Suffered Terribly Until She

Took "Fruit-a-tives"

WAS DYING

AFRAID SHE

**Promotes Health** 

## FIVE MINUTE SERMON

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

GREAT SIN-INTEMPERANCE

the grace of God was in him." (Luke ii-40 As the end of the year draws near, it is well for us to pause, examine our-selves end see how we stand in the sight of Almighty God. Can it be said of each of us "the grace of God is in him?" Many of us, it is true. have received the sacraments during this holy season; while a few have neglected to partake of the graces God is willing to shower upon us. Some, perhaps, have placed obstacles in the way.

Of the many obstacles to God's grace, none is more potent than in-

Intemperance is an inordinate love of eating and drinking. When it refers to intoxicating drink, it is more frequently called drunkenness. Drunkenness is the immoderate use of intoxicating drink to such an ex-tent as to deprive one of the right

Drunkenness is a grievous mortal sin. Reason alone teaches this. For a man who voluntarily deprives himself of the reason without a grave se acts against his rational nature. brutes and degrades the image of God that is in him. It is no sin, no crime to be a brute. But is it not a grievous sin, a grave crime for a man make a brute of himself?

Scripture also teaches the grievousness of the sin of drunkeness. St. Paul says, "Neither the impure, nor idolators, nor drunkards shall possess the kingdom of God." (I Cor. vi, 9,

Drunkards insult and outrage God beyond measure by preferring their low appetite to Him and by making as the same Apostle Paul says, "their God of their belly."

Drunkenness is the source of s multitude of other sins. Anger, quarrelling fighting, murder, impur-ity and all kinds of wickedness are

its daughters. Of all sins it is the unapproachable chief. Not because it is worse in itself than some other sins; but because of its consequences—because of the sin and vice and crime and chame—of the robberies and mur-ders and divorces and suicides that

flow directly from it. On that dreadful day, that day of woe, when the veil will be removed from the bottomless pit and we will, perhaps, be permitted to gaze down on the poor deluded victims suffering when the veil will be removed there for all eternity on account of the sin of drunkenness, then and then only will we have the faintest idea of the enormity of this sin and of the great number of victims who have failed on account of it to gain eaven, our being's end and aim. They will then see their great mis-

ake, but it will be too late.

The drunkard not only injures himself, ruins his body and his soul, but he also bring untold misery on thers. Losing everything—health, noney, honor, friends and peace of -he makes wife and family miserable. He robs them of their bread, of their peace and often of their virtue by his evil example.

of hell upon earth. For in it is found blasphemy, quarrelling, disorder and

Drunkenness undermines the most rebust constitution, destroys the bedy and kills the soul. It is the greatest scourge of the age, the surse of our nation, the terror of the family, the heart break of the wife and the path that leads to perdition.

It is the curse of the nation from every point of view — politically, materially and morally. It fills our jails and poor houses and causes more sorrow, pain and misery than fire and sword, famine and earth-

But let me tell you this: no Cath-olio is a drunkard. When I say this I mean that no true Catholic, no Catholic worthy of the name, no Catholic who attends to his religious duties is or can be a drunkard. drunkard may lay claim to be a Cath-olic, but he is a Catholic only in name. For the true Catholic is one who not only believes all the teachings of Jesus Christ and His Church, but who also practises them. He is a follower of eChrist in word and in deed. And would you say that the drunkard is a follower of Jesus Christ, that he practices the teach-ings of the crucified? The thought

Jesus Christ taught both by word and example, and His Church ever teaches, the beautiful virtue of temperance—moderation in all things. The Church approves of total abstinence and encourages all to join total abstinence societies.

We know full well that a taste often begets a liking, and a liking, a craving. The only safe course to

The one who never touches in toxicating drink will never become a drunkard. The one who does indulge occasionally in strong drink is in danger of some time taking too much. The bad habit of treating, the fear of being considered mean or stingy and the desire of being called a good fellow have led many to their temperal and eternal ruin. For this on all reasonable persons admit that it is far better never to taste the

vile poison, that steals away the brain and changes men to demons. The work of temperance, and of total abstinence is a slow, a difficult and an uppepular one. But it is sight, it is God's work and should be sided by all true followers of the

Every good work, every strong work, every enduring work, like the nighty oak whose lofty head and wide spreading branches defy the lercest storms of winter, is of slow

and steady growth.

