HIS HEALTH IN A

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 Kid-

neast in in a very bat state. By Kimbers were not doing their work and I was all run down in condition. I felt the need of some good remedy, and I having seen "Fruita-tives" advertised, I decided to try them. Their effect, I found more than satisfactory.

Their action was mild and the result

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".

"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.

"Fruit-a-tives" is sold by all dealers at 50c. a box, 6 for \$2.50, trial size 25c. or will be sent on receipt of price by Fruit-a-tives Limited. Ottawa.

ment of the human soul, which the

Almighty Himself respects, which His religion is not authorized to impair

or destroy. A blame to Christianity

for discord and wars is a misconcep

tion of the mission it has received

GOD'S POWER AND MAN'S FREE WILL

so wills, to arrest sin and passion

-to compel men and nations to be

so ideally intelligent and righteous, that discord and war shall not exist.

In His eternal counsels, however,

He has granted free will to men

They may, as they choose, turn the gift to their misery or to their happiness. Despite the evil, which fol-

lows from the misuse of it, free will

is a precious possession. By means

of it the human soul is the richer.

the nobler; the good it does is its

own; the merit it earns is the more exalted in value. Wars cross the pathway of humanity that are un-

necessary, that spring from injustice

God reproves them, though permit-

ting their onward course.
"But whatever is the happening,
God is the master: His power may at

all times interpose itself in the acts of

may bid it continue, or He may still quickly its ravages. His designs are

mysterious; we know them not

'How incomprehensible are His judg.

ments, and how unsearchable His ways! For who hath known the mind of the Lord? or who hath been

His counsellor?" This much we

know that His will is wisdom, that His decree is justice. To His will we bow in humble submission, what-

ever be our thoughts or wishes. But this much too we know, that in the

rulings of His Providence a part is given to our prayers and supplications. It is the Saviour who has taught us to pray, saying: "Our

taught us to pray, saying: "Our Father Who art in heaven, hallowed

by Thy name ; Thy kingdom come ;

Thy will be done on earth as it is in heaven. . . and lead us not into temptation, but deliver us from evil."

And so we pray for peace. We pray that, whatever the divine counsels,

mercy, temper justice, that whatever

those counsels, the end soon be at-

knowing that He is wiser and more

loving than we ourselves are or can

REBUKE TO HUMAN PRIDE

mitting a war may be to draw us

nigher to Himself in humble invoca-

tion, invite us to confess Him as the

Supreme Master and Sovereign, the sole helper in our plannings and do-

ings. Men and nations are forget-

ting God, putting their salvation in

their own devices and powers. Now He casts them upon those devices and powers, that they understand

their weakness, and seek strength where alone it is to be found. 'And

now, O ye kings, understand; receive instruction, you that judge the earth, serve ye the Lord with fear, and re-

RETARDED, NOT KILLED

Secretary Daniels recently recon

mended that the Navy be given twenty-eight new chaplains. When

the recommendation was brought up in the house it was thrown out by a

Now comes the news that the Senate

increase and the assurance that the committee of the house will report

joice unto Him with trembling."

"A purpose of Providence in per-

men and nations. War exists : He

"God, indeed, has the power, if He

from its Founder.

B. A. KELLY

#### FIVE MINUTE SERMON

TWENTY-FIRST SUNDAY AFTER PENTECOST

FORGIVENESS OF INJURIES

These words of to day's Gospel are spoken by our Lord to every one who has been wanting in charity to his neighbor. Each one of us, as a servant of God, as a steward of the gifts, both temporal and spiritual, which He has entrusted to us that we may use them for the furtherance of His honor and glory, is a heavy debtor to the divine justice. But His mercy and love are always ready to temper His justice, it only we show the proper dispositions, if only we bend our rebellious wills to the condition He requires of us, without which it is impossible for us to obtain forgiveness. This condition is found in the oft-repeated but little thought of petition of the Lord's Prayer: "Forgive us our trespasses, as we forgive those that trespass The servant in the paragainst us." The servant in the parable received forgivenness from his lord for the sum of ten thousand talents (a very large sum of money), yet he was unmerciful to his fellowservant, who owed him a hundred pence. The difference between these sums is by no means so great as the difference between our offences against Almighty God and those of our brethren against us. If we could only realize Who it is that we have offended, and then reflect as well upon our ingratitude in offend. ing Him, as upon the innumerable benefits He has showered upon us, we might form some faint idea of the gravity of our sin, and of the immense debt that we owe to His justice. We could not then refuse forgiveness to our neighbor for the trifling, and perhaps merely fancied, injuries that we may have suffered from him. "With what measure you shall mete, it shall be measured to you again." "If you forgive not every one his brother from your hearts," you cannot hope for pardon

