FIVE MINUTE SERMON

BY RMV. F. PEPPERT THE SUNDAY AFTER THE CIRCUMCISION

"He sha'l be called a Nazarite." (Matt. ii, 23,) Three days' journey from Jerusalem, at the foot of a mountain, lies the little town of Nazareth, dear to every Christian heart. It was here that the archangel greeted Mary and the greatest miracle of Divine love was wrought, the miracle that we honor daily with the words of St. John: "The Word was made Flesh." Atter Herod's death, faithful St. Joseph directed his steps hither, bringing the Blessed Virgin and the Divine Child, entrusted by God to his care, back to his poor dwelling, where he led with them a life of poverty indeed, but of a poverty far surpassing in happiness all the riches of the world, for surely happiness must have pre-vailed in that humble house, where

God Himself had taken up His abode. The little town, which was our Lord's dwelling place in His childhood, was immortalized by the fact that He was known by its name, and what is still more true of the Cross. The Cross, the mark of the deepest shame, was sanctified by Jesus, and in the same way He made the name of Nazarene honorable and holy. All Galileans were despised by the Jews, but the inhabitents of Nazareth were considered more despicable than any others, and to call a man a Nazarene was an insult. Yet the early Christians often gave themselves this name, for it expressed to them the fact that our highest glory is to be found in the deepest humil-ity. Jesus desired to be called a our hearts, and enable us to bring Nazarene, it was His will to be despised, and for our sake He descended into the lowest depths of humiliation, but while He seems to be scorned by men, He is revealing Himself to us in all the glory of His incomprehensible humility, for He stooped thus low in order to raise us to the dignity of being God's children. Therefore, it ought to be our delight to humble ourselves for love of Him.

When, therefore, the Jews intended to insult our Lord by calling Him a Nazarana, they were really, without knowing it, proclaiming His majesty and love, and honoring Him. The same is the case with those who ridicule Christ and His Church, and flatter themselves that they are doing right and are amusing. The foolish speeches which such people utter only serve to reveal more clear-ly the glory of Christianis, which they assail with their paltry, conceit-

It is a remarkable result of the perversity produced by sin in the human heart, that a man is far more apt to be ashamed of what is good than of what is bad, of justice and truth rather than of injustics and falsehood. Hence the foolish language, to which I have referred, may easily tempt us to he ashamed of Christ, or at least to behave as if we did not care much for His doctrines or the commandments

of His Church, etc. We are afraid of boldly contradict. ing false statements and confessing our faith, lest we should be regard. ed as wanting in intellect or unedu-

In short, figuratively, if not liter ally, we shrink from being called Nazarenes. Let us banish such fear of men from our hearts by thinking that our Divine Lord was willing to have the contemptuous name of Nazarene given also to Him.

How can we be His followers, if we always want to receive praise and applause even from those who are in the complete abolition of alcohol in the If those who do not respect Christ, scorn and despise us ; if they ridicule us because we love Him, let us regard it as an honor to be called Nazarenes He was. Let us not be eatisfied merely to bear the name, but let us tollow His example and be indeed also true Nazarenes.

Apart from its connection with the name of Nazareth, the word Nazarite cities; the upholding by the United is used in a sense derived from the Hebrew, and means solitary, dedi- stitutionality of the prohibition procated to God, holy. Thus Samson speaks of Chimself as a Nezarite, consecrated to God (Judges xvi, 17), and in every generation under the old dispensation there were men battle royal for prohibition in the who cut themselves off from the District of Columbia; the total abworld, making God their sole aim, and dedicating their whole life to virtue and the service of the Lord. the decrease at the rate of \$1,250,000 Scripture describes Nazarites of this "whiter than snow, purer

