## FIVE MINUTE SERMON

FEAST OF THE HOLY NAME

When we say the Lord's Prayer my dear brethren, we pray that God's Name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that every-thing that belongs to Him or that has been devoted to His service partakes of this reverence. A church dedicated to His service is a holy place; the sacred vessels used in the Sacrifice of the Mass are holy things, are set apart, and none but those who are ordained can touch them. Any. thing that came in contact with our Blessed Lord had a certain participation in His sanctity. At one time it was the mere touch of the hem of His garment that cured a woman of lingering disease; at another it was that gave hearing to the As it is with these things. so it is with His holy Name - indeed,

For His Name to us is representative of all that He has done for us. It is significant of His divinity and of His office as the Redeemer. It was given to Him by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there people from their sins. For there is no other name under heaven given to men," says St. Peter in to day's Epistle, "whereby we must be saved." In the same measure as his sacred humanity is elevated above all creatures, so is His sacred Name above all other names, "that in the Name of Jesus every knee should bow." "From the rising of ne sun," says the Psalmist, "until ne going down of the same, the Name

of the Lord is worthy of praise."
Worthy of praise, my brethren; and yet what is our every day experience? yet what is our every-day experience?
In all ranks of society, on the street,
in the shop, in the home, in the
presence of Christ's little ones, men
swear, women swear, and little children ere they can use their tongues
properly learn to light carries and properly learn to lisp curses and blasphemies. Parent's who are God's representatives, and who should love our Lord Jesus Christ and reverence His Name, instead of having a little patience, of acquiring some little control of their temper when any-thing goes wrong, give loose rein to their tongues and insult our Blessed Lord by their profane use of that Name which is the symbol of His love and mercy. How many there are who bow their head in reverence to that sacred Name in the house of God, and who go to their home or their occupation and use it only to add sin to their soul and give scandal to their neighbors! How often, alas! is that Holy Name dragged through the mire and filth of low, vulgar,

and often obscene language.

What a detestable vice this is.
How worthy of the demon in its rebellion to God's express command,
"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain." Let this feast of the Holy Name serve as an occasion for a renewal of our love ad reverence for the Name of Jesus Let us to-day make some special acts of reparation to Him for the insults He receives in the profanation of that He receives in the profunction of that Holy Name. If we are unfortunate emough to be the slave of this dread-ful habit, whether through bad ex-ample or carelessness, let the graci-ous promise of our Lord, "If you set the Father aparthing in Mr. Name be an incentive to hope, be a stimulus to pray for the grace of freedom from that slavery. Habit is strong, but God's grace is stronger; His promise of help is never void. Blessed be the Name of Jesus!

## TEMPERANCE

DRINKING AS A PERSONAL PROPOSITION

A recent breezy book, "Cutting it Out," which is well worth the read-ing, has its value for the drinker as the practical experience of the averman who decided that it was to age man who decided what the title his advantage to do what the title signifies. It contains, however, one fundamental error in its insistence tundamental error in its insistence
that "drinking liquor is a personal
proposition and nothing else \* \* \*
individual in every human relation."
The drink habit is, of course, in-

dividual in its beginning. The great majority of persons begin to drink because they want to for one reason or another. But that is a very small or another. But that is a very small part of the matter. So many a man puts himselfdeliberately in the way of contracting smallpox or typhoid fever, but ultimately none of these are purely personal or individual pro-The sober scientifie work of the last quarter century has shown the effects of using even small quantities of alcohol which speedily become more than individual.

The moment a habit effects a perother than the one who indulges in it, it ceases to be "personal" and "individual." The employer who has learned that the steady drinker, even the true that the steady drinker, even though he may never get intoxicated is liable to be less efficient, less reliable, more subject to accident, is discriminating as a matter of business against the drinker, not because one drinker is an individual but because the drinker's behit her on effect or is liable to be less emicient, less reliable, more subject to accident, is discriminating as a matter of business against the drinker, not because one drinker is an individual but because the drinker's habit has an effect on the employer's interests and those of the other employees. This business condition, reacts on the drinker's family in its maintenance—others brought into the circle of effects. Physicians find that in the middle life there is a higher death-rate among drinkers. These mean a loss to the family just when the man is most needed. They mean a loss to

the community of men who ought to be in their most productive years, for, as Prof. Irving Fisher has shown, the life which is unnecessarily short-ened makes a heavier charge on the community for its rearing in its un-productive years up to twenty years community for its rearing in its un-productive years up to twenty years of age. The economist finds the waste entailed upon the community by the drinker through the commonly recognized facts of crime, pauperism and insanity.

