

FIVE MINUTE SERMON

Rev. J. J. BUREA, PHOENIA, ILL. SECOND SUNDAY AFTER EASTER

THE CHURCH—ITS UNITY

There shall be one fold and one shepherd. (John 10:16)

If Jesus Christ left a Church to be our guide, to teach us His doctrine, to promulgate His law, and to administer His sacraments, it must follow that there are some signs by which we may know it and distinguish the true from the false.

Let us to-day, consider the unity of the Church. By the unity of the Church we mean that the members of the true Church must be united in believing the same doctrine, in practicing the same sacraments, and obeying the authority of the same pastors.

In speaking of His Church it is a noticeable fact that Our Lord never uses the plural number. He says "I will build My Church," not "My Churches." "Eificabo ecclesiam meam." Hence we see that the first and primary sign of His Church is unity.

In His prayer before the passion Jesus says "I pray for them also who through their word shall believe in Me; that they all may be one." (John xvii, 20) Here Our Lord prayed that His followers may be united in faith. And who will say that the prayer of Jesus was not heard?

St. Paul teaches that there must be unity of faith when he says in the epistle to the Ephesians "One Lord, one faith, one baptism." That is to say, as you have but one God, as you expect but one heaven, so you must have but one faith.

Our Lord says in the 16th verse of the 10th chapter of St. John that "there shall be but one fold." But if His Church taught various and contradictory doctrines there would be various folds. It is evident, then, that unity of faith was to be a mark of His Church.

St. Paul in the fifth chapter of the epistle to the Galatians ranks heresy, sects, with the crimes of idolatry and murder. But heresy is nothing more or more than a breaking of the Christian faith, breaking the unity of faith.

St. Cyprian says "Who holds not this unity of the Church holds not the true faith." "The Church is one though she be spread abroad and multiplies with the increase of her progeny. Even as the sun has many rays, yet one light, and as from one source many streams of water may flow.

Part of the sun from its orb and its unity forbids the diffusion of light; break a branch from the tree, once broken it buds no more; out the stream from its source, it will be dried up. Thus the Church sends her rays through the whole world with but one light; she stretches forth her branches over the universal earth, and pours forth her many beautiful streams; yet there is but one source, one head, one faith."

As she is one in faith so is she one in government. This can be readily inferred from the various figures used by Our Lord when speaking of His Church.

He calls it a sheepfold. "And there shall be made one fold and one shepherd." (John x, 16). What better example of unity could there be than a sheepfold? All the sheep in a flock cling together. They follow the same path, feed in the same pasture and obey the same shepherd.

So, Our Lord intended that all the sheep in His fold, the true Church, should follow the same path, the same rule of faith to heaven; that they should be nourished by the same sacraments; and that they should obey the voice of one shepherd, one chief pastor.

St. Paul in his Epistle to the Romans compares the Church to a human body. But in the human body there are many members, all connected with and subject to the head. So also Our Lord wished the Church composed of many members to be united and subject to one supreme and visible head.

His Church is called a kingdom. "He shall reign over the house of Jacob forever and of his kingdom there shall be no end." (Luke I, 32). But in every kingdom there is but one king and one form of government. So, too, in Christ's spiritual kingdom, His Church, there must be but one form of government.

Common sense and reason teach that the Church must be one in faith and one in government. For God is one in essence. He is truth itself. And the God of truth could not teach opposite doctrines. And the truth never changes. What Christ taught and what the Church taught eighteen hundred years ago, the Church still teaches; for "veritas Domini manet in aeternum," the truth of the Lord remaineth forever. It never changes.

A CRIPPLE FROM RHEUMATISM

Tortured Four Years Until He Took "Fruit-a-lives"

Emporium, Ont., May 21st, 1913. "You 'Fruit-a-lives' cured me of Rheumatism. It was the only medicine that made any impression on me. I was a terrible sufferer from Rheumatism. I have been cured from my Rheumatism, and was a cripple completely, not being able to do anything. I doctored with four different physicians, but they did not help me. Other advertised remedies were equally unsatisfactory, and I have taken several."