The whiteness and purity of snow tax as a result of the emergency war-and milk symbolize the purity and tax laws enacted by the last Coninnocence distinguishing these men, gress; the enactment in prohibition and the blue sapphire denotes the intention that animated them. It is the discussion of total abstinence and easy to see how applicable in this sense prohibition by press and popular sacred name of Nazarite was to our Lord, and we ought to follow His of their liquor advertising; the example and be Nazarites of this growth of anti-alcohol sentiment in kind. May innocence dwell in your the medical world—these, with the hearts, and may your whole lives be indorsement of national constitucharacterized by perfect purity. Pray | tional probibition by hundreds of inoften to Jesus and ask Him to be your guide, so that you may avoid everything that would make you unlike Him. In every word and thought show yourselves worthy to bear His holy name. His mind was always set on heaven; strive to direct all your thoughts thither. Make it your habit in early life to seek the things of eternity, not those of this world, Let not the joys and amusements of this life be of great importance in your sight, but make it your aim day delights of heaven. Let it not be your chief object to please your fellow-creatures, but let the control of the creatures, but let the thought that influences you in all your occupations be to avoid incurring God's displeasure; yes, strive to become

let this be the chief care of your hearts. The world is always trying to entangle us with the numberless fancies and cravings of earth, and to make us forget God, but may it never reign supreme over you, but rather may the good resolution to attain to holiness, and by way of holiness to heaven, motive all your actions. May heaven be far more real and far more desirable to you than earth, may eternal happiness far ontweigh all the happiness of this life, and may God be far more precious to you than men. May your efforts to love and serve Him be like a brilliant sap phire adorning the crown of everlasting glory, which from childhood on you have been doing your best to earn. In this way you may be Naz actes indeed, holy, loyal to God, pure and heavenly minded, like Jesus Christ and State States. Christ our great Example.

Jesus will help us, if we want to be Nazarites in this sense; the name itself assures us of His readiness to assist us, for, according to another interpretation, it means branch, off shot or blossom. The name was well suited to Him, for the prophet Isaias calls Him the rod or shoot coming out in a lesser degree we may say of it of the root of Jesse, and the flower rising up out of it, i e., out of David's family (Is. xi, 1.) Jeremias, too, speaks of the bud of justice which is to spring forth from David (Jer. xxxiii, 15) This interpretation of the word Nazarita as meaning flower, branch or shoot suggests that in and through Christ alone we shall all find salvation; for our true welfare consists in our being most closely united with Him. If we are branches of the Nazarite, branches of the true vine (which is Christ). the sap of forth the good fruit of holiness of life and purity of mind As branches we remain in union with Christ, forming part of that tree which bears good fruit for eternal life. Thus the word Nazarite reminds us that we ought to be branches of Christ, and just as the branch receives life from the stem, so ought we by His grace to receive the life of grace which will enable us to practice all, the virtues that He desires. He, the Nazarite, the All Holy will help us, so that our hearts may become a fair garden, in which the noblest virtues are the flowers. As true Nazarites in this sense of the word, let us always ask our Lord not to withhold His grace, but to help us to practice all the virtues which will make us worthy of the name. Let us promise never to be ashamed of Him, but to cling to Him with holy faith and love. Well will it be for us when God calls us away from the exile of this life, if we are allowed to enter the eternal Nazar. eth, where Jesus is, and all His holy family, all who are truly His and have deserved to be called His elect, after living by His grace a life fall of faith, purity and good will. Amen.

TEMPERANCE

AN OPTIMISTIC PROHIBITIONIST SPEAKS A prohibition speaker recently said

that looking backward over the past

twenty months and forward to the

year 1916, one might epitomize the temperance movement in retrospect and prospect as a movement of victor ious yesterdays and confident tomor These months, he declared, chronicle an unprecedented number of prohibition victories. The temperance transformation of Russia; the antithe United States Navy and in the Panama Canal Zone; the ontlawing of the liquor traffic in Virginia, Colorado, Oregon, Washington, Arizona, Arkansas, Idaho, Iowa, Alabama, and South Carolina; the majority vote for State wide prohib hon in both branches of Utah's legislature; the triumph of the enemies of the saloon in a large number of counties and States Supreme Court of the convision of the Indian treaties-making one fifth of Minnesota dry; the victorious prohibition slections in forty-five of Minnesota's counties; the stinence rules enforced by many industrial and railroad corporations; a month of the internal revenue collections on distilled spirits despite than milk, fairer than the sapphire. the fact that wines now pay a high prohibition by press and popular magazines, and the marked decrease fluential organizations and the out spoken declarations of men prom inent in the official and political life of the United States and other nations in favor of prohibition and total abstinence, have given a marvelous impetus to the movement for the banishment of John Barleycorn from the business, the social, and the

political life of the civilized world.-Sacred Heart Review. SHORTER HOURS, FEWER DRINKS

A writer in the Scientific Temperance Journal takes the ground that, in the printing trade, the habits of the working men, as regards the drinking of alcoholic liquors, has improved wonderfully, and that this is

more pleasing to Him every day, and due to the fact that to day the printer does not work so many hours at a stretch as conditions compelled him to do some years ago, and that consequently he does not feel the need of alcoholic stimulation.