It is these social facts based on recognized scientific and recognized

those whom the author mentioned is pleased to designate as "professional purpose of "threats or terror or cajolery," but to the same ends as laws governing infectious disease — for the profection of the individual and the community from what is known to be a menace to human life. Education of the individual there must be, but at the same time, those who know what is true have a duty in trying to protect society against ig-norance or carelessness.—Scientific Temperance Journal.

A BARTENDER'S REASON Recently a party of young men went through Cleveland, asking questions. One of these young men met with another young man and started his catechism as follows: "Do you drink?" "No, sir." "Why don't you drink?" "My boss doesn't like it, my customers won't stand fo it, and my conscience won't stand for it, and my conscience won't let me." "Three very wonderful and practical actions. What is your business?" I'm a bartender."

THE LESS THE BETTER The less alcohol used in a company the better its health, says a Leaflet issued by the War Department of Saxony. The finding and publica-Saxony. The finding and publica-tions of the most eminent medical men (and they are in perfect agreement with experience ) unanimously affirm that the organism is sounder and more capable of resistance the more free it is kept from alcohol. Accordingly those divisions with ab stinent officers and men are more favorably situated in the matter ( With progressive enlighten. ment the soldier who lives absolutely abstinent will no longer be judged peculiar or ridiculed. Rather will he knowledge that abstinence contributes extraordinarily to trengthening of character and to the heightening of the individual's capacity and value for the regiment, gain ground.—St. Paul Bulletin.

#### THE TONGUE

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds, always, and yet they irritate. Speech is unkind sometimes when there is no unkindnes in the heart; so much the worse that

nintentionally pain is caused.

Keep it from falsehood. It is so easy to give a false coloring, to so make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth, that we need to be on our guard. There are very many who would shrink from telling a lie who yet suffer themselves in such inaccurate or

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method. And it should be borne in mind that what is often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not plaything of, even if the intent be not malicious.—True Voice.

#### WEAK-KNEED CATHOLICS

There is a verile ring that must appeal forcibly to manly men everywhere, in numerous passages of the sermons delivered by Bishop Schrembs of Toledo, during the campaign of vilification waged against the Church in that city. For instance:

pant, and the very reason why
the infamous slanders of the Church
and her followers are so easily and
so widely scattered.

The surest way of removing prejudice and of limiting the field of
sourrilous literature is to educate
the non Catholic people regarding
the teachings and practices of the
Catholic Church, by means of the
pulpit and the press.

by the drinker through the commonly recognized facts of crime, pauperism and insanity.

It is these social facts based on accurate scientific and sociological studies that underlie the word of these whom the author mentioned is afraid, he buried the talent, and afraid, he buried the receive his when his lord came to receive his pleased to designate as "professional reformers." They are seeking, not primarily to curtail the liberties of individuals simply because of their own personal opinions, but as in any other health or social problem to deal with something that affects society as a whole. Any laws enacted in the matter are not for the purpose of "threats or terror or cajolsesses the true faith. which is God's free gift to him. If he hides this gift, and does nothing towards increasing it by imparting it to the minds and hearts of his non-Catholic brethren, is he not in danger of heing classed as an "manufitable." being classed as an "unpi servant?"—The Missionary. " unprofitable

#### THE CHURCH AS THE BODY OF CHRIST

HER HISTORY RUNS PARALLEL WITH THAT OF THE SAVIOUR" -MGR. BENSON TO JOHANNES JOERGENSEN

It will no doubt interest the numer ous American friends of the late Mgr. enson to know what an impressi the great novelist made upon another convert, the well-known Danish writer, Johannes Joergensen.

