

## FIVE MINUTE SERMON

FIFTH SUNDAY AFTER PENTE-  
COSTTHE CHURCH—ITS APOSTOLICITY  
"Be ye all of one mind." (1 St. Peter iii, 8.)

The Apostle St. Peter exhorting the Christians of his day to unity of faith thus addressed them, "Be ye all of one mind." On account of this unity of faith the Church has at all times taught the identical doctrines taught by the Apostles. This is a mark of the true Church.

For the true Church of Christ must be Apostolic. By this is meant that the men who exercise power and jurisdiction in the Church to-day, must be able to prove to us that they are the legitimate successors of the Apostles; that they come down from them in unbroken line in unimpaired succession, and that they teach the same doctrine now as was taught by the Apostles and their successors of all times.

If the line be broken, if one link in the chain of apostolic succession be wanting, then he who teaches and guides is only a vain pretender, an impostor. For, as St. Paul says, "How can he teach if he be not sent?" This sending, this mission of power and authority must come from God. Christ gave it to the Apostles with the words "As the Father sent me I also send you" (St. John xx, 21), with the same power and authority to teach, to administer sacraments, to forgive sins.

This power and authority must be transmitted by the act of those who received them from God. Hence there must be in the Christian Church an actual living connection with the Apostles.

The power given to the Apostles by our Saviour was given for the salvation of men. For this reason it did not expire with the Apostles, but is to continue in the Church as long as there are men to save, i. e., to the end of the world, and was handed down by the Apostles to their successors as we learn from St. Paul's Epistle to Timothy, when he tells him to commend the things he heard from him to faithful men who shall be fit to teach others.

The Catholic Church and she alone has her origin, her doctrine and her mission from the Apostles. She and she alone can show that her ministers are legitimate descendants, successors of the Apostles. She alone teaches the same doctrine that was taught in every age since the time of Christ. She alone is connected by an unbroken line with Christ and the Apostles. For it is an historical fact that St. Peter, the prince of the Apostles, that the first pope, came to Rome; that he established there the pontifical see; that he remained there until his martyrdom in the year '67; that his first successor was St. Linus; that St. Cletus succeeded him; and so on down the stream of time in unbroken line, in uninterrupted succession from Peter to our illustrious Pontiff, Pius X.

The Catholic Church and she alone, then, is the Church of Christ; for she and she alone possesses those marks that alone characterize the true Church of God. She only is one, holy Catholic and Apostolic. A church without these marks cannot do the work for which Christ instituted His Church. A church that is not Catholic cannot "teach all nations" nor all truth.

A church that is not apostolic in origin, doctrine and mission must be of human origin. But she is from above. She is divine. She possesses a divine source of energy and vitality. She has a heavenly guide, which enables her to walk forever young and unchangeable among the ruins and graves of generations that are ever changing, ever dying.

## TEMPERANCE

## EVIL OF MODERATE DRINKING

In an article in the Ecclesiastical Review for November, Dr. Austin O'Malley discusses the vice of intemperance from the physician's point of view. It is a view that the average "moderate drinker" seldom finds presented for his consideration. Dr. O'Malley is merciless in exposing the physical consequences of even moderate drinking of intoxicants. Every moderate drinker is, of course, in danger of becoming a drunkard.

But we confess, says the True Voice, that we were startled by the array of diseases that Dr. O'Malley traced directly to the use of alcohol in one form or other. His statements, however, are not made rashly. Dr. O'Malley has the authority of the most distinguished physicians to sustain his assertions. The science of medicine to-day unqualifiedly condemns even the moderate use of intoxicating liquor as a danger and a cause of disease.

But it is the proof as to the result of scientific tests, that even small quantities of alcohol decrease mental and physical efficiency, when taken into the system, that makes Dr. O'Malley's a convincing argument against the use of intoxicants. For centuries men have had recourse to liquor as a "bracer" or as a means to help them to greater exertion. All this has been proved illusory by science. Alcohol as a spur to greater effort or as a means to sustain effort is a delusion and a snare. The man who would keep his brain and his body at their highest efficiency must not resort to alcohol in any form. He only deprives himself of physical strength and mental energy by its use.