How, then, can, we best practice this forgiveness which is so necessary for us? In the first place, it must be earnest and sincere forgive-ness. It must be "from your hearts," as Our Lord says. No mere outward show of forgiveness will be enough, for God sees the heart, and no appearances will satisfy Him. But, on the other hand, the forgive ness will not be real and earnest unless it be shown outwardly. Many profess their willingness to forgive who yet show resentment and a spirit of revenge in many little ways, by looks, words and actions which prove that there is no real forgive-ness in the heart. Then again we find persons, who, when they are urged to forgive some wrong, answer: "Well, father, I suppose I must forgive, if you tell me so." It is plain that this is but a very un-willing and faint hearted forgiveness which will not answer before God. Why will not the generosity of God towards us lead us to show a like

spirit towards our brethren? We should strive to forgive offences the moment they are committed against us. Our natural impulse when any insult is offered to us is to resent it at once, and pay back in the same coin. How different is this from the example set us by Our Lord, "Who when He was reviled, did not revile; when He suffered, He threatened not. We should check the first uprisings of resentment, and keep back the angry reply, in imitation of Our Blessed Lord's silence before His accusers and tormentors. By the practice of this Christian silence

many a feud of long continuance
would be prevented.

We must also "lay aside all
malice," and be ready, when an injnry has been done, to be reconciled with our offending brother. This is often very hard for us to do, and very repugnant to our natural inclinations, but it is, nevertheless, abso lutely necessary. If we bear malice towards any one, we are not worthy of the name of Christians, or followers of Christ.

Try, then, to put in practice the teaching of this day's gospel, and forgive from your heart those who have offended you, showing your forgiveness by your words and acts. There is nothing more scandalous and in jurious to the Christian name than constant quarrels and long continued animosities between those who go regularly to the sacraments. Follow, ne injunction of St. Paul Let all bitterness, and anger, and indignation, and clamor, and blas-phemy be taken away from you, with all malice. And be ye kind to one another, merciful, forgiving one another, even as God has forgiven you in Christ."

### CHRISTENDOM ON ITS KNEES

The Pope's last act was a call of Christendom to prayer against the horrors of war. The skeptic smiles at the efficacy of prayer. But per-haps he smiles without knowledge. Let the Christian world fall on its knees and invoke the pity of the All-Compassionate. Possibly it needed such a trial of faith as this. Possibly its own weakness requires the strengthening influence of a great revival. But, at all events, the earnest and united prayers of many millions of people cannot but help to lift up the general life to a higher level. And He Who holds the universe in the hollow of His hand may quell the madness that has come upon the children of

#### TEMPERANCE

SAFETY FIRST

" There is no harm drinking if one does not go to excess." Are you quite sure of that? asks Father Lambing in the Pittsburg Observer. Would you tell your prospective employer that if you were looking for a job? If not, why not? So the assertion is not quite safe practically. There is, then, some kind of harm in drink in the safe practical to the s ing even when one does not go to excess. "Safety first" is a very safe and sane rule to observe. To act on the principle that drinking even very moderately is harmful and to be a consistent and persistent total abstainer is avery valuable asset for a young man, and equality valuable for an old man. It is better than a bank account.

One not unfrequently hears it asserted that a stimulant is necessary for a middle aged or older person. Is that really true? What is a stimulant? Something that impels or incites to action, from stimulus, a goad. A whip is a stimulant to a tired or old horse. The stroke of it impels him to an extra effort in an emergency or for a moment; but it adds nothing to his strength nor does him any good. Quite the contrary, for the poor brute is exhausted after the extra expenditure of strength and in a worse condition even for the driver than before. What the tired animal needed was rest and food; what the old one needed was less heavy work and not so much of it. The extra efforts made under the applica-tion of the whip drew heavily on the little reserve strength the poor beast had. The use of the whip was more than useless. It was cruel and inhuman.