"Without question," says this writer, "excessively long working hours was the main cause of his intemperance. During the 'old over-time days' in a certain large composing room of a printing establishment it was an ordinary procedure for the typographers to pass around flasks of whisky while the foreman was busy at his desk."

To day there is a marked improvement. "It is a remarkable fact," he says, "that since the eight hour day came in the printing world, overtime as all but been eliminated. Seldom in these days does one hear of a large establishmens doing extra night work. There are regular night forces in some offices, of course, but it is hoped that these also will soon be an evil of the past, for it is not right that any one should be forced to work when Natura itself sleeps.

"So to day at noon the restaurants are filled with printing craftsmen, and but few of them are partaking of the salcons' fres (?) lunches, for now many of them enjoy a longer dinner-In the evenings the printers time. and their families can be noticed at the theater, or in many instances, at the moving pictures. Heavy drinkers are disappearing from the printing business. Many have become total abstainers from alcoholic beverages, and while common sense had a great deal to do with this, the shorter work-day has been a powerful aid."

HIS NEW YEAR'S VOW

Not one cross word in one kind He never spoke an angry word to

It was just one year ago, December 31, that the tearful wife of my neighbor made to me the above remark. Poor Charley! He ran a locomotive between Boston and ____. He was often I used to make somebody cry, killed on the last day but one of the wife or one of the two children, at

year. Now this simple verdict from the kind year. much money this year, but I have made one heart glad.

Now let me tell you how difficult this was. Did you ever stand by a running stream and think how smooth as oil its swift flow was Then you thrust your hand in the water, and lo! it was a mill race. The waters boiled and spattered about your hand till you could hard.

ly hold it there. Well, now, I never realized the force of my snappy, scolding habit to that woman till my new vow began to check it. I found that I had been in the constant habit of playing the coward—that is, scolding a good woman. A dozen times each week the fretful words sprang to my lips. I shut my mouth tightly, and tion with her cathedrals and mon-my! how the bitter stuff bubbled and asteries, and here were gathered tochew the words. My wife, quite a particular. The Benedictines had lady for proprieties, used to exclaim: always been a body of learned men. chew that spruce gum as you leave among the members of their fold the door. How it looks on the some of the brightest intellects of street!" which generally made me the day. laugh as I kissed her good morning. Dear heart, it was far better that I chew my spleen than her gentle spirit with biting words this one

I have noticed an increased fond. ness in my wife this one kind year. sult now about the family matters ; other, as it were. Her spirit has im-proved. The irritation that I had "The second feature was the reinflicted, it seems she caught, and ligious character of the whole tone now that I am a better man, she is and moral of the universities. The a sweeter woman. It makes my students had, first of all, their col-heart ache to recall how often she legiste or university church built for used at first in this kind year to them. Religion and learning went glance up at me with surprise and a hand in hand. The third characterquestioning look, when I spoke istic was the presence of great relig-gently. I caught her studying me ious Orders, namely, the Augustinians, curiously, as if she were wondering the Benedictines, the Dominicans and if I had secretly made a fortune return the Franciscans. They gave the cently, or had met with what they hall mark to the learning of that day. call change of heart, or was growing "The two great Orders who raised grew soft and young like the girlish

The best of all is the decided im provement in the dear woman's health. Now some of you doctor's eats better, has more nerve, more vitality every day. The children do

TORTURED BY RHEUMATISM

Sunday School Supt. Tells "Fruit-a-tives" Relieved

TORONTO, ONT., Oct. 1st, 1913. "I have lived in this city for more than 12 years and am well known. I suffered from Rheumatism, especially in my hands. I spent a lot of money ithout any good results. I have taken 'Fruit-a-tives' for 18 months now and am pleased to tell you that I am well. All the enlargement has not left my hands, and perhaps never will, but the soreness is all gone and I can do any kind of work. I have gained 35 pounds in eighteen months."