The better the work, the slower the growth and frequently the greater the opposition it excites. Take as an example the Catholic Church, the greatest of God's works on earth. How slow has been its growth! How great has ever been

he opposition to it!
It is true, when we consider the violent opposition to it at all times, its growth has been to a certain ex-tent marvelous; but when we con-sider its Divine origin, its beautiful lime mission, we wonder that its growth had not been greater. As another example, take our tem

perance societies such as the Knights of Father Mathew. Next to the means of grace provided us by God's holy Church, I know of nothing capable of doing more good than mem bership in one of these societies.

As the devil and bad people are continually opposing the work of God's Church, so you will find people claiming to be Christians who oppose such societies and everyone works for temperance, for justice, for honesty, for righteousness and for the good of humanity.

As God's Church, though its growth

was slow through the centuries, triumphed over all her enemies; so, too, the temperance cause, though of slow growth, will triumph in the

Endeavor at all times to be on the side of temperance, of justice, of honesty and of God.

Follow the teachings of the Church. Frequently approach the sacraments. The grace of God is all powerful. Avoid the occasion, keep away from drinking places and compan-

ions. Join a temperance society, if convenient for you to do so. Even if you do not need it yourself, do so for the good you may do to others. One who avoids the occasion, who follows the teaching of the Church

and partakes of her means of grace will obtain the grace to overcome all

Of such a person it can be said And the grace of God was in him.'

### TEMPERANCE

" DO YOU DRINK ?"

"Going South one spring," said Connie Mack, "I took a fancy to a youngster who was to be tried out. I liked his looks and I liked his line of talk—above all, I liked his high spirits. Seemed to me that he would be there fighting all the time—never down in the mouth and ready to quit. So, having taken such a fancy to him, I began to pry into his private life a little, but in such a way as to make him see that I was-you know-really interested in him, not merely curious about his own affaire Quite casually, as I might have asked him if he liked to go to the theatre,

I inquired if he drank.
"Well, that young fellow was frank and above board about it. Said he took a drink once in a while—a glass of beer occasionally, sometimes a whisky; but almost always he drank to be sociable—to be 'a good fellow.'

"'Do you ever go a while without drinking?' I asked him. Sure!' he exclaimed. 'Some

times I go two weeks or a month without taking a drink. Don't you miss it?' I asked

him.
"' Not a bit! Never miss it at all." "I kept quiet a few minutes.
Then I came at the youngster this way: 'Of course, I understand—I prayer, mental prayer, and vital way: 'Of course, I understand—I know your drinking doesn't amount to anything. But if anybody was to sak me about you of course I could ask me about you, of course I couldit is merely a question of choosing n't ring in exceptions—I'd have to the handlest and easiest for our pursay you drink.' Here I stopped—to let it sink in: then I went on.

"' Now, so long as you don't miss it when you're not taking it, if I were you I'd think it over and decide whether the drinking is worth classing yourself with those who do drink, with those who can't get along with. Say, in two days that youngster

came to me and said :
"Mr. Mack, if anybody asks you

whether I drink, you tell 'em I don't, for I do not drink.' Perhaps there's something like a

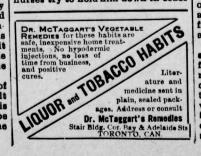
tip in that," commented Mack.
"Any business man who has to handle men can take it for what it's worth. I haven't any patent on it, although it's my method."

" NEVER GIVE HIM WHISKY!" A western railroad issues instructions on how to give "first aid" to an injured man. The following passage is of particular interest:

"Now we have stopped the bleed.

ing and have the man lying down, but another good friend with a bottle of whisky arrives and gives whisky to the injured man in such large quantities that he often becomes drunk, and by the time he reaches the hospital he is drunk.

The injured man is put on the operating table and the doctors and nurses try to hold him down in order



to administer chloroform. By his struggles, due to his intoxication, he probably wears the doctors and nurses out. You can readily understand that if a man uses his strength to the extent of wearing out four or five other people, he has wasted a tremendous amount of his own energy and vitality, which he needed to stand the shock of the operation. The man needed all his reserve strength, and that is the reason he should not have been given whiskey. So you see the net results are that So you see the net results are that the man has been shocked when he was hurt, and we have to shock him twice as much with chloroform as would have been necessary if he had been sober. Occasionally, however, a man is seriously injured who has to travel some distance. This man needs a stimulant. There is just one stimulant that will do no damage, and that is hot black coffee. when a man is being taken to the hospital and needs a stimulant, give him hot black coffee, put warmthings around him, but never give him, whisky."

## GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE APOSTLESHIP OF PRAYER IN DAILY LIFE

The whole work of the Apostleship of Prayer is summed up in the words of St. Paul to the Philippians (vi. 5): "Let this mind be in you which was also in Christ Jesus." The foundation on which the Apostleship rests is the truth that our Lord by His Incarnation established between Himself and us as a union similar to that which unites together the members of the human body. "Know you not that your bodies are the members of Christ? . . . For as in our body we have many members, but all members have not the same office, so we being many, are one body in Christ and every one members of one another" (I Cor. vi, 15; Rom. xii, 4, 5) And yet this union of Christ and His members is a fact that appeals to our intellects only as an abstract truth. Unless we use our wills to make it flower in our souls, it is a truth that will profit us little for eternity. The object of the Apostleship of Prayer is to bring this into activity, to give it a practical issue in our lives, to establish in Catholics something more than a speculative interest in their Divine Head, to urge them to unite their prayers to His prayers, and to consider His sentiments and desires as being theirs also. In this way the with their Head in the sublime work for which He died on the Cross, and for which He continues to live His eucharistic life, namely, the salvation

of souls. The Apostleship of Prayer urges its members to become the fellow-apostles of Christ, and to exercise their zeal for the good of souls. Usually we couple apostolic zeal with eaching, teaching, suffering, carrying the Gospel to foreign countries, ending one's life possibly by martyr-dom. We are quite aware that every one is not called to teach, or preach, or go to foreign countries, but even so, are we aware that all may become apostles by prayer? It rarely occurs to us that we can exercise our apostolic zeal even in our own omes; and this is a point that should he well understood.

How may we become everyday apostles of prayer? The answer is very simple. According to the ancient Fathers and ascetical writers pose. Vocal prayer is the prayer which we offer with our lips to God in private, as well as the public prayers which are recited during the Divine services in our temples. Mental prayer is prayer uttered by the heart without any set form of words; it is the prayer media-tion, and contemplation. Both forms prayer are agreeable to God and both are sources of grace and merit. Vital prayer is possibly not so familiar to us; it is what St. Francis of Sales calls prayer of action when we offer to God our good works, sufferings, and so on, with the inten-tion of appealing to His generosity for ourselves or for others. Vital prayer is efficacious, first, when the works offered are good, that is, when the they are not sinful, and secondly, when they are offered up to God with the intention of gaining some grace from Him; thereby giving them

an imperative value. We can give little time to vocal and mental power in our busy lives, but we can see at once what a large field is open for the operation of vital prayer. Our lives are made up of little deeds, one succeeding the other, we are acting or suffering all the time; the thousand and one incidents that fill up our days are the material that may be turned into vital prayer; we have simply to offer our actions to God, asking Him to accept them as apostolic prayer of-fered for the intentions He has most

at heart. Naturally our actions are not all equally efficacious. Even though our fervor be equal, the little daily sacrifices that we impose upon ourselves or that we accept voluntarily from the hand of God, if offered

ST. JEAN DE MATHA, JAN. 27th. 1914.

"After suffering for a long time with Dyspepsia, I have been cured by "Fruit-a-tives". I suffered so much that I would not dare eat for I was afraid of dying. Five years ago, I received samples of "Fruit-a-tives". I did not wish to try them for I had little confidence in them but, seeing my husband's anxiety, I decided to do so and at once I felt relief. Then I sentfor three boxes and I kept improving until I was cured. While sick, I lost several pounds, but after taking "Fruit-a-tives", I quickly regained what I had lost. Now I eat, sleep and digest well—in a word, I am completely cured, thanks to "Fruit-a-tives".

MADAM M. CHARBONNEAU ST. JEAN DE MATHA, JAN. 27th. 1914. or to any complicated wheelwork, but rather to the inertia of the motor. The best way to see what the League can do in the life of a parish is to look at results. For fifty years it has been in operation in various MADAM M. CHARBONNEAU

"Fruit-a-tives" is the greatest stomach tonic in the world and will alwayscure Indigestion, Sour Stomach, "Heartburn", Dyspepsia and other Stomach Troubles.

