

FIVE MINUTE SERMON

ELEVENTH SUNDAY AFTER PENTECOST

DEVOTION TO THE BLESSED VIRGIN

Why do Catholics pay so much honor to the Virgin Mary? Are they not doing an injury to her Son by over-honoring His Mother? What is the reason, the doctrine, of the Catholic's devotion to Mary?

Very fair questions, brethren; questions which you should be ready to answer with intelligence and kindness. So that now, on the Feast of Our Lady's Assumption into heaven, let us renew our faith in her dignity. What, then, does the Catholic faith teach us about her? It teaches us that she is the Mother of God, and farther, that, on account of the foreseen merits of her Son, she was preserved from the stain of original sin: that she was always a virgin; and that it is lawful and profitable to ask her prayers. Such are the articles of faith concerning the Blessed Virgin.

Once you know something about her Son's divinity you easily perceive her dignity of Mother of God. Her title of Mother of God plainly rests upon the fact that her Son is God, Jesus Christ. His nature is divine and His person is divine. And here you must bear in mind the distinction between nature and person. He has the nature, being, essence of God. And He has the person of God; for our Saviour is God the Son, second person of the Most Holy Trinity. What, then, is human about Him? For we know that He is as truly man as He is truly God. The answer is that He has a human nature as well as a divine nature. He became man; and He did so by taking human nature from Mary, His Mother. But, you ask again, is He a human person also? No, for we have seen that He is the divine person, God the Son. There cannot be two persons in Christ. He is but a single person, one individual, and that is divine. So that the divine personality of the Son of God takes human nature and unites it to the divine nature. The one divine Person whose name is Christ, and who is both divine and human nature, has no human personality, but divinity.

And this is the Son of Mary. Is she not the Mother of our Lord, personally His Mother? Can any one be a mother and not be mother of a person? Is He not personally Her Son? What a dignity? What a mysterious and wonderful eminence, to be mother of the Divine Person of the Son of God made man. No wonder that we honor her; although we know full well that all she has of dignity and sanctity she has by power of her own, but by gift of God, and that she is purely a human being. Those who do not honor Mary fail to appreciate the majesty of Christ; fail to understand the doctrine of the Incarnation; fail to grasp the immensity of the divine love in God becoming man. No wonder, then, that God should have saved her from the taint of Adam's sin, should have preserved her a spotless virgin, should have saved her pure body from the grave's stench by the Assumption into heaven. The Angel Gabriel tells us what Mary is: "Behold thou shalt conceive in thy womb, and thou shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. . . . The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy (One) that shall be born of thee shall be called the Son of God."

Now, brethren, to be a mother is to hold an office. It is to exercise by divine rights the highest powers committed to a human being. What wonderful right a mother possesses! An affectionate allegiance is due her from her Son: an obedience instinctive, sacred, supreme—a reverential and hearty loyalty which arouses the noblest emotions in the hardest heart and gives birth to heroic deeds even in men of the weakest natures. A mother is entitled to her Son's love by the most sacred of all obligations. Well, just think of it: our Blessed Lord was, and is yet, bound to His Mother by that imperative divine law; he was, and is yet, subject to the sweetest and, for a noble nature, the most resistless impulse to do His Mother's will and to make her happy. He owes her love, obedience, reverence, friendship, support, companionship, sympathy. And He that doth all things well, would He not do His whole duty as Son, would He not be a model Son? Would He not grant her lightest wish while He lived with her on earth, will He not gladly do so now in heaven?

OWES HER LIFE TO "FRUIT-A-TIVES"

Cured Both Stomach Trouble and Headaches

PALMERSTON, ONT., JUNE 20th 1913. "I really believe that I owe my life to 'Fruit-a-tives'. Ever since childhood, I have been under the care of physicians and have been paying doctor's bills. I was so sick and worn out that people on the street often asked me if I thought I could get along without help. The same old Stomach Trouble and distressing Headaches nearly drove me wild. Some time ago, I got a box of 'Fruit-a-tives' and the first box did me good. My husband was delighted and advised a continuation of their use.

Today, I am feeling fine, and a physician meeting me on the street, noticed my improved appearance and asked the reason. I replied, "I am taking Fruit-a-tives". He said, "Well, well, go ahead and take them. They are doing more for you than I can". Mrs. H. S. WILLIAMS.

"Fruit-a-tives" are sold by all dealers at 50c. a box. 6 for \$2.50, trial size 25c. or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

If we are not too self conceited, to secure her prayers to assist us.

TEMPERANCE

THE WOMAN'S SIDE OF THE PROBLEM

A popular magazine had a valuable and discriminating autobiographical article in a recent issue, by a wife and mother, setting forth woman's side of the liquor problem. Her own father died in comparatively early life from a disease for which wine induced weakness. The mother in that home died a worn out waitress to the habit which for paternal self-denial substituted a domestic financial problem involving maternal slavery, that the indulgence might be permitted. A brother is following in the father's steps. In their own establishment the writer notes that when entertaining according to the standards of the lounge lord, the drink out costs all the adibles. A forced economy is thought necessary which means hard work, worry and deprivation in essentials.

The general argument may be seen from these sentences of truth: "Two or three drinks a day mean the month's rent for the man at a moderate wage, or the summer's vacation for the family, with twice as much or better food and large opportunity. The burden of denial does not always fall on the wife in ways she can measure. It is like an indirect tax, a little here and there, making life a succession of worried days and sleepless nights. What ever lessens a man's efficiency handicaps his wife and children. It may not be in actual money. Perhaps your husband has the price of a drink. But he is fighting a losing battle against age. Far more important, to himself and those who care for him, is a man's will power. It is this, the very heart and soul of man, which alcohol attacks. It attacks his self-control. Its burden borne

by wives and mothers and little children, is a burden besides which all other burdens are small."

CHARITY BEGINS AT HOME

A very good lesson is to be learned in the following little sketch: A man sat in a saloon late at night, the saloon keeper's wife complained of his long stay to her husband. "Why doesn't he go?" she said. "Let him alone," said the saloon keeper, "he helps to shingle our roof."

The man heard it—a sense of shame came over him. He left the saloon, went home, and there and then made up his mind to reform. He met the saloon keeper about six months later on the street.

"Why don't you come around any more?" said he to his old customer. "I shingle my own roof now," was the reply.

A New Jersey paper had recently the following brewery advertisement. Alexander the Great drank beer and conquered the world before he was thirty-two. Perhaps he could have done it sooner if he had not drunk beer, but you'd better take no chances.

Whereupon the Anti-Saloon League inserted an advertisement which read:

Alexander the Great died in a drunken debauch at the age of thirty-three. You'd better take no chances.

"There is nothing like knowledge, even in the advertising column," remarks the Monitor of Newark.

THE CHURCH AND THE SACRED SCRIPTURES

By Rev. P. E. Herb, Wisconsin. What books are considered inspired writing is question to be considered? How can we know which writings are inspired and therefore belong to Holy Writ? The official list of books belonging to Scripture is called the "Canon." The word means "rule" or "standard," and it implies that the books of the "Canon" constitute the sole rule for what is to be considered inspired writing.

The Canon differs in Catholic and Protestant Bibles; moreover some spurious writings not contained in our official list were at different times accepted by one or the other writer or Father of the Church as genuine parts of Sacred Scripture. It is very practical to ask: What marks have we to determine which books are inspired? Scripture itself nowhere contains an enumeration of its different books; neither can one determine them by their contents, as certain Protestant theologians claim; nor would the fact that a book has an apostle for author guarantee its inspiration; in the last instance we have to fall back on Catholic tradition, as contained in the decisions of the Councils of the Church, for our official canon.

WHY CHURCH OPPOSES READING BIBLE IN PUBLIC SCHOOLS

The Canon as accepted by the Catholic Church and sanctioned by the Council of Trent comprises 45 books in the Old Testament and 27 in the New Testament. Anyone denying the inspiration of any of these in whole or in part places himself without the pale of the Church. This explains why the Church opposes the reading of the Bible in Public schools. She considers the Bible the word of God entrusted to her care and she cannot permit



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her children to use a Bible not approved by her. She alone has authority to determine the Canon of Sacred Scripture and she has the sole right to infallibly interpret and explain it. For this reason Catholics may not read the Bible in their mother tongue unless the edition is approved by ecclesiastical authority and provided with proper foot notes and explanations. This is not curtailing religious liberty—it is simply safeguarding divine revelation. The so-called reformers in translating the Bible often deviated from the original text, sometimes purposely changing words and omitting passages to help prop up their theories. This of course could not escape detection, so their followers had to get out revised and corrected editions until to-day the revised English edition differs but little from the approved Catholic edition. The Protestant Old Testament, however, lacks 7 entire books as well as a number of passages of other books contained in our Canon. These missing books are the following: Baruch; Tobias, Judith, Ecclesiasticus, Wisdom, and 1 and 2 Machabees. Whence the divergence?

THE JEWS AND SACRED SCRIPTURE

The Old Testament, written before Christ's time was entrusted to the Synagogue for safe keeping. We do not know exactly how the Jews judged which books belong to the Canon but we know they distinguished their sacred books from those of human origin and in every age collected the sacred books and carefully guarded against their loss. This care belonged to the priests. At the time of Christ there was some difference between the Canon accepted by the Jews of Palestine and the foreign Jews, whose headquarters were at Alexandria. That Moses began the sacred writings was admitted by all but when they were concluded and by whom was a debated question. The Jews of Palestine who had their books in Hebrew considered the Scriptures completed as collected by Esdras. Not knowing Hebrew the foreign Jews, especially of Alexandria had a Greek translation known as the Septuagint containing not only the books collected by Esdras but several other writings regarded as of divine origin and of equal worth. Even in Palestine this Greek version was extensively used in the Synagogues. At present the Jews recognize only those books contained in the Hebrew Bible; and from their Old Testament. We Catholics have our Old Testament from the Septuagint the Greek version, for in different councils, but especially in the Council of Trent, the official list promulgated contains all the books of the Hebrew Bible plus the seven above mentioned "found in the Septuagint. By what authority did the Church declare the Septuagint authentic? By what authority higher than that of the Synagogue. Of about 300 Old Testament quotations contained in the New Testament, 250 are taken from the Septuagint. From this we conclude that Christ and His apostles used the Greek version in preference to the Hebrew, thus giving it their approval, an approval which to us is of more value than that of the Synagogue which with the coming of Christ ceased to be guardian of the deposit of faith.

THE CATHOLIC CHURCH THE TRUE TEACHER OF THE BIBLE

Regarding the New Testament, containing the inspired writings after the time of Christ, the Catholic Canon differs very little from the revised Protestant canon. The complete canon as we now have it was not fixed for over two centuries. In the first and second centuries a large number of writings appeared containing an account of Christ and His teaching. Most of these were attributed to the apostles of their disciples but, as many were not genuine, precautions had to be taken lest unauthentic, false and even vicious writings be used in the Churches. The apostles devoted themselves to preaching the gospel everywhere and only local conditions caused them to write letters or accounts of the life of Christ to certain individuals and congregations. Congregations having these writings naturally preserved them and read them at public worship. Some of these writings were copied and sent to other congregations but it is plain that none or very few possessed all of them. It was only after the lapse of years that

complete collections, similar to our present canon, were made. For the first three centuries these collections varied, although quite early the four gospels, the acts, thirteen letters of St. Paul, and the first epistle of St. Peter and of St. John had been collected and spread as authentic word of God. The other writings of our canon were known to different churches but only after some time found general acceptance. In the year 374 Pope Damasus, and later on Pope Innocent I. (401-417) declared that twenty seven books, that form our New Testament canon, to be of apostolic origin and divinely inspired. To protect the Bible in its entirety against the onslaught of its so-called champions, the Reformers, the Council of Trent again promulgated the canon of both Old and New Testament. While private judgment with its modern offspring, higher criticism and Modernism, are wrecking havoc in the ranks of Bible readers outside the pale of the Church, she, the divinely constituted teacher, continues to defend and uphold the Bible as the Word of God in its entirety and in all its parts.

HOW ENGLAND BECAME PROTESTANT

Till the year 1534 England remained faithful to the religion she had received from Rome, but in this year she ceased to form part of the Catholic Church.

This event was brought about through the action of Henry VIII. He caused himself by act of parliament to be declared head of the Church in England in place of the Pope, and thus the country was cut off from communion with the Catholic Church which had always acknowledged the Bishop of Rome as the head of Christ's church in his capacity of successor to St. Peter, the first Bishop of Rome.

Henry VIII. died in the year 1547 and was succeeded on the throne by his youthful son Edward VI. This prince had been brought up in the new religion, which was then being started, and it was during the six years of his reign that Protestantism first spread its roots in Britain.

Following the example of his father, he claimed to have authority to rule and teach the Church in England, and went even further than his father had ventured to go in order to turn his subjects from the old faith. It was in his reign that, for the first time, the Catholic service known as the Mass was abolished and heretical doctrines were openly taught in the churches of England.

However it is only fair to remember that Edward VI. was but sixteen years of age at the time of his death and was merely a tool in the hands of his advisers, whose object it was to protestantize England. During the short reign of his sister Mary, who succeeded him on the throne, Britain was reunited to the See of Rome and nothing contrary to the teachings and practice of the Catholic Church was permitted.

Elizabeth succeeded Mary in 1558 and lost no time in undoing the work of her sister. She openly professed herself in favor of the anti-Catholic party in England and had herself, by parliament, declared "Supreme Governor of the Church of England in all things spiritual and ecclesiastical." Severe measures were introduced to force all the people of England to accept the queen as head of the Church in England instead of the Pope, and to conform to the new religion she wished to impose upon them.

All the cathedrals and parish churches were handed over to men who would consent to accept the queen's new religion—henceforth to be known as that of the Church of England.

A law was again passed by parliament declaring that the Pope was no longer to be considered as having any authority in the religious affairs of England. No priest might say Mass nor any layman hear Mass after the feast of St. John the Baptist, June 24, 1559. In its place, a ceremony called the Communion Service was to be used and certain doctrines known as the thirty-nine articles were to be accepted by the ministers of the new church.

The articles of religious belief condemn not a few of the doctrines and practices of the Catholic Church and every Anglican clergyman, to the present day, has to declare that he accepts them before he is ordained a minister of the Church of England. How unwillingly English people gave up the old faith and their allegiance to the spiritual leadership of the Pope may be gathered from the severity of the cruel laws it was found necessary to make in order to force them to do so.

In one year alone 1603—the year of Queen Elizabeth's death—a sum equal to \$22,000,000 of to-day's money was levied in fines from Englishmen who refused to attend the religious services of the Church of England (Dr. Gasquet, Old English Bible, p. 266.)

All Catholics absenting themselves from the service of the Anglican church on Sunday and holy days were to be fined 1 shilling (24 cents), a sum equivalent to about \$3 of existing currency. Later on it was enacted that all absences from church were to forfeit a sum equal to \$1,000 a month and to be imprisoned until they should conform.

Schoolmasters who possessed no license from an Anglican bishop were to be imprisoned for one year until they had got one—provided they had refused originally to recognize the queen's spiritual headship. A fine equal to \$6,000 could be levied upon

the father of a child who had not been baptized at a Protestant church within one month of its birth; if a man got married according to the Catholic rite, he had to pay a similar sum. These laws were still in force on the statute books until 1829.

It is hardly to be wondered, then, that since no Catholic could open a school without admitting the queen's spiritual supremacy, many thousands of children were brought up to hate and ridicule the religion their parents had loved. Nor need we wonder that after a persecution which lasted from 1550 till 1800, Catholics are fewer in number, as compared with non Catholics in England and in English-speaking countries, like the United States. As regards her external possessions, past or present, at the time England first held them, she had already separated herself from the

Old Church and had accepted the New Church. It was, therefore, only to be expected that she would bring up her colonies in the Protestant creeds, not one of which dates back farther than the time of Queen Elizabeth.—Intermountain Catholic.

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Crystallized Comments ON ASBESTOSLATE ROOFING. Several thousand readers of one of Canada's leading magazines, "Everywoman's World," recently accepted an editorial invitation to tell candidly what they thought about ASBESTOSLATE—the fireproof and everlasting roofing of Asbestos and Cement. Here are a few of their interesting opinions: "Asbestoslate Roofing is a great protection in time of fire. My father owns a number of houses and every one has an Asbestoslate Roof." Mrs. A. S. Lucas, 399 King St. W., Brockville, Ont. "My husband has used Asbestoslate Roofing and thinks it is alright." Mrs. Chas. E. Hart, Madoc, Ont. "I know of several builders who have used Asbestoslate Roofing, and it has proved most satisfactory in every way." Mrs. J. H. Waddington, Combermere, Ont. "I understand Asbestoslate is being used for the Dry Dock buildings here. This is a great recommendation, as the Dry Dock is to be one of the largest and best in America, and only the best materials are being used." Mrs. J. C. Halsey, Prince Rupert, B.C. "We have used Asbestoslate and like it splendidly." Mrs. P. F. McCully, James River Sta., N.S. "Asbestoslate Roofing is on a house we have just moved out of, and we have never known it to leak." Mrs. E. Mosher, 2 Kingwood Rd., Balmy Beach, Toronto. Such disinterested opinions are certainly worthy of your careful consideration. Write for full information and samples of Asbestoslate to Dept. N. Asbestos Manufacturing Co., Limited. Address: E. T. Bank Bldg. 263 St. James St. Montreal. Factory at Lacine, P. Q. (near Montreal). Do not fail to visit our Asbestos Bungalow at the Canadian National Exhibition, Toronto, August 29th to Sept. 14th