world, ever since the time that nations have had a written history, and began to trace the records of those tribes and dynasties and countries that have never come within the pale of Catholic doctrine, we can discover in them no steady law of progress. There is about them no continual development, no general movement onward, no fixed rule to explain their occasional brilliant outbursts, and their unexpected decline. Instead of a gradual, unceasing evolution, and a tendency upward and onward, there is a perpetual wavering, a continued fluctuation, and never a ceasing oscillation and vicissitude.

On the other hand, if we look at the nations that once were converted to Catholicity, and who for long centuries lived under Catholic influences, and whose populations openly and fervently professed their Catholic faith, we see them making a steady and unrelenting progress. When such nations were most Catholic they were most successful. It was then that they led the way in every great achievement that was attempted in their times. But if we look at such nations after they rejected Catholicity, we soon realize that whatever progress they made after that time has mainly been the result of the Catholic influences still left in the country, before the fund of Catholic ideas had been entirely exhausted. It was the overflow, so to speak. There have been, alas! nations that have fallen away from their Catholic faith. But the moment they did so, they tolled their own death knell. Decay set in at once, even though imperceptibly, and sooner or later, and soon at the latest, their power began to wither and at length they perished from the goody company of the great family of nations. Once

For Clean Sanitary SINKS free from Grease and Scum use Old Dutch Cleanser

Northern Africa was entirely Catholic, and Northern Africa could defy imperial Rome. Once a great portion of Asia was Catholic, and many of the intellectual luminaries of antiquity came out of the Orient. The once flourishing Catholic portions of Africa and Asia are to-day arid deserts, physically, intellectually and morally, because they rejected the Catholic faith.

But let us take a more modern instance which is happening under our very eyes. This will be a concrete case of what I have all along been insisting upon, namely, that the Catholic faith is necessary for the integrity and perpetuity and the progress of nations.

In their revolt against Catholicity, the nations that rejected it have their most conspicuous example in modern France. When France was most Catholic she was the first nation in Europe. The splendors of the reign of the sainted Louis, for instance, have never been surpassed, even when they have been equalled by his successors. France in her most Catholic days and for long centuries led the march in every noble enterprise that could engage the mind of man. But, as the accumulated waters of Catholicity have flowed away from her, there has been a steady ebb of her glory. Her arms no longer dominate Europe, her literary and intellectual eminence has been superseded, and her vital statistics show that in the laboratory of the world's history she is a labeled specimen of moral decadence.

This is a very large subject, and I can only suggest the merest outline of the vast fields of thought that it opens out to us. The ample leisure of a lifetime, and powers incomparably great, would be insufficient to do justice to it, or to indicate how our individual and national greatness is intimately bound up with the profession of the Catholic faith, for Catholicity alone is the backbone of nations.

I am a Catholic because the Catholic Church is the only Christian institution in existence that can trace its history in a direct line from the present day back to the dim distance of the earliest antiquity, even to the very hour of Christ and the Apostles. The Catholic Church is absolutely the only living link that binds us to the vanished past. What are the reigning houses and the royal families of Europe compared with the unbroken continuity of the Catholic Church? The Hohenstaufen, the Hapsburg, the Bourbon, the Colonna, the Stuart dashed over the world like a meteor, blazed, dazzled and then dropped almost completely extinct. Amid the universal disintegration of all human institutions, and the passing of the pageant of earthly royalty, there is but one society in the world's history that holds its place constant, firm, rigid and inflexible, and that institution is the Catholic Church, ever ancient and ever new, venerable with the traditions of twenty centuries, and fresh with the vigor and the buoyancy of the enthusiasm of perennial youth, teaching all men in all ages and in all lands the unadulterated truths of Christianity, and maintaining in undiminished splendor her own identity amid the strifes of warring kingdoms and the crash of tottering empires.—Pittsburgh Catholic.

ENGLISH CATHOLIC RULE IN IRELAND
In connection with a correspondence in the London Tablet on the alleged Bull of Pope Adrian IV, making a grant of Ireland to the English King Henry II, an Irish priest, Canon Murphy, gives facts illustrating English rule in Ireland before the Reformation—at a time when both England and Ireland were Catholic. Canon Murphy thus states:

All the old Irish Columbian monasteries were suppressed and their revenues appropriated by the new Norman cathedral chapters. I happen to hold the title of one of them as my canonical prebend. "The old Irish inhabitants were treated by their Norman masters (Catholics) pretty much as the negroes were in the United States, prior to the Civil War. They had no civil rights. They had to keep to their churches in Irish towns and districts, and were excluded from the principal monasteries." "At a Parliament held in Drogheda in 1494, attended by Bishop Cantwell of Ossory and the other Bishops of the Pale (Catholic Bishops), it was enacted that the inhabitants on the frontiers of the Pale should forthwith build and maintain a double ditch, raised 6 feet above the ground on the side which 'meared next to the Irishmen.' "Imagine Fathers-in-God ordering a double ditch to be built to keep out their own subjects! The Irish Church was allowed to stagnate during this period. There was no university education of any kind. And the end of it was a set of weak prelates, who made a very poor defence of the rights of the Church against Henry VIII."

Such were English Catholics towards Irish Catholics in those times. Has that anti-Irish spirit descended through the centuries to many of our English Catholics of to-day?—N. Y. Freeman's Journal.

Do you think that God, who made everything in the heavens, and who made all the earth, does not know where to place you and what is best for you?

Crucifix Edition



PRAYER BOOK
SPECIAL PRICE to Readers of the "Catholic Record"

Address: Canada Mail Order, R9, Toronto Arcade, Toronto, Ont.

This de luxe edition Prayer Book is full bound in genuine leather. It has padded covers with enamel and gold design and full gold edges. The inside of front cover is of virgin white moire finish, with handsome border embossed in gold.

The center panel is depressed and contains an exquisitely designed pearl and gilt Crucifix with indulgenced prayer on opposite page.
It is full cathedral size 3 1/2 by 2 inches and contains 522 pages including Epistles and Gospels, Ordinary of the Mass, Novena to the Sacred Heart and Litanies.

The publisher's price of this Prayer Book is \$1.75 but we are very glad that we are able to give it to you for only \$1.50 post paid, and in order to quickly introduce it, we will also send you free, an exquisite amethyst color bend Rosary, complete with Crucifix. Please order early and state whether French or English edition is desired.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS
B. LEONARD EST. 1896
QUEBEC: P. Q.

We make a specialty of Catholic church windows



Pots, Pans and Dishes!
Panshine really has no equal in the kitchen. You should not trust to hot water and soap to remove grease and all traces of the last meal's cookery. It isn't safe. Use Panshine—it makes pots clean and sweet, tin like silver, paint like new.
PANSHINE
is a pure white powder with no disagreeable smell
Sold in Large At All Sifter Top Tins, 10c. Grocers
P-6

THE CRISIS IN BABY'S LIFE
often occurs during the period of Teething when the infant is assailed by an array of distressing complaints—Convulsions, Gripes, Acidity, Flatulency, &c. Anxious mothers should remember that relief to the little sufferer can always be assured by the use of
WOODWARD'S GRIPE WATER.
A perfectly safe and sure remedy, containing no preparation of Morphia, Opium or other harmful drug, and having behind it a long record of Medical Approval.
Of any Druggists. Be sure it's WOODWARD'S.

McCormick—The Binder of Satisfactory Service
HERE are some of the things that stand back of McCormick binder service. On a McCormick binder the reel has a wide range of adjustment and handles successfully, tall, short, down or tangled grain. A third packer assists in handling grain that is full of undergrowth or that is very short. The bottoms of the guards are nearly level with bottom of the platform, allowing the platform to be tilted to cut close to the ground without pushing trash ahead of the knives. The floating elevator on a McCormick binder handles grain in any quantity and does not clog. The cutter bar is built to use either smooth section or serrated knives. The improved McCormick knotter does good work without the usual close adjustments. The McCormick local agent will explain these and other important features on the McCormick binders which are built especially to meet Eastern Canadian conditions. You can get catalogues from him, or by writing the nearest branch house.

International Harvester Company of Canada, Ltd
Hamilton, Ont. London, Ont. Montreal, Que. Ottawa, Ont. Quebec, P. Q. St. John, N. B.
These machines are built at Hamilton, Ont.