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pray; better to work; best of all to

suffer. To the question, must one be the state of grace to transform thus efficacious vital prayer? the answer is, a state of grace is necessary to make those works and sufferings meritorious, that is, worthy of an eternal recompense, but a state of grace is not necessary to give them an imperative value. Naturally, if our souls are in this happy condition, our prayers of whatever nature will be more agreeable to God and will have greater imperative power that is, they will have greater effi-cacy in obtaining favors from God.

From what precedes we may learn how easy it is to turn our daily pray ers, sufferings and actions into works of impetration. We are doing some thing all the time; if not praying vocally or mentally, we are acting or suffering. The Apostleship of Prayer shows how to turn all these deeds, active and passive, into weapons of apostolic zeal. It asks us to offer at the beginning of each day all our prayers, sufferings and good works to God for the intentions and desires of His Sacred Heart. By this offer ing we become fellow apostles of Jesus, our actions are spiritually vitualized, and even though we do not think of repeating the act during the day; the formal daily offering we made continues to have an impetra tive power throughout the day. This is really the Midas touch that turns all our actions and sufferings into gold. Our Daily Offering transforms

our works into vital prayer, in exchange for which God is pleased to

shower down in profusion His most precious graces on ourselves and on ose for whom we crave them. It was the efficacy of vital prayer, as expressed in the Morning Offering of the League, that drew these lines from a holy bishop who had been diocesan director for twenty years Paradise it will be due in great part to the Apostleship of prayer. I began to practise the Morning Offering early in life. While I was still pupil at college the formula was as and I became convinced that this of fering which, theologically if not retracted, influences all the works of ree (the daily Morning Offering), to

otherwise have none.

The Apostleship of Prayer, better known as the League of the Sacred Heart, is so familiar to Canadian Catholics that the object of the pres is so familiar to Canadian ent article is simply to explain a little more fully than usual the spirit of the organization, and to give our readers a more intellectual grasp of it. Some people find that the League is too mystic to be popular, and yet its rapid extension since it was founded in 1845 down to the present time, is a proof that even the most uneducated seize the simplicity of the work. It is simple in its object, which is to save souls by prayer and action rendered efficacious by an ardent devotion to the Sacred Heart. It is simple in its practices, for what could be simpler than to offer one's works and sufferings every morning to God in union with His Sacred Heart? What simpler than to ask our Lady's intercession in this work by a decade of her rosary every day? This is the Second De-What simpler or easier than to go to Communion once a month to atone for our own sins and for those of our fellowmen? This is the

apparently has very little in it that frequentation of the sacraments, are frequentation of the sacraments, are practices that lie at the foundation of religion. To offer our daily actions which there is no returning. "Then religion. To offer our daily actions to God and spiritualize them is the ourselves or that we accept voluntarily from the hand of God, it offered with an impetrative intention, will be more powerful than actions that entail no suffering or sacrifice. The axiom is always true; it is well to

sternal interests at stake, is in this age a powerful means of perseverance. The Apostleship of Prayer, far from being mystic or unintelligible, is easily understood by everybody and adds nothing to the burdens of an ordinary Christian lite. And yet a remark is inevitable here. A mechanism may be very simple, but it will never go until some one takes the time and the trouble to set in motion. If a interests at stake, is in the trouble to set in motion. If a clock runs down and stops, it will stay stopped until some one winds it up again. If the League of the Sacred Heart languishes here and there, or even dies out, the fault is not to be attributed to its mysticism

countries, and has now about sixty nine thousand affiliated centers. Here in Canadait is exercising aspiritualiz-ing influence on the lives of six hundred thousand Catholics and it has multiplied Holy Communion everywhere. The League of the Sacred Heart arouses in Catholics s continual consciousness of the presence of God; it keeps up parishes the spirit of piety, fosters zeal for the reception of the Sacraments; it promotes eager-ness to hear the word of truth as well as assiduity in the service of God; it gives life to sodalities and other parish organizations already existing; it encourages Catholics to profess the faith openly; it inspires devotedness to the interests of Christ and His Church; it excites a spirit of love and concord and good order in families. How then, can a parish fail to grow better if parishioners are fervent members of the League and practise the devotions to the Sacred Heart, the source of all personal piety?