R. A. WAUGH. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or direct from Fruit-a-tives Limited, Ottawa.

eb? Exactly. I'd rather have any kind of an ache than an ache in my headpiece. Now if it is true that by chserful kindness I have saved my wife's nerves and turned the doctor out of doors, ought I not to give her a present of the amount of her usual doctor's bills ? That's au idea ; aud I will! It is a good way to round up this one kind year.

I have been surprised by my own increased appetite for breakfast and dinner. A fellow can't eat and scold, too. Now breakfast was my favorite time for scolding-except dinner at night-for I take my lunch down town. Let me see; that makes every meal athomea growler's feast. Well, that was about so. My lunch was my best meal, for I ate alone, and there was nobody to fret at. Now all is changed! Maals at home, I like them. There are no salt tears on the bread. God forgive me! How table. All is now changed in this one

sway from Charley's door, 'So help there the last few months. It is throughout Europe. me, God, my wife shall be able to say queer, but everybody hates to be me, God, my wife shall be able to say as much for me this coming year."

And now I may. I trust, record it. I have lived one kind year. To many other people, I presume, I have been about the same sort of a fellow as for about the same sort of a fellow as for think there's a deal of gratitude due.

The many wife shall be able to say queer, but everybody hates to be everybody hates to be everybody hates to be should be able to say solded: even I do. A kind word is better than a whip with even an excuse for a clerk. Now I am going on one kind year more. I don't make about the same sort of a fellow as for think there's a deal of gratitude due.

The me, God, my wife shall be able to say queer, but everybody hates to be everybody hates to be everybody hates to be when holy morks were learned and learned men were saintly, so ence, learning and religion walked hand in handthroughout Europe.

The me, God, my wife shall be able to say queer, but everybody hates to be everybody hates to be the religion walks days, when holy morks were learned and learned men were saintly, so ence, learning and religion walked hand in handthroughout Europe.

The me, God, my wife shall be able to say queer, but everybody hates to be everybody hates to be everybody hates to be the first provided the say when holy morks were learned and learned men were saintly, so ence, learning and religion walked hand in handthroughout Europe.

The me, God, my wife shall be able to say good of the say when holy morks were learned and learned men were saintly. complaining word, to the best of my knowledge and belief, for twelve than longer creeds. For it a man is months last past. I have not made not kind to his fellow, whom he has seen, how shall he be to His God. Whom he has not seen ? -The Catholic Telegraph.

WHAT ENGLAND LOST AT "REFORMATION"

TRUE CATHOLICITY OF THE GREAT UNIVERSITIES

Rev. E. Gonne, M. A., of St. Bede's College, England, writing of "The Catholic Church, the Foundress of Universities," said among other things:

"The Catholic Church founded schools all over Europe in connecthe various re-You may laugh, but actually, I had to ligious orders, the Benedictines in always been a body of learned men, "Henry, 1 do wish you would not and even to day they numbered

"The tenth, eleventh and twelfth centuries was an era of great intel-lectual glory, and it was an era when Christians, tired of fighting in the crusades, turned to the pursuit of knowledge. The universities from the earliest days, sprang up in a She draws nearer to me oftener, she natural way, and each was founded confides in me more, she has lost either directly by the Pope himself that "I'm afraid of you" look that half or his bishops, or else, shortly after the time she used to wear. We con the foundation, had the approbation of the Holy See, a fact that showed before we used to telephone each the zeal of the Church for learning

to be a boy again. I think she dedided on the latter; for her eyes height were the Dominicans and the the learning of Europe to a wonderful Franciscans, and they ought to be thrilled and filled with pride over the

which the Church was built. " A feature of the early days of the Church's foundation was the numbers who used to flock to the Univerexplain that if you can. My wife sities. They were now told that the present were the days of light and vitality every day. The children up not worry her half so much as they used to. She gets along with less time—there were 3.500 students, and ask to help in carrying that teaching at the servants. Can it be at Cambridge 4,000 or 5,000, and to his fellowman in terms of though? the servants. Can it be the cause I worry and fret her less? Englishmen pointed with pride to that old saying the head of the about a man being "the head of the can be the cause I worry and fret her less? I be the cause I worry and fret her less? Englishmen pointed with pride to the flowrant in terms of thought and action that are current among the flourishing Universities: but Catholics and those not of the Catholic layman cannot stand family?" If so, why, when the head olic Church ought to know that in aside in this world-wide movement goes wrong, the whole body is sick; the year 1251 there were 30,000 stu- for social reform, or else evil influ-

dents at Oxford University, and they should remember too, that in those ples. Still less can be enter wholeshould remember too, that in those days the number of the population was something like a twentieth or a thirtieth part of what it is now. If the same proportion was to be observed, there should now be something like 500,000 students at Oxford.