Some neighbor of mine told me that "Fruit-a-lives" helped him, and I took them faithfully every day and the result was marvelous. For over two years now, I have been free from my Rheumatism, pain, whatever, and give "Fruit-a-lives" the full credit for making a remarkable cure."

W. T. RACHER If you are subject to Rheumatic Attacks, Sciatica, Lumbago or Neuralgia, take "Fruit-a-lives" right now and start the permanent cure which "Fruit-a-lives" will complete if taken faithfully. 50c a box, 6 for \$2.50, trial size, 25c. At dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

All Catholics acknowledge Jesus Christ to be their only Redeemer and believe all that is taught by Him and by that Church which He founded to continue His mission.

Yes, the Catholic Church of to-day as in all preceding ages is One: (1) there is but one principle of faith, divine authority, but one body of doctrines held by her pastors and her people; (2) there is but one system of sacraments and worship; (3) all her members, though of different tongues, political parties and forms of government, are united to her visible head who together with her bishops, the successors of the apostles, rule and govern the Church.

Thank God that you have the happiness of belonging to that one true Church of holy Scripture whose members constitute one fold under one shepherd, one head under one head; "For you are all one in Jesus Christ."

TEMPERANCE

A WARNING BETIMES

The brewers are thoroughly alarmed. They see a dry cloud not bigger than a man's hand; but they fear it will spread and cover the whole land. The country will never be dry, but the American saloon may have to go. They owe it to themselves to be on their good behavior.

We do not think that prohibition will ever prevail permanently over the whole country. There will be waves of sentimental prohibition over sections, larger or smaller, of the nation and these waves will endure longer or shorter according to circumstances. But there can be no doubt that there is a deep conviction and a growing opposition in the hearts of the people at large against the saloon evils and the sin of intemperance.

We counsel wisdom to the brewers and to their customers, the saloon-

keepers. No one has such an interest in seeing that saloons are conducted according to morals and law as the saloon people themselves. Every saloon that breaks the law invites disaster on the whole saloon business.

Instead of opposing sincere and moderate men in working necessary reforms in a business at best full of danger for those who carry it on and for those who patronize it, the brewers and the saloon keepers should welcome their co-operation, listen to their advice and accept their suggestions. The cash register can no longer be the sole standard in the conduct of a saloon, and the sooner the brewers recognize this, the better it will be for the security of their business.

The day is already at hand when the back room will be as repulsive a memory as the black hole of Calcutta. Higher ideals have looked its door and thrown the key away. The bar-room itself can no longer be the gathering place for brawling, staggaring men. No woman or child should ever know the inside of a saloon.

If the saloon keepers are wise, they will begin at once to inaugurate these reforms and place their business on the plane of morality and respectability.

The State now licenses saloons. How easy in the present trend of ideas, for the State to control and to limit the saloon. If salt and tobacco may be made a government monopoly, why not beer and whisky?

Fewer saloons, decent saloons, pure beer, less alcohol, no wrecks and no homes blasted—these make practical goals for the wise brewer. Monitor, Newark, N. J.

TEMPERANCE AND INTemperance

It is nothing unusual to see a man reeling through the streets under the influence of strong drink; nor is it less common to see such a man laughed at, mocked and reviled by those of the populace among and before whom he passes. It is only seldom that his plight awakens pity, that his fault is condoned and the weakness that precipitated it is marked as being akin to a frailty common in human nature. And this is a good attitude for all of us to emulate when a victim of the bottle crosses our path. It is no less meet for the temperance advocate than for the moderate drinker, for did not so virtuous a man as St. Paul, after warning his followers against evil, ask them to pray that he, himself, would not become a reprobate?

Besides this, it is to be remembered that intemperance is a sin of which the greater number of us have cause to accuse ourselves; not, necessarily, intemperance in the use of intoxicating liquors, but our otherwise inordinate indulgence in lawful privileges and pleasures. As it is, we cry out against the man who occasionally drinks too much when we, perhaps, are habitually given to eat too much, to talk too much, to affect too much, to presume too much, to desire too much; when the inebriate's awful thirst for alcohol is reflected in our gluttony at table, in our greed for gain, in our impassioned and vicious gossip, in our ungoverned love for fine dress, extravagant pleasure and love of ease, in short, in all our ungodly and unchristianlike conduct.

Let the temperance worker and his sympathizers, then, reproach their individual selves with their own intemperance. Let their moderation in all things give edge to their agitation of moderation in the one thing, and, it is fair to believe that they and their enterprise will be given a reader respect and more cordial cooperation, while the great virtues of charity and humility will, withal, be most practically exemplified.

LOCAL OPTION IS HOME RULE

In the course of a notable lecture delivered recently in the Athenaeum, Ennisborough, by the Very Rev. Dr. Coffey, St. Patrick's College, Maynooth, the distinguished lecturer said:

"My friends, the time is fast approaching when the administration of the laws regulating the drink traffic must cease to be the farce that it actually has been for years. The time is fast approaching when the drink laws must be and will be thoroughly overhauled. The time is ripe, I believe, for the people of this country to take the regulation of the drink traffic into their own hands. One of the first things the Irish people must demand of their own Parliament in Dublin is the power to use Home Rule in the drink traffic. Do you know what Home Rule in regulating the drink traffic means? It means this: that the local voters in each rural or urban district will have the power to determine by their own direct vote the number of licensed houses they will allow within their district. That is what is known as local option. This is a genuine and really useful bit of Home Rule, and the Irish people must see that their own home Parliament will give it to them.—Father Mathew Record.

CONVERSION THAT HAS CREATED A SENSATION

SYMPATHY FOR THE PERSECUTED BRINGS A FAMOUS WRITER INTO THE CHURCH

The recent conversion of Madame Juliette Adam, the French writer and editor of La Revue Bleue, has created a sensation in Paris.

She was the friend of certain statesmen, who are looked upon as the founders of the third republic; men such as Thiers, Jules Simon, Gambetta, Challemeil-Lacour, etc. She used to receive those at her house, and it is an accepted truth that the republic originated in her drawing-room, and that she was, as it were, its god mother.

Born of a father both anti-Catholic and a heathen in his ideas, Madame Juliette Adam, although she had received baptism, was herself a true pagan, even in the very middle of the nineteenth century. For this reason she published, in 1883, a book entitled, "Païenne"—"Paganism"—in which she set forth her beliefs in the mythological divinities of the old Greek Olympus.

She was wont to dream of a republic tolerant to all; but she was disappointed at the sight of certain persecutions against the Catholic Church, whose practice, however, she did not follow.

"One day," said she to her political friends, "you will see that my sympathies for the persecuted will end by bringing me to the Catholic faith."

Madame Juliette Adam, the pagan of 1883, has published, at the same time an another edition of her former work, a counterpart to it, with corrections, namely, "Chretienne,"—"Christian Woman"—in which she explains how she was converted to the Catholic faith.—Providence Visitor.

WHERE THE EARLY IRISH EXCELLED

The art in which the Irish earliest excelled and in which they have shed of art worth mentioning, was that of writing and illuminating manuscripts. The most recent authority on the subject, John Adolf Bruinn, in his "Inquiry into the Art of Illuminated MSS. of the Middle Ages," acknowledges that the fame of the Celtic school "dating from the darker centuries of the Middle Ages, excels that of any of its rivals." Westwood, the great British authority, declares that were it not for Irishmen these islands would contain no primitive works of art worth mentioning, and asserts that the Book of Kells is " unquestionably the most elaborately executed manuscript of so early a date, now in existence."—Douglas Hyde.—"Literary History of Ireland."