Joergensen had paid a visit to London in the spring of 1911 to witness the coronation festivities. "I did not wish to leave England," he writes, in one of his sketch books, without having seen the man whose works have made a deeper impression on me than those of any other English writer since I read Shelley at the age of twenty and Newman at thirty. So I resolved to go to Bun-tingford, Benson's home."

edium height and slender build, with strongly accentuated, yet friend-ly features, abundant reddish brown hair, which wandered at will over his forehead, and eyes of a peculiarly greenish gray color. Benson, he con tinues, lives quite isolated. There is no Catholic community in Buntingford, the whole Catholic population consisting of Benson himself, a physician and an artist, who live physician and an artist who live with him, his servant and his coachman. Writing and preaching—he goes up to London every Saturday evening and preaches twice every Sunday, at High Mass and at the devotions-make up the evening

sum of his life. A look into his study reveals a ious room, with many windows spacious room, with many windows almost lost in a wealth of ivy growth the door opens on the beautiful green garden. The fireplace is flanked with well-filled bookcases; the centre of the room is occupied by a large table covered with books, periodicals and letters-stacks of letters. "I cast a knowing glance at these witnesse of an extensive correspondence, and Benson deplored the great loss of me entailed by his letter writing. 'The ladies, above all, are inconsiderate,' he said. They write and ask questtons about the simplest things, which they could look up in any book of reverence, and if I fail to re-

"They are lectures, which I had printed,' he said. 'I should like to have written a solid work on these subjects, but where find the time for the necessary studies?"

THE CHURCH AS THE BODY OF CHRIST

"The conversation turning to his 'Christ in the Church,' Benson remarked: 'My sermons and writings on this subject are only preliminaries to an exhausive treatment of the apostolic conception of the Church as the body of Christ. The Church as the ever-living, ever-present Christ is no mere poetical fancy with the fathers of the Church, but the expression of a reality of the utmost importance. My idea, which is also that of the earliest Christians and of the Apostles, is this: Jesus Christ is the circumstances of the conversion. stance:

I am confronted by the phenomenon of a species of Catholics who are so weak kneed, so utterly devoid of loyalty, that they shrink from anything like a bold and open declaration of their rights. They are afraid falways afraid. They whisper, "Oh, please don't say anything! Don't you know you might offend those dear good friends of mine? It would be too bad. Oh, please don't say aword!"

Such Catholics as are referred to above are in mortal fear when they learn that a non-Catholic mission is to be given in their city. They do not realize that the invariable result of such a mission is the removal of the Church, but the expression of a reality of the utmost importance. My idea, which is also so that of the earliest Christians and of the Apostles, is this: Jesus Christ is not dead. He has not quitted this ontinues His life here on earth and will continue it till the end of time. Therefore, she forgives sins, heals the sick and does all the deeds of Christ. For this reason also the listory of the Church is identical with, the history of Christ. She has in the properties of the Church, but the expression of the church, such as the such such as the such such as the such as the such such as the such that of the earliest Christians and of the Apostles, is this: Jesus Christians and of the Apostles, is this: Jesus Christians and of the conversion of dead. He has not quitted this earth. He has a body in which He arther the things of the conversion of Mr. Milne, a son of the Rev. Dr. Milne, of Edinburgh. Inflamed with continues His life here on earth and a desire to convert his father's Irish will continue it till the end of time. gardener from the error of his

# TERRIBLE STATE

## "Fruit-a-tives" Healed His Kidneys and Cured Him

HAGERSVILLE, ONT , AUG. 26th. 1913. "About two years ago, I found my health in a very bad state. My Kidneys were not doing their work and I was all run down in condition. I felt the need of some good remedy. and having seen "Fruit-a-tives" advertised, I decided to try them. Their effect, I found more than satisfactory.

Their action was mild and the result all that could be expected. My Kidneys resumed their normal action after I had taken upwards of a dozen boxes, and I regained my old-time vitality. Today, I am enjoying the best health I have ever had".

B. A. KELLY "Fruit-a-tives" is the greatest Kidney Remedy in the world. It acts on the bowels and skin as well as on the kidneys, and thereby soothes and cures any Kidney soreness.

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tion will break, the millennium of the Forty Days, and the great Whitsuntide, when the mighty wind and thetongues of fireshall rush forth once more out of the depths of eternity."

more out of the depths of eternity."

Benson made no secret of his sympathy for the Salvation Army.

'They have the devotion to the Blood of Jesus," he said, "and they claim "full redemption," by which they mean sanctification." "Still, he had mean sanctification." Still, he had never heard General Booth preach and enjoyed Joergensen's reproduction of a speech which the great leader had given in the royal Garden in Copenhagen many years before.

THE CHAPEL THAT WAS A BARN

Before dinner Joergensen was invited to pay a visit to the chapel of Hare Street House, as Mgr. Benson's residence is called. "We crossed the courtyard," says Joergensen, "and entered a large, plain building, the windows of which admit just enough light to reveal the roof beams and the simple furnishings. 'An old barn,' the author of the 'Lord of the World' whispered as we stepped over the

"The little church reminded me of the description of Pope Sylvester's chapel in 'The Lord of the World.' A red-tiled floor, a few Italian straw chairs stand here and there, the chancel is divided from the body of the chapel by heavy woodwork doors. Above these a little wooden altar, and on the altar there is an iron shrine and in the shrine a silver vase, and in this silver vase there is nething hidden.'

"After a short prayer Benson drew my attention to a statue of the Ma-donna which his friend the artist had carved out of wood. 'It was the root of an old cherry tree in the garden,' he explained. It is a peculiar piece of work, almost baroque in style, painted and with an expression in the face of the Blessed Virgin that

reminds one of Murillo. "During the dinner the chief topic of conversation was literature, especially modern French literature. Ben book of reverence, and it is not reply immediately, a second letter is son had, of course, read Huyamans. 
Sure to follow on the heels of the first: "Assuming that my letter of such and such a date has not reached cannot. He admired Adalphe Rette."

and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that their views about Catholicism have been materiance. Bell and the Oxford Anglicans in the British army to say that the Oxford Anglicans in the such and such a date has not reached cannot. He admired Adalphe Rette. by ou, I take the liberty of repeating the with fervor of Lourdes, which liberty of repeating the such and such a date has not reached cannot. He admired Adalphe Rette. The will simply not allow the old the such as the liberty of repeating the such as the suc you, I take the liberty of repeating my question." My correspondence and my sermons take up almost all my time; I have given up writing books."

"I referred to several volumes which had appeared quite recently with 'R. H. Benson' on the title page 'They are lectures, which I had printed,' he said. 'I should like to have written a solid work on these and Times.

#### KNEW HIS CATECHISM LIKE A BOOK

In a recent pastoral the Rt. Rev e circumsed to Mr. Milne, a son Milne, of Edinburgh. Inflam.

A desire to convert his father's Irisa a desire to convert his father's Irisa gardener from the error of his Romish ways, the young man undertook the task with great zeal, but he reckoned without his host. Patrick freekoned without his host. Patrick fame now rises and now fame the reckoned without his host. Patrick fame now rises and now fame the reckoned without his host. Patrick fame now rises and now fame the reckoned without his host. Patrick fame now rises and now fame really ruled its feeble, fluttering pulse. In that red altar lamp there is a fitting symbol of the "faith that work-though its light is white in itself, like the light of faith in the human intended his doubts, not his doubts the interview with "Pat Murphy" were to be settled in quite another HOW THE DOUBTS WERE REMOVED

His Lordship held forth in his library for two hours on the points submitted to him, with all the elo-quence and logic at his command.

Mr. Milne had just finished his university course in Cambridge, and had a sound knowledge of logical processes, and accordingly he yielded to the force of logic there and then. "Are your doubts removed?" queried the bishop; to which young Milne answered: "Yes, my Lord; I have no longer a doubt that the Church of Rome is the Church of Christ." True Rome is the Church of Christ." True to his convictions, he became a Cath-olic; and two of his friends were converted by means of the books which he had studied while preparing for his reception into the Church. Good books are abundant, but there is a dearth of Patrick Murphys

everywhere; and the example of such as he is needed to render good books effective for the conversion of souls. This is the apostolate of the laity.