Why, in Ireland in the tweltth why, in Ireland in the tweltth why. century, at Armagh alone. were 7,000 students in the University.

Just after the Reformation a writer complained of the state of affairs in Oxford and Cambridge and said there was now no zeal for learning and that there were scarcely any students. They were also told that twenty five years after the Reformation there were only two men in Oxford who Greek. Peopie were keen on intellectual progress nowadays, but where was the enthusiasm among the people that characterized those of the Middle Ages? In the early days it was quite common for the ordinary people to flock to the Universities to listen to the lectures of the professors. In those people could not be driven even to the evening continuation schools or the higher education school.

'A further feature of the Church in those early days was the Catholicity of the Universities. People of all nations were welcomed, and nad their national colleges. Two things were the outcome of that state of affairs. First, they had the general diffusion of knowledge. If there was the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so prevalent to day we will have to 'reform it altered to the leakage which are so preval and students shut themselves up in one particular department. would find scientists who knew nothing else but science, and mathematicians who could not recits a single line from the poets; and on the other hand literary men who knewnothing whatever about science. In these days learning was far too much shut up in water right com partments.

"A further result of the training in olden days was the fraternity that existed. There was a brotherhood among men. Men knew one another because they were brothers in relig-ion and in life. Scientists promised that when the war ceased there would come a great peace, and that they Now this simple verdict from the lips of his wife set me to thinking.

I remember that I took the resolve that very night, as in company with a brother of our society, I turned a brother of our society, I turned that the boys. It is like oil down the chart of affairs when the chart of the least for more than If is

other people, I presume, I have been about the same sort of a fellow as for many years. But to my faithful wife think there's a deal of gratitude due to the Almighty in being kind to His had daily prayed for had come down in their midet, or that Protestant and restonal. ists-not of the stupid and ignorant order—lamented the state of affairs which was brought about during the time of the 'Reformation,' when the Universities, especially Oxford and Cambridge, were spoiled of their goods, when the Orders were driven forth, institutions demolished, and above all when the poor were sent

> England had never recovered from the day that the poor were turned out of the Universities, and until that state of affairs could be remedied England would always feel the loss. The Universities were built for the poor and for their use. The moneys were left by pious founders, and the sons of the people came there to gather wisdom.

They found now that the Universities had become the perquisites of the few. The presence now of the son of a poor man in either of the Universities was as rare as rare could be. One of the greatest crimes which the Reformation committed against the social life of the people was the closing of the doors of these national institutions to the sons of toil."-Boston Pilot.

WORK FOR THE LAITY

"It can hardly be doubted," says a writer in The Tablet (London, Eng land,) "That among the most press ing needs of our time is better pro vision for, and better organization of lay work in the cause of the Church Hitherto the value, nay the need, of this lay work has been insufficiently recognized. It has been too often assumed that the layman is not called upon to undertake any work that aims directly at furthering the Kingdom of our Lord on earth. only to read the biography of Car-dinal Newman to find ample evidence of this pernicious tendency. laymen have done, and are doing magnificent work for the Church Yet there are many Catholics who speak of the desire for such work as a symptom of heretical pride." .The Tablet writer thinks that this view is a reaction against the exaggerated role assumed by the laity in Protest eyes I first loved years ago. And she began to act young herself. She restant that those great Orders of the use of the pet name she twelfth century were still in their the hearing of Mass and the reception. sumed the use of the pet name she twellth century were still in their the hearing of Mass and the recep midst—a glorious tribute to the continuity of the Church, a glorious says, "in the army of the Church solve: 'Not one cross word in one tribute to the Rock of Peter, upon Militant the clergy are the officers, which the Church was built to the Rock of Peter, upon the latty the private soldiers. says, "in the army of the Church the laity the private soldiers. In an army we would not dream of se officers on active service, and keeping the privates for garrison duty only. The Catholic layman will never wish to do a priest's duty.

heartedly into the social work of non Catholics for too often this work is based on false principles, generally to the world. The priest has to supply the principles and the guidance for this work, but he has neither the right nor the duty to do it himself. "It is not reason that we should leave the Word of God, and serve tables.