Nay more, the League unites the hearts of men to the apostolic Heart of Jesus. Not merely is it a great help to personal piety, but it is also a potent spiritual help for those apos tolic men and women who are laboring for souls in foreign lands. Knowing that prayer fertilizes the seeds of truth they are planting in the hearts of the heathen, those brave missionaries are continually craving the prayers of their brethsufferings, turned into vital prayer by the offering we make of them to God, will be our response to their petitions. What a consolation to know that the little things of life things that often seem to us petty and trivial—may be of priceless value, if we are wise enough to use them for apostolic ends! When we learn that we may become apostles by prayer without moving from our own firesides, life assumes a brighter aspect for us pilgrims on our way to eternity; new and unsuspected sources of merit reveal themselves to us; new consolations will await us, when souls that have been con verted and saved by our vital pray ers, stand up to plead for us on the Day of Judgment. E. J. DEVINE, S. J.

## HIS NAME COULD NOT BE LEARNED"

Recently a young man seized with vertigo, fell from the platform of a New York subway station to the track. Two cars of the approaching express passed over his body.

"In the crowd that saw the dent," writes the reporter of a New York newspaper, "there was much hysterical excitement. Women fainta great deal of merit for me." It is children were led away crying, and precisely the object of the First Depople swarmed from the street, people swarmed from the street, blocking the subway. In the midst direct the intention, and give merit of the excitement, a priest should erect to a great many actions that would his way through the crowd on the otherwise have none. got in between the cars, and administered the last rites of the Church to the dying man who was perfectly conscious, as he lay upon the tracks. Then the priest clambered back to the platform, and went his way. His name could not be learned."

From the New York subway station, let your thoughts take you back to the Rome of nearly nineteen centuries ago. The little group of men and women standing on the sands of the Colosseum, anxiously scan the faces of the clamoring mot about them. Somewhere in that vast crowd is an old Jewish fisherman. As death rushes upon Christ's witnesses, the old man will raise hand, and pronounce the words that in the darkness and turmoil of the New York subway recently. The old fisherman and the priest, whose thinking of that merciful commission which their Lord gave them when He walked among men in the fields forgive, they are forgiven them.'

"Ah, thank God, the priest is here!" In the palaces of kings and the huts The daty to pray to the Sacred Heart, to ask the intercession of our Lady to receive Holy Communion, pest house, at the lonely bedside pest house, at the lonely bedside where there was only one to comfort, apparency mystic speculation or that is beyond the scope of the humblest minds. Prayer, devotion to Mary, tion to the trembling souls of Chris-

### KNOW THE TRUTH

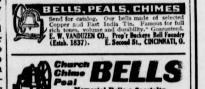
We hear that the Church teach this or that, when the fact is that the Churches teaches nothing of the kind. We are told that the Church takes this or that position, when as a matter of fact it takes none. And so we go on through life, hearing the Church charged with doing many things that it never does and with holding views that it never held But if we have never studied Church history or doctrine, how can we know that the charges are false, or how can we answer them even if they have not foundation in fact? It is therefore a very serious and grievous matter when parents or guardians allow their children to grow up in ignorance of Catholic doctrine and history, when they never see that they go to Church, never take them there themselves and never insist that they shall be well acquainted with Catholic truths and history.

It is true that persons well instructed somtimes are allowed by God to fall from faith, but their number is small, is insignificant, compared to the number who sink into apostasy because they have not been properly instructed when they were children, because they never read anything Catholics and are as ignorant of Cath-olicity practically as they are religious tenets of the Llama. Catholics who know their religion will learn to love it, and loving it they will not lose it. They will cling to the faith as they should, and God will bless them in this world and the next.-Catholic

To suffer and be silent, that is a divine art. There is a weakness in the excessive craving for sympathy. You think you are having a harder time than your neighbor, from whose lips no complaint ever escapes; but deem yourself fortunate compared

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# **A Clean Mouth**

Oral hygiene is quite properly focus-ing the attention of the medical profes-sion as well as the laity. A noted author-ity is quoted as saying: "There is not one single thing more important in the whole range of hygiene than hygiene of the mouth."

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and is safe and harmless to use.

Prof J. D. Hird, Biological Chemist,
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## Mrs. Housekeeper!

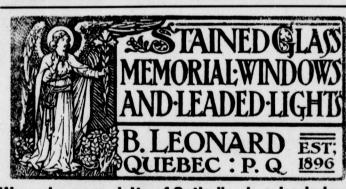
Christmas time you have a little extra money. Why not make the home a present of an EDDY WASHBOARD and an **EDDY INDURATED** FIBREWARE TUB?

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