FOR ROUGH SKIN, SORE LIPS, OR CHAPPED HANDS

Campana's Italian Balm is soothing, healing and pleasant. Send 4 cents for sample—27 years on the market. E. G. WEST & CO., 80 GEORGE ST., TORONTO.

A SISTER'S DEVOTION

SAVES BROTHER FROM DRINK Science has shown that drink is a disease, not a crime. A disease too that ruins not alone the life of the sufferer but that of his wife and children who are robbed by it of their rightful inheritance of health both in body and mind.

Some drinkers wish to save themselves, others have to be saved whether they wish it or not. Whisky has inflamed the delicate membranes and nerves of the stomach into a terrible torturing craving for drink, and their wills have lost the power to resist.

Read how Miss K— of Belledune River, N. B., saved her brother from this curse.

"I began using Samaria Prescription in March and it is helping the patient wonderfully. I am treating my brother secretly, dissolving it in his tea and he never detects it. I take great pleasure in testifying to the merits of your wonderful Remedy and hope you will do for thousands of others what you have done for me."

Miss K— Samaria prescription stops that awful craving for drink, restores the shaking nerves, builds up the health and appetite, rendering all alcoholic liquors distasteful, even nauseous. It is tasteless and odorless and can be given either with or without the patient's knowledge in tea, coffee or food. If you know of any family needing Samaria Prescription, tell them about it. If you have a husband, father or friend who is threatened with this awful curse, help him save himself. Used regularly by hospitals and physicians. Has restored happiness to hundreds of homes.

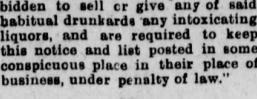
A FREE TRIAL PACKAGE with booklet, giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Company, Dept. 11, 142 Mutual Street, Toronto, Canada.

POSTING NAMES OF DRUNKARDS

Out of the State of Washington a method of posting the names of drunkards has been adopted by law. Whether a man or woman deserves to be put on this list is determined by the county court. When so determined the law directs that the list be posted in every saloon. An exchange says that under such a list of twenty-eight names in a certain town was printed this placard:

St. John's, Newfoundland

H. J. BROWN RIGG IMPORTER OF Seeds, Fruit, Provisions, and Groceries



THROW OFF THE WASH-BOARD TOKE

The washboard has been a hard taskmaster for generations, but now the washing machine has taken its place.

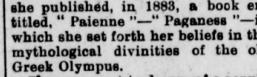
The New Century Hand Washer eliminates the back-breaking rubbing, thus making washing a pleasure instead of a hardship. It runs easily and does better and quicker work than the old method.

No other machine can be built on the New Century principle, because its features are patented. The rust-proof steel ring, that prevents warping, adds years of wear to its life.

See it at your dealer's or send us for information. CUMMER-DOWSELL Limited Hamilton, Ont.

Beautiful Rosary

Complete with Crucifix



This exquisitely designed Rosary is made from our best quality of faceted cut amethyst color beads, with strong lock link attachments and dainty crucifix.

Our regular price for this Rosary is one dollar but to all readers of the "Catholic Record" we are offering a special discount of 25 p.c. and will send one postpaid upon receipt of 75c. Or if you will act as our representative in your district and sell only 12 of our fine multi-color Oleograph Pictures at 15c. each, we will give you one of these beautiful Rosaries absolute free.

Our Pictures are all reproductions of Famous Paintings and sell regularly in Art Stores at 50 cents each, so that at our wholesale price of 15 cents, you can sell the entire lot in an hour. Order today. When pictures are sold, remit us the amount of your sales \$1.80, and your Rosary will be sent you by return mail Address:

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THREE PILGRIMAGES TO EUCHARISTIC CONGRESS COST UNDER \$300

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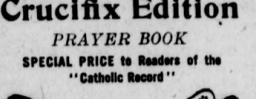
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