This lay work needs extensive organization, and, more than that, if the external work is to be of enduring value, it must be vivified by the interior life. We must give more attention to this spiritual life. Besides the tendency a ready spoken of, which confines direct Church work to the clergy, is the tendency to regard the complete Christian life as something intended solely for religious com munities and clergy. The layman feels the Catholic spiritual standard of life is the avoidance of mortal sin. we see any of the laity even a little bit "plous' we are apt to say "he or she is helf a monk or nun. He does not lead a son tible layman's life. Why on earth didn't she enter was by the rejection of the world They that the early Christians conquered knew the world. Modern Catholic laity have accepted the world and iss standards, and the result is: "Hear Mass on Sundays, and do as the world does all the week." And as the world has no respect for marriage, no keen sense of cleanness in its literature and its shows, disaster follows. Hence come mixed mar-riages, the dread of proclaiming one's Catholic principles in a crowd of scoffers or ignorant secularists, and many other evils with which we are familiar. The world is becoming pagan, and it wants another Bene dict or Francis or Dominic to fire the

OUR SOCIETIES

opposition to action.-Truth.

AND OBJECTIONABLE FILMS The other day an objectionable film which was widely advertised in Perth Amboy was driven from the theatre by the insistent objections of the Holy Name Society. The film had already been passed upon by the local censors and received their sanction for presentation. But when the protest was made to the Mayor of the city and to the manager of the film house, they withdrew the film cut of deference to the protest of the Catholic organization.

We draw two lessons from this incident in our State. First, it is im portant that at least one intelligent Catholic be placed upon every board of censorship. The angle from which our non Catholic friends lock at things religious is not the same as that from which we look upon them. What might offend Cathones by its irreverence has often little or no point for them. They cannot appreciate the sensitiveness of Catholics. because they have little which is peculiarly sacred in their worship.

The other lesson is the necessity of being constantly on g and against the dangers to religion and morals that lark in the moving nictures. Our tarte, our fineness of feeling our sanse of reverence has deteriorated. There is running, through many of the films a vein of suggestion, which is constary to the modessy which belongs in a Christian heart; there is s constant reference to sex which serves to undermine that purity and delicacy so precious in the soul of youth. And sad to say, this is found

not rarely even in the censored plays, for such is the spirit of the world around us. How careful parents should be to guard their children from this contamination ! We can imagine no more serious

menace to the innocence of the young than indiscriminate attendance at the moving pictures. Parents should frown down decisively the habit of going to these shows-once in a while is enough. And then be sure of the character of the film which is to be shown. Otherwise the souls of your children will be blunted and seared and all the sweet purity and innocence of childhood dissipated.

It is evident that a duty lies before the Holy Name Societies and the Catholic Federation in every community. Perth Amboy has set a good example.-Monitor, Newark.

Liquor and Tobacco Habits

DR. MCTAGGART'S REMEDIES 309 STAIR BUILDING TORONTO, CAN,

Send for the 1915-16 Edition of our

FUR STYLE BOOK

JOHN HALLAM, LIMITED toom 167, Hallam Building

Match **Specialties**

We have been making Matches for 64 years now-domestic and every other kind. Some of our specialties are:

"The Gaslighter"

with a 41/4 inch stick.

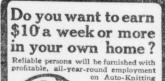
"The Eddystone Torch" for outdoor use.

Wax Vestas

for the smoker, and other varieties.

For home use the most popular match is the "Silent 5", but for every use

Buy Eddy's







We make a specialty of Catholic church windows

SERVICE

Known Everywhere

791 YONGE ST.

Available Everywhere

TORONTO

Just because there is not a "Parker" Agency near you is no reason why you should do without "Parker Service."

The excellence of our work is so well known that it need only be mentioned here. But the convenience of our service by mail to distant customers is not. Articles of any sort can be sent us either by parcels post or express, and returned in the same manner. We pay the carriage charges one way. Every precaution is taken to ensure their safety in transit.

So many things can be "rescued" by cleaning or dyeing that the value of this service will be apparent to everyone.

When you think of cleaning or dyeing, think of PARKER'S.

Send for a FREE copy of our useful and interesting book on cleaning and dyeing. Be sure to address your parcel clearly to receiving dept. G. PARKER'S DYE WORKS, LIMITED