#### PEACE AMONG CHRISTIANS

Peace is the predominant thought in every Christian mind at the present moment. We pray for peace, we hope for it. It is the blessing which the Christ Child brought upon earth and it ought to be the earnest desire of all who profess to be His followers to secure the fullest share of that blessing for themselves. Among all the followers of the Prince of Peace, Charity and Peace should always

reign.

That well known broad minded That well known broad minded Protestant clergyman, Dr. Washington Gladden, on a recent occasion asked the question, "Why cannot religious people be friends?" The question itself points to the deplorable fact that even to day professed Christians in this country have not learned the American lesson of learned the American lesson of agreeing to differ on religious matagreeing to that any bitterness of lan-guage or of feeling. The intensely bitter hostility and hate that are manifested in some quarters sorely puzzle all real friends of the nation's welfare, and scandalize the many unhappy ones who are slowly drifting away from all religion.

Europeans say that Americans as a rule, are broad minded, tolerant, good-natured and kind. At the present moment all Europe is full of gratitude and admiration for the splendid generosity shown by Americans to the war victims in their hour of need. This generosity is of the kind that does not stop to ask questions about creed or doctrine when human suffering is to be relieved, and kind things to be done : and thi is what makes it characteristically American. Why are we not Americans among ourselves?

Even in the midst of the horrors of the European war we read of countless instances of beautiful tolerance and charity among the very belligerents themselves. The Catholic women of France place flowers on the graves of the Protestant Prussians with the inscription " to our German brothers in Christ, from their French Sisters." And the German Lutherans, not to be outdone in kindly feeling, raise every French priest they capture to full officer's rank. Bold and saucy Tommy Atkins whose strong point is, as a rule, not his religion, tells the world that from now on he will take off his hat to every Catholic nun and priest he meets, for on the battlefields of France and Belgian he has seen what they really are. The same experience of Catholicity at close quarters has induced the Glasgow Calvinists and the Oxford Anglicans in the their presence. And Protestant Eng-land herself has given the whole world a magnificent lesson in generosity by the hospitality she affords the Belgian refugees and especially by her stern reprobation, from pul-pit and platform alike, of any attempt at anti Catholic proselytism.

These are only a few examples what the Europeans are doing in the midst of their troubles. We must not be outdone by them. If the not be outdone by them. It the sourge of war is purifying their souls from all narrow and bitter feelings, let us learn the same lesson in the midst of the peace Almighty God has given us. In mere gratitude to God we ought to do this tude to God we ought to do While we pray for peace in Europe let us not forget to pray for peace at home among all who claim to be followers of the Prince of Peace.—St.

NO DANGER SIGNAL

It is no danger signal, that red lamp, which burns before the taber-nacle, but a loving invitation to us to

human heart.
At times it is suggestive also of the Passion of our Blessed Lord as it seems to burn with an oil racy of the reddened soil beneath that olive tree of the Garden of Gethsemane. So may my poor heart burn faithfully with love.



If you are having trouble with your Bladder—with incontinence or suppression of urine—burning pain—weakness or pain in the back—or Stone in the Bladder—take Gin Pills.
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### Protect Your Children

Their little hurts, cuts, and bruises may have been caused by some germ infected object. There is always the possibility that blood poisoning may be the result of neglect—don't neglect—immediately apply Absorbine, Jr. It will thoroughly cleanse the affected parts, kill the germs, and promote rapid healing.

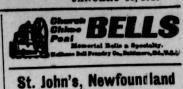
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f tissue. Can be used by the smallest number of the family without any danger

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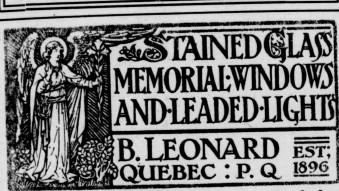


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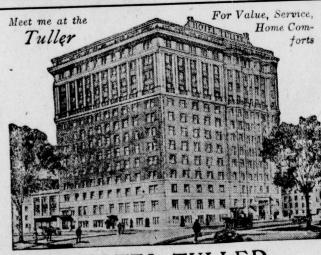
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