Gradually the old popular superstitions about the benefits to be derived from the use of liquor are being disposed of by science. Popular superstition has had much to do with starting men on the path of drink in the past. It was popularly believed that drinking was a positive benefit if not carried to excess. The danger of over-indulgence was pointed out, but it has remained for the science of our day to demonstrate that even moderate drinking—quite apart from the moral dangers attendant upon it—is a grave detriment to the health of the normal man, besides lessening his efficiency in any work in which he may be engaged.

## CANADIAN TEMPERANCE NEWS

The Canada Temperance Act campaign in the county of Welland is well under way. Organization has been effected in a number of local municipalities. Meetings are being held and petitions circulated praying for the submission of the measure. A similar campaign is going on in the county of Huron. Voting on the Canada Temperance Act is under Dominion legislation and is brought on by a petition to the Secretary of State, signed by 25 per cent. of the electors whose names are on the voters lists. If a majority vote is polled, it brings prohibition into force in the county or city affected.

Rev. Father Holland of Montreal, is carrying on a temperance mission in Newfoundland. He is assisted by the Rev. Father McCandlish, of Toronto, and is meeting with wonderful success. In one case a whole parish signed a total abstinence pledge.

The new provincial legislation is now in force prohibiting the holders of tavern licenses from selling liquor in bottles to be removed from the premises. The legislation is very rigid. A license holder who knowingly permits liquor purchased on his premises to be taken away for consumption, or any person who takes such liquor away, is liable to a heavy penalty.

## THE IRISH AND THE SALOONS

Edward D. Page of the Merchants' Association of New York City, informed a committee of legislators recently that "the majority of the saloon keepers are Irish."

The New York Sun takes issue with this gentleman who registered his guess. The chances are that if the legislators asked the too willing informant for his proofs he would have talked himself into absurdity in trying to do the thing.

The Sun says: "We doubt it, though it may have been once true. The names over the doors of drinking places are not dependable. Many non-Irish saloon proprietors keep Irish names over their places of business because of their popular suggestion of joviality and good cheer. Many places started and made prosperous by Irishmen have been sold, but retain the names of their former owners. There are many Germans, Jews and Italians in the retail liquor business."

The Sun is right, says the Monitor of New Jersey. The number of Irish in the saloon business is constantly decreasing. And this is true not only in New York City, but throughout the country. Comparatively few of the sons of Irish saloon keepers are content to remain in the business and they are trained to other avenues of livelihood.

Most of the saloons, moreover, in many districts, are owned by brewers, and are conducted by representatives of these brewing interests. And the proportion of Irish brewers is small.—Catholic Bulletin.

## THE ROSARY IN CHINA

(As quoted in the Catholic Herald)

"Very often," says a venerable Bishop, who spent many years in China, "have mothers come to me with their little ones and said: 'This boy will be a good child because he knows how to recite his Rosary.' On such occasions I had always a word of praise and encouragement for the child, and after making him a present of a new pair of Rosary beads, I would send him off glowing with smiles.

"But in China, be it remembered, devotion to the Holy Rosary is not one that grows cold with years. Not only the children, but nearly all the Catholic women and a large majority of the men, recite their Rosary daily. And to designate a tepid and lukewarm person Chinese Christians know of no better or more forcible expression than 'Keung-no-Nem.' (He does not say his Rosary.)"

"How often in the quiet of the evening when duty called me forth amid those good people, have I stood entranced by the sweet harmonies that rose from distant houses where the family had gathered together for the nightly recitation of the Rosary! There could be no mistaking a Christian house amid a thousand pagan ones. As soon as the shadows began to descend over the village, from every Catholic cottage would swell forth the loud, sweet strains of the Rosary: for in China it is not merely recited as in European countries, but it is chanted in chorus.

"SLEEPING ROSARY"  
"Neophytes, even when in the midst of pagans, are proud to have the Rosary about their necks; women consider it among the most handsome of ornaments, and wear costly Rosary beads suspended from their breasts; while the 'Nem-kou,' or 'sleeping Rosary,' which is worn about the neck and under the garments, is common to all Catholics

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China. Not satisfied with saying their beads in church and at home, they occupy their leisure moments when travelling or when returning from the fields in the recitation of the Rosary, believing that the Psalter of Mary should not be interrupted.

"So great is the veneration of this people for the Rosary that they frequently accuse themselves of having touched it with unwashed hands, or of having let it drop upon the floor; and their manner of saying the Rosary will convince one that they are at least as reverent as ourselves. Prostrated upon the floor with their faces to the ground they recite in a low tone the Confiteor and Miserere; then, kneeling upright they make a double Sign of the Cross and sing the 'Veni Sancte Spiritus' and the 'Oremus' in the Chinese language.

"It is the hour for the Angelus, that prayer is said; otherwise, the Litany of Loreto or of the Saints is recited; before or after which various intentions are made, such as the intention of the holy mother the Church or of the Sovereign Pontiff. The five mysteries immediately follow, and the devotion is usually terminated by the 'Salve Regina,' the Acts of Faith, Hope, Charity the Contrition, and a Requiescat in Pace for the faithful departed.

"It is the custom in China," observes the Bishop, "to give the Holy Rosary for a penance in confession, and I was many times surprised at the disappointment of penitents on receiving only one Rosary as a penance. Though they had committed only venial sins they thought they should receive a penance of ten or more Rosaries, and were very careful not to substitute their daily prayers of devotion as part of their penance."

## AN INSULTING BOOK

Several of the stores of this city have been giving a big display to The Hill of Venus a novel by Nathan Gallizier, who seems to have been actuated in its composition by hatred of the Church and her institutions.

The plot of the book is the alleged story of an illegitimate son forced by his father to break his betrothal with a young lady and to become a monk so that he might thus atone for his parent's sins and win for him the absolution of the Pope, who lays down these conditions for saving the father's soul. The son gives a reluctant consent, enters the monastery of Monte Cassino and takes his vows, although his heart and mind are constantly upon his former betrothed, who has become the wife of a hated rival. While on a political mission for the Pope he meets the lady several times, resumes the relations of lover and finally takes her to himself after killing her husband.

All through the volume there is a studied effort to discredit the monastic life and to ridicule the piety and benevolence of the monks. Pope Clement IV. is represented as an irate, fanatical, unscrupulous and treacherous politician, who stops at nothing to attain his unworthy ends. The author, while betraying a woeful ignorance of Catholic ceremonial, has only sneers for the pious devotions of the faithful. He takes this fling at the confessional: "His was not a soul that bartered through carved screens for penitence and peace." (p. 185.)

The long continued struggle between Guelph and Gibelline is borrowed by Mr. Gallizier to lend, per-

haps, some dignity to his tale; but the only use he makes of it is an attempt to besmirch the character of the Supreme Pontiff. The author represents Clement as having abandoned Rome and having fled to Viterbo, whereas His Holiness had never seen the Eternal City, having been unanimously elected Pope at Perugia, whence he went with his court to Viterbo. But what is historical accuracy to a writer, who is inspired by bigotry?

A flagrant anachronism is the expression, "By Our Lady of Lourdes!" used by several characters of the book, which purports to treat of a period six hundred years previous to the time the Blessed Virgin received that title.

We are at a loss to understand what could induce the publishers, L. C. Page and Company, Boston, to put the book on the market, unless they have a leaning towards the Guardians of Liberty. Fully one-third of the volume is a padding of monotonous descriptions of Italian scenery, which sadly betray the author's want of an adequate vocabulary as well as his poverty of expression. Moreover, and above all, leaving out of consideration the historical inaccuracies and the evident bigotry of the author, the book does not contain a single ennobling sentiment.—Catholic Telegraph, Cincinnati.

THE INFLUENCE OF HIS  
EXAMPLE IN MAKING  
THE CHURCH BETTER  
KNOWN AND LOVED

(Approprios of the Laymen's Retreat)

Throw the strongest limelight on an object, and look at it through colored spectacles, you will not see it as it is. So with the Catholic church in this country. She has been the object of keenest public scrutiny from time to time during the last hundred years; but the scrutiny has been made with passion and prejudice, and therefore we are not yet seen by our non-Catholic brethren in a true light, and our missions to them, though not without results, have not yet converted America. Apparently there is something lacking, something to which adequate attention has not been given, something which conditions all effective preaching to outsiders. That something is a high standard of Christian life in our laity—letting our light shine before men, that they may see our good works, and glorify our Father Who is in heaven.

Some twenty years ago the present writer had charge of a Catholic mission in a London slum. One day a laboring man, not of his flock, said to him, "Father, I saw you often round here, and I sometimes go to your church in Hatton Garden. I would like very well to be a Catholic; but when I see you people in this court drinking and fighting, and know that many of them are night-prowlers and pickpockets, I cannot make up my mind to join you."

Is it not probable that others will think as this man thought? "Why change our religion, if Catholics are just as bad as ourselves?" With respect for "the hand that rocks the cradle," it is the men of a nation that shape its character and rule its destinies. It is men of strict integrity, public spirit, stainless record, untainted honor—such are the men who, by their inspiring influence, raise their fellows toward their level and make a people great and noble. And such are the men—though on the higher plane of grace—whom the Church looks for in the ranks of the laity, and whom she would call into retreat to show them how they can make their lives a powerful confirmation of her teaching and, better still, a powerful lever to raise humanity nearer to God. And she looks for them in every social grade, in every profession, trade, and labor union. Wherever there is a soul to save, she would have not only a minister of Christ to announce His Gospel, but a lay apostle to show it embodied in practice.

Yes; the everyday life of a Catholic layman may be made a voiceless sermon, whose cumulative influence will be more inspiring and effective than much of the formal preaching of our day. Cold words do not warm the heart. Ice does not light a fire. Life alone kindles life; and He Who is life by essence kindles it in the souls of men through the light of the Gospel, but seldom more efficaciously than when it is seen shining by day in the life of a Catholic friend or associate. Without parade or effort, he is kind, helpful, good-humored, even-tempered, well-balanced, courteous and refined, strong and gentle, straight as a sunbeam, and faithful to friend and trust as to his own soul. Even the thoughtless and forward will find the secret of the exquisite grace and harmony of such a life in the unobtrusive Catholic faith that inspires it. They will ponder over it; tradition.

## LIQUOR AND TOBACCO HABITS

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tional prejudices against the Church will melt like summer snow; and grace will finish what example—its self a grace—had begun.—St. Paul Bulletin.

WHERE THE LIGHT  
LED TO

What a revolution in the mind of a great man that one who for years had allowed himself to believe that the Pope was the anti-christ mentioned in the Scriptures should come to recognize in that same Pope the Vicar of Christ Himself! Such was the experience of John Henry Newman, the famous English divine and convert to the Catholic Church, one of the loftiest characters and most gifted intellects whom the nineteenth century produced. He was born in London in the first year of the century, on the 21st of February.

It was given him to live to see the last decade of the century begun and to witness a conversion of the whole English people from the folly of anti-Catholic prejudice almost as complete and remarkable as that which marked his own experience. Newman was born and educated under the influence of the Anglican Church, and studied for the ministry under the direction of Dr. Whately, afterwards Protestant Archbishop of Dublin. Being a man of most earnest convictions, he displayed the bias of his earlier studies of religious subjects by an open and aggressive antagonism to the Catholic Church; but as a diligent seeker after the truth he found himself sorely disappointed with the emptiness and inconsistencies of the faith in which he had been nurtured, and as he probed deeper into the study and the history of Christianity and the philosophy of Catholic teaching, he became irresistibly drawn to the Church as the real fountain of the truth.

The internal struggle was long and full of anxiety, but at last he became convinced of his duty, and in 1843 he told his surprised and grieved congregation of St. Mary's in Littlemore, where he was pastor, that he must bid farewell to all his former religious associations. He was formally received into the Church on October 8, 1845, by Father Dominic, a Passionist priest. His conversion was followed by that of so many others, many of whom were distinguished in public life, that Lord Beaconsfield was afterwards moved to declare that "the secession of Mr. Newman dealt a blow to the Anglican Church under which it still reels."

After his conversion, Newman was appointed head of the oratory of St. Philip Neri at Birmingham, where were gathered together with him a number of distinguished scholars who loved him for his great soul and master intellect, and were ambitious to share his companionship in the noted center of religious science. In 1854 he accepted the position of rector of the Catholic University of Dublin, which he held for four years. For several years afterward he was at the head of the Catholic educational system at Edgbaston, where his name as a scholar and his saintly character became a household word throughout the Christian world.

In 1879 he was created a cardinal of His Holiness Pope Leo XIII. To the credit of the English people, he is said, the news of the recognition and the honor bestowed on the priest-convert was received with cordial expressions of joy by Protestants and Catholics alike. In his beloved oratory at Edgbaston the venerable and saintly man breathed his last on the 10th of August, 1890, murmuring with his last breath the touching words: "I hear the music of heaven; all is sunshine."—New York Freeman's Journal.

## BEHAVIOR IN CHURCH

Be attentive. At the threshold of this building forget the cares of the world. Banish profane thoughts, desires for riches, the preoccupation of vanity, says the learned Benedictine, Dom Fernand Cabrol in "the Book of the Ancient Prayer." Come to church in order to pray there in calmness, silence and peace; you will find there the true rest; the consolation that you seek. You will forget for a moment the burden of life, that perhaps weighs so heavily on your shoulders.

Call to mind the fact that this church is the image of your soul. Jesus is present there. It is He Who has said: "Ask, and you shall find; knock, and it shall be opened to you." His table stands there, always ready and He invites you to that banquet. He awaits you, that He may strengthen you, console you, cleanse you from your faults, reveal His will to you.

But be not too limited and narrow in your views. Do not think that when your prayers are finished, and you leave the church, you are finished with your duty toward God. Learn to adore Him and to pray to Him in that universe which is also His temple. His presence follows you; you bear Him away with you. Keep yourself, then, always pure,

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and be honest and sincere with yourself, and remember that your body and your soul are the temple of the Holy Spirit.—Holy Name Journal.

REMEDIES AGAINST PRIDE  
Look again into the tomb, and you will find cause to humble yourselves. The inhabitant of the tomb is stripped of everything. There the deceased lies despoiled of all that he held dear in life; his property passes into the hands of others; others take possession of his house and belongings. "He shall take nothing away nor shall his glory descend with him" (Ps. xlviii, 18). "They have slept their sleep, and all the men of riches have found nothing in their hands" (Ps. lxxv, 6). Your lot will be a similar one. Now you think that you can not spend too much money on clothes; many a daughter is the workment of her parents on account of her extravagance but the day will come when the nothingness of all this vanity will become apparent to you.

The inhabitant of the tomb is forgotten by all but a very few. "Our name in time shall be forgotten; and no man shall have any remembrance of our works" (Wisd. ii, 4). This is so true that it is used as a term of comparison: "I am forgotten as one dead" (Ps. xxx, 13). Now we listen with pleasure to the words of flattery, we love to have homage paid to us; but let a few years go by, and the grass will grow over our grave and memory alike.

The inhabitant of the tomb is disfigured beyond recognition. "When a man shall die, he shall inherit worms" (Ecclus. x, 13). The flesh will disappear with all its beauty, and no one will any longer recognize the dead. When the body is decayed completely nothing remains but a handful of ashes. Now you think so much of your personal appearance, you admire yourselves in the mirror, and your toilet takes up a great deal of your time. In the grave all beauty will disappear, and you will become an object of horror to the beholder.

Look into the grave, and see the miserable state of its occupant. Gaze in imagination upon that hapless individual, denuded of everything that the world holds dear, forgotten by all men, disfigured beyond recognition. Such will be your fate also, and that sooner than you think. You think a great deal of yourselves now, of your ability; you imagine that every one must admire you, must pay you homage. You look with contempt upon others whom you think inferior to yourselves, you can not bear to be contradicted. O proud heart! look into the grave, and see what you will

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