FIVE MINUTE SERMON

REV. J. J. BURER, PRORIA, ILL. FOURTH SUNDAY OF ADVENT

PREPARATION FOR CHRIST'S COMING

God wills the salvation of all. He wishes none to be lost. All flesh shall see the salvation of God because God wills not the death of a sinner but that he be converted and live. He came into the world and died for the salvation of all. But He gave us a free will. Consequently, it depends upon our own free choice to see, or not to see the salvation of God. Still we shall be obliged to see Him when He comes at the last day to judge the living and the dead. Another reason why all men shall see the salvation of God is because the salvation of God, and His holy Gospel, was to be made known to the whole

world-to Jew and Gentile. During the season of Advent the Church frequently exhorts us to pre-pare for the feast of Christ's nativity.

"Prepare ye the way of the Lord."
By these words the Church asks us to prepare for the reception of Jesus on the great feast of Christmas by cleansing our hearts from sin. For no one is fit to receive Him whose

Our Saviour never went into any bouse without leaving His blessing. He visited the house of Mary and Martha. The result was, that besides raising their brother, Lazarus, to life, He bestowed such graces that Martha was admitted into heaven as a virgin and Mary as a penitent. He visited Matthew, who, ceasing to be an unjust publican, was converted and became an apostle, evangelist and martyr. He visited Zacchaeus and conferred a great blessing, for He said, "This day is salvation come to this house." Zacchaeus was a usurer and a lover of the world. He to this house." became charitable to the poor, a lover and follower of Christ.

So, too, when Christ comes to us on Christmas day, He will leave His blessings. Those blessings will correspond to the disposition of each individual. If we prepare well before-hand, if we remove the hills of pride, if we make straight the paths of sin, if we humble ourselves under the mighty hand of God, we may hope, we may have the utmost confidence that He will confer such blessings upon us as will make us worthy to be exalted to the mansions of eternal

On the contrary, a curse follows those who close their hearts against His sweet presence. If we shut our hearts as the people of Bethlehem did their doors, we are certain to feel the consequences of it some day. Are you proud and haughty? If

so, God cannot find a dwelling place so, God cannot find a dwelling place in your soul, for He comes in meekness and humility. If you think too much of money, if you are greedy or avaricious, God cannot dwell in you, for He loves poverty. He is a lover of purity and consequently cannot dwell in the impure soul. Neither will He dwell in the heart that hates its neighbor for He is the Prince of its neighbor for He is the Prince of peace who commands us to love even

Let us. my dear friends, remove everything that would be detrimental to our salvation though as dear to us as life itself. "For what will it profit a man to gain the whole world and lose his soul." Let us conquer our pride, mortify our evil desires

and restrain our guilty passions.

He is coming to visit us and enrich us with His blessings. He is already knocking at our hearts for admission. Can we be so insensible to our eternal welfare as to refuse Him admittance? No. We will give Him our whole hearts cleansed and purified. We will follow the example of the pious shepherds of Bethlehem, who sought Him until they had the unspeakable happiness of finding Him in the manger; or, like the three Kings of the East, we will give Him our best and richest offering, a pure

By so doing we will prepare the way of the Lord and make straight His paths, so that He may possess our hearts and souls here by His grace, and that we may possess Him in the kingdom of His glory here-

TEMPERANCE

"MODERATION SOCIETY" URGED

The Rev. W. F. Mueller, C. PP. S Cartagena, Mo., makes a plea in the Fortnightly Review for a "Catholic Moderation Society" as a means of lessening the tendency toward alcoholism. Father Mueller tells us that the Catholic International League against Alcoholism, of which Cardin al Mercier is Protector, unites cham-pions of total abstinence and advoof moderation under one ban-At its recent annual meeting in Milan an attempt was made to put the whole body on an exclusively total abstinence basis. This was opposed by Dr. Beerenbuck in the name of the Cardinal Protector, and also (Father Mueller says) by Father O'Callaghan, C. S. P., of Chicago, who represented the C. T. A. U. of Amer-

ica. Continuing, Father Mueller 'True, the moderation movement alone is not likely to do much good. Even the toper thinks he is habitumoderate. But moderation societies are a splendid instrument of propaganda. In my humble opinor propagation in it is precisely the lack of such societies that impedes the progress of total abstinence in this country. Many thousands among us know nothing of the harm done by alcohol even when used moderately. Total

abstinence literature they will not touch; other temperance literature there is none. We need by all means a Catholic moderation society of the kind that has helped to make the war against alcohol so effective in

"The German moderation societies make it possible to instruct the masses and enable all well meaning Christians to join in the fight against alcohol, whether they advocate total abstinence or not, and no matter what their views may be on the sub ject of prohibition.

"Needless to say, these societies are not inimical to total abstinence. They print the strongest anti-alco-hol literature; they never recommend moderation as against total abstinence; most of them freely admit that total abstinence is the best policy against the drink evil. moderation is good but difficult to practise and under present circumstances not an effective way of bring ing about the sorely needed reform

However, they add, if you do not wish to go to the full length by making the sacrifice implied in total abstineace, you can help the cause by pledging yourself to be truly moderate in the use of liquors and by unit ing with others to give a good ex-

ample.
"Such a moderation society is properly managed, could do an immense amount of good and eventually would prove a stepping stone for thousands to total abstinence. Its publications would gain admission where total abstinence literature is sternly barred. Its speakers would draw greater crowds because they would be regarded as less 'fanatical.

The constitution could be of the simplest. I should pledge the members to only three things; (1) abstinence from whiskey and other spirituous drinks: (2) moderation in the use of wine and beer; and (3) no 'treating.'

Who will set the ball a rolling?

DRUNKEN CHAUFFEURS When an automobile driver is convicted of operating his car while in an intoxicated condition, the law provides that his license shall be suspended or his certificate of regis-tration revoked "upon the recommendation of the trial court." of fifty drivers convicted in the State on this charge, only nine have been thus punished, of whom only three were drivers in New York city, where most of the convictions were

This is an extraordinary showing of eniency on a side of the automobile law where its enforcement should be strictest. The figures have a more sinister aspect than the periodical complications of statistics of automobile residents, for they disclose a lack of effort to remove a pre

disposing cause of accidents. Suspending sentence on a chauffeur convicted of drunkenness, for that is what the neglect to revoke his license amounts to, may be at times justified in the case of first offenders. But the disproportion be-tween convictions and penalties indicates a disposition to treat intoxicated chauffeurs with a consideration that by no means promotes autom safety.—New York World.

REFUSED TO SELL LIQUOR

In the book called "A Loyal Life' which we reviewed on pages 8 and 9 last week, may be found a passage showing how Henry L. Richards, as a young man, viewed the liquor traffic.

Henry worked in his uncle's store. Whisky drinking and whisky selltomer demanded a quart of whisky Confronting his employer, he firmly refused to sell any more liquor:

'I have made up my mind that it do with it." "Ha," rejoined his uncle, with an oath, "those Presbyterians have been tampering with you, I I wish in this store, you and I must dissolve partnership!" "Very well," was the firm reply; "if the handling of liquors is an indispensable part of my duty here, then I must leave."

TEMPERANCE NOTES A physician recently in London leaned to the opinion that alcohol has a stimulating effect on poetic fire. He cited the experience of Burns



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Omar Khayyam, Swinburne and Edgar Allan Poe as proof. The Spring-field Republican replies: "Literature he might better leave to the literary experts, who, while they might not show a majority for total abstinence, are strongly against the notion that

wine is a source of inspiration. As

for Poe, the evidence seems conclusive that drink was not a help but a

handicap, and his best work was done

THE TRUTH ABOUT THE HUGUENOTS

during entire lucidity.'

IMPARTIAL HISTORIANS CON-DEMN THE MASSACRE OF ST. BARTHOLOMEW'S DAY, AND TRACE THE CRIME TO ITS

TRUE CAUSES Most of those who accept what may be called the Huguenot legend. says a writer in the London Tablet, have probably heard nothing but the one-sided version of history which represents the Huguenots as peaceful citizens, patiently suffering persecu-tion, death or banishment for the sake of their religion or bringing blessing on the nation that gave them shelter. But some, no doubt, have seen another account but fail to find it convincing. And in some cases this failure may be due to the fact that the apologist gives an equally one sided or "other sided" version. Or, in the poet's phrase, one calls the chess board black while the other calls it white. And those who know nothing of Huguenot his-tory but the horrors of the St. Bartholomew and the piety and peaceful industry of the Protestant exiles in England can scarcely be expected to give a patient hearing to apologists who may seem to palliate, if not to justify, the cruelty of the persecution by blackening the characters of

It is always difficult for combatants in the heat and dust of strife to ing had not earned the odium which form a just estimate of their opponnow attaches to them. The records ents, even in cases where the issue is of Granville, O., where Henry "tended simpler and more intelligible than store" show that in one year the little | that of the religious struggles of the township with one thousand seven sixteenth and seventeenth centuries. hundred inhabitants consumed an estimated amount of ten thousand the fray, it ought to be possible to gallons of whisky. Henry's uncle approach the problem in a more calm helped to supply the trade, and Henry and historical spirit, to seek to ascerwas expected to sell any quantity to any one who wanted it. One day a understand their significance. The true historian, whether Catholic or and the youth refused to serve him. Protestant, should visit the crimes of his own co-religionists with just severity, and frankly admit such facts as seem to tell in favor of the other is wrong for me to have anything to do with it." "Ha," rejoined his uncle, junction, "nothing extenuate," but at the same time he will be careful of the other half, " nor set down aught suppose! Well, sir, you may as well in malice." And happily, our best understand that if you can not do as modern historians have not failed to deal faithfully with the crime of the St. Bartholomew massacre. Thus Dr. Alzog opens his able article on this subject in the "Kirchenlexicon"

—we have only the French version at hand—with the significant words: Barthelemy La Saint 24 Aout 1572, rappelle un des faits les plus odioux dont l'histoire ait jamais fait men-tion. And a more recent writer, Dr. Funk, says emphatically that it merits unreserved condemnation—Die Bartholomausnacht verdient unbedingte Verurteilung. NOT PEACEFUL CHRISTIAN CITIZENS

Thus Catholic historians, as these examples may show, do not shrink from condemning this monstrous massacre with just severity. But the same fidelity to historic truth which keeps them from unworthy silence or from base attempts to condone or palliate the crime, makes them careful to trace it to its true causes and avoid involving innocent parties in their condemnation. That condemnation, as Funk justly says, must be unreserved. But it must fall on none but the real culprits, and even with them the historian, like the judge in a criminal court, must base his sentence on established facts, and pay due attention to any evidence that tells in favor of the accused. Thus, even when there is no ground for cquittal and no hope for pardon, a

great provocation and those that come from cold-blooded policy and wanton cruelty. And in like man-ner the historian trying this great criminal cause must investigate all the circumstances and take into con sideration the character and position of the party that suffered as well as that of the party or persons who committed the crimes.

Certainly, if the Huguenots who suffered on that ill-omened night were nothing but peaceable Christian citizens, whose only offense was their faith, the massacre, in addition to its treachery and cruelty, would have the character of unprovoked aggression. But no serious student of the history of that period will ven-ture to say that this was really the case. For though in some of its features it has a certain pre-emin-ence it was after all but one in a long series of massacres and assassina ions in which both the contending factions seemed to vie with each other in a rivalry of atrocity. At no time, and in no circumstances, could such a crime be condoned. But when the whole dark story of the French disturbances and civil wars of the sixteenth century lies before us, it is at any rate somewhat easier to understand how these fierce passions

A POET-HISTORIAN'S STATEMENT On this question a Catholic writer. however much he may cultivate a spirit of historical impartiality, may still be suspected of some bias against the Protestants or Huguenots. And if only for this reason it is fortunate for us that a powerful picture of the Huguenot conspiracy and the consequent wars of religion has been irawn by one who is in nowise open to this suspicion. We have all heard much of modern scientific methods of writing history, and at this time it may seem a bold thing to appeal to the pages of a poet. Yet, with all respect for the great historians who have lately labored in this field, we have lately labored in this field, we have lately labored in this field, we have a product and that the venture to think that few of them all have given us anything more helpful fragmentary "Geschichte der Unruhe in Frankreich.

We have already had occasion to quote the striking passage in which Schiller sets forth the meaner political motives that caused the triumph of the Reformation in Northern Ger-many. in Denmark and Sweden, and in England. But, as may be anticipated, the poet-historian is able to do yet more in the matter of the French wars of religion which are his special subject. Here the whole train of causes is traced with a master The historian's own sympathies are, naturally enough, with the how the Protestant party contained all that was best and most enlightened in France, the scholars, the masters of trade and handicrafts, and so forth, we feel that he is—pace tanti viri—a little one sided, and we are reminded of the invidious comparisons often made between the Catholics and Protestants of another nation nearer home. Yet with all this sympathy for the Hnguenots, Schiller does not shrink from exposing the terrible character of their warfare against the Catholic faith, and after speaking of he outrages inflicted on Catholic religious and the desecration of churches, he adds that the cruelties on the other side were a natural

SIX QUESTIONS

ANSWERED BY FATHER HULL, S. J., IN THE BOMBAY EXAMINER)

A correspondent sends us the fol lowing six questions addressed to him by a member of a certain Hindu sect, to which we append short

(1) You say that God made man after His own image! What is the image of God?

Answer.—God is a pure spirit and has no body; and therefore the image is not in the body but in the soul. Man's soul is in the image of God because, like God, it is a spirit and is endowed with intellect and will-an intellect to know truth and a will to pursue goodness.

(2) Does the present form of man bear any resemblance to God or to angels. If it does not, how, when and why was the change produced in the human form?

Answer.-This image remains in man now as from the beginning. is an imperfect image, because God is infinite while man is finite. It is also an image which can be obscured, precisely so far as the human mind embraces error instead of truth, and pursues evil instead of good. But even then the image remains radi cally

(3) What about Darwin's theory that the prototype of man was an

Answer.-We hold that the soul of man belongs to an essentially higher order than that of any animal; and therefore in respect of his soul man could not be the descendant of an ape. The theory that man is a bodily descendant of an ape has not been definitely condemned by the Church, but it is opposed by theologians, chiefly because the account of he creation in Genesis seems so clearly against it. In itself it is not intrinsically impossible for God to have adopted the body of an ape, and elevated it to a higher order by the substitution of a spiritual soul; but Catholics find several objections against this view, and the Church against the view, and the court authorities will always strongly dis-courage its adoption until science produces definite proof that it really took place. The evidence of science just judge will make some distinction between crimes committed under

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cention about beaven?

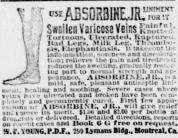
Answer. -The Christian conception of heaven is a state of permanent happiness, in which human beings live in close contemplation of God and in moral union with him for ever. When the resurrection of the last day takes place, the soul will be reunited with the body. But the body will exist in an etherialized condition superior to time and space, and free from change or decay, and therefore not requiring to function in a material manner. This leaves the conception of heaven somewhat abstract, though real; and all attempts to make a concrete picture of heaven are merely conjectural and imaginary.
(5) How far does it differ from

on the religious struggles of the sixteenth century than Schiller's that of the Christians, but have not heaven.

(6) Do you not locate God when you say that He is in heaven; and how do you reconcile this with the

theory of God's omnipotence? Answer.—When we say "God is in heaven," and regard it as a place beyond the sky, we are using a popular figure. More philosophically we say that heaven is rather a state than a place; and if we speak of it in terms of place, we say "Heaven is wherever God is." But it will be ob-"God is everywhere; thereiccted: fore heaven is everywhere. Why then are we not in heaven?" In answer to this question we should say that heaven means the state of being in God's presence in such a way that we perceive Him and are in close union with Him - a condition which is withheld from us now, and only conceded to us after death.

and aid them in relief of the worthy distressed," says the Pittsburg Cathothan in things, and let them know it Think more of giving than of getting,





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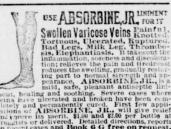
has not proved this point so far, and propably never will. All the resem-blances between man and ape can be accounted for by supposing that God, having as it were worked up the organic structure of animals to the point presented by the ape, adopted form somewhat higher than that of the ape as suitable for the human type; and that he did not derive man's body from the ape by generation, but produced it on similar lines

(4) What is the Christian con-

Answer.-We understand that the Mahomedan heaven is conceived made any special study of that point. The idea of several heavens is a human conception about which we know nothing definite. We do know, however, that each soul will be happy in proportion to the virtuousness of his life on earth; and in this way there will be various gradations in

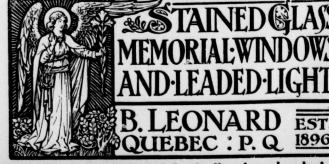
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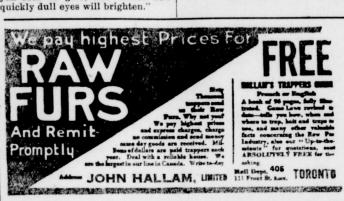
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