What a man past middle life or over-worked needs is not a stimulant but common sense to know that he has not the strength of earlier years or of a robust untired man, and is unfit to do the work of either. What he needs is that prudence and precaution which age is supposed to bring and which would teach him to husband his strength. The infinite wisdom and love of God has provided that as a man grows older he naturally becomes less energetic and more inclined to rest and take the world asy. When a man acknowledges that his Heavenly Father is infinitely wise, why does he not act accordingly Why does he use a stimulant upon him-self as the inhuman driver uses the whip upon his poor old horse, instead of conforming to the design of God that he should not work as formerly but respect his age, and gradually step down and out gracefully, giving place to a younger man as a plac had been given him? We should not have so exalted an opinion of our own importance or imagine that we are so necessary to the world, as

## **Have You Got** Rheumatism?

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On the theory that seeing is believing John A. Smith of Windsor, Oat., wants every one who suffers from rheumatism his treatment for rheumatism first at his expense For that reason he proposes to distribute 50,000 free boxes among all persons sending him their name and address. Mr. Smith suffered all among all persons sending him their name and address. Mr. Smith suffered all the agenies and tortures of rheumatism, tried nearly every so-called remedy he heard of and yet utterly failed to find relief. At times he was so helpless that he had to take to morphine and after considerable doctoring he finally gave up in despair. He then began to study into the causes of rheumatism. After many experiments and repeated failures he found a combination of drugs which completely cured him. After his escape from the cruel torture of rheumatism he called his new found treatment "Gloria Tonic." Those of his friends, relatives and acquaintances suffering from rheumatism were next cured, and since that time the merits of this treatment have spread from a neighborhood gossip almost all over the world, especially in England and in the British possessions.

the British possessions.

A gentleman from Toronto writes "Gloria Tonic" cured him and he believes it has no equal in the world.

A gentleman from Montmarte, Sask., writes: "I never had a pain or an ache since using Gloria Tonic, and I suffered over 20 years with rheumatism."

age.

\*\*SMO matter how many other treatments may have disappointed you, write me today sure and by return mail I will send you a package free, together with names and addresses of other persons who have written me that my treatment cured them and in many cases after dectors and all else had failed. Address John A. Smith, 1676 Laing Bldg., Windson

to fly in the face of God and by using stimulants (and so dangerous ones as alcoholic liquors) to compel ourselves to do what God intends we should not. Many a man by the use of stimulants units himself to do what God wishes and what otherwise he would be able to perform. His mind is so disturbed and his will benumbed by the fumes of alcohol

benumbed by the fumes of alcohol that he cannot recognize nor will to do what unstimulated he could have accomplished.

No, the whip gave no strength to the over-worked horse; what he needed was rest and oats. Neither does an alcoholic stimulant give strength to an over worked, worn out or old man. What he needs is common sense and piety to conform to the will of his Heavenly Father, to the will of his heavenly racter, to acknowledge that he cannot do the work of a young or healthy man, the work of former years. Commonsense not to wish nor attempt it. Let us near no more of the need of what is worse than useless, and units those who employ it to do what they would be able to accomplish if they did not

#### WHO MADE LIQUOR ?

God no more "made liquor" than He made a faro table, or a resort of debauchery. He no more made it than He made the tools of the burglar or the vile inventions which the customs seize. He made it only in the same sense as he made the dyna-mite bombs of the anarchist thugs. Wheat and corn and rye are wholly useful and wholesome food as nature yields them, but by the devices of man strong drink is produced from them, and it ruins men if they take too much of it, as many of them do if they drink it at all. Instead, therefore, of putting the responsibility for liquor on God, we advise the clergy to lay the whole blame for it on men, as a dangerous luxury which God compels them neither to produce nor to consume any more than He compels them to do anything else. More-ever, it is questionable whether the influence of the clergy in preventing the abuse of liquor would not be strengthened greatly if they refrained wholly from its use themselves. Be sides, being usually emotional men of sedentary habits, they are better off without such a stimulant. The habit of drinking, dangerous for everybody, is especially dangerous for them in their own persons and in the example they set for other people. -New York Sun.

HIS PANACEA

A drinking man's panacea for all his physical and too frequently also for his mental ailments is some form of alcoholic liquor. If his appetite is failing he will take an "appetizer," when he cannot sleep he will take a "nightcap," when he is nervous or depressed he will resort to a "bracer," when he is cold he must have a hot punch, and so on for the whole category of ills to which he is subject, he has some alcoholic pre-paration, which, in his estimation, admirably answers the purpose.— Banner of Gold.

#### CHRISTIANITY AND WAR

Archbishop Ireland of St. Paul has issued a pastoral letter directing prayers for peace in accordance with the request of President Wilson. The archbishop says in his pastoral: "We deplore war : deplore it we ever must. Still in this regard we should be on our guard not to go too far, and form judgments which neither reason nor religion author-

zes.
"It is not true that war is to be "It is not true that war is to be condemned as always unnecessary and always unjust, that on whatever and always unjust, that on whatever is submirsion to God's supreme will, wrong when they engage in conflict. So long as men remain men, and nations are composed of men, con-troversies will arise, and at times no other mode of pacification is possible save the arbitrament of the battle field. The terrible ordeal is necessary that supreme rights be saved that supreme righteousness be made to triumph. Fearful, indeed, the sacrifice then exacted from the in-dividual member of the nation. But the individual member is only a unit in the general body : the salvaunit in the general body: the salva-tion of the general body never must prime over that of the lower unit. And so, where the consciousness of justice commands, and redress is not s honorable, and the soldier, in obeying the call of country, is obeying the supreme law of justice and of patriotism, meriting to himself the approval of earth and of Heaven.

CHRISTIANITY HAS NOT FAILED " It is not true that the occurrence

of war among Christian peoples is the indication that the Christian religion has failed in its preachings. that in the high heavens there reigns not an almighty and all-loving power,

bigoted representative, Congressman Tribble of Georgia. He was more than shocked that Mass should be said upon an American war vessel. caring for men and for nations.
"The Christian religion puts before us all the ideal condition, universal peace—peace made secure when all men and all nations know where justice lies, and seek it to the forgethas passed a bill providing for this fulness of private or public interest. Towards that ideal the Christian religion labors and encourages humanity to labor. But it has not set forth the guarantee that, what-ever its own efforts, the human vision shall never be blinded or restricted in its gaze, that the human heart shall never be enslaved by the passion of wrong-doing. The mission of Christianity is never a failure. It accomplishes its purposes with men of good will. The failure is with humanity itself, in its !ack of response and co-operation. Freedom of will remains; it is the inalienable endow-

#### PONTIFF'S BIRTHPLACE GENOA, NOT PEGLI,

INTERESTING FACTS GLEANED FROM BENEDICT XV.'s BAP-TISMAL CERTIFICATE

On September 4, the day after the election of Pope Benedict XV., the Caffaro, a daily paper published in Genoa, gave on its front page a facsimile of the new Pontiff's baptismal septificate. It is a most interesting. certificate. It is a most interesting document, principally by reason of its showing that Genoa, not Pegli, as all accounts have had it, has the honor of being the birthplace of our Holy Father. Pegli, though adjacent to Genoa, is on the seacoast and is a separate municipality. There is located the summer house of the

Pontiff's family.

The certificate which is made out in Italian, not in Latin, as is usual discloses the fact that the infant estined to fill the Chair of Peter received private baptism in his parents' home on the day of his birth at the hands of the attending physician, Dr. Alberta Botto, "on account of danger." On the following day he was presented at the parish church of Our Lady of the Vineyard where of Our Lady of the Vineyard, where the other ceremonies of the rite were supplied by the Rev. John Baptist Cardinali.

The time of birth is recorded as 9.45 a. m., November 21, 1854, and that of the ceremonies in the church 1p.m., November 22, 1854. The infant is described as the son of the Marhese Giuseppe Della Chiesa and the Marchesa (Joanna Migliorati) Della Chiesa, domiciled in Genoa. In baptism the child received the names Giacomo Paolo Giovanni Battista The Marchese Giasomo Spinola and the Marchesa Anna Centuriono (born

Migliorati) were the sponsors.

In the same issue of the Caffaro ppears a list of the four last engese Popes, as follows :

Adrian V. (Fieschi), elected in 1276, eigned one month and nine days. Sixtus IV. (Della Rovere), elected n 1471, reigned thirteen years. Innocent VIII. (Giovanni Battista Cybo), elected in 1484, reigned seven

years and ten months. This Pontiff blessed the expedition of Columbus. Julius II. (Della Rovere), elected in 1503, reigned nine years and three months.

#### FLAGRANT TREASON

OF THE GUARDIANS OF LIBERTY IS EXPOSED IN CLEVELAND

Those self appointed and counterfeit Guardians (?) of American Lib erty are guilty of trying to tamper with the courts. We base this charge on the petition it mailed throughout the city before the recent primaries requesting candidates for common pleas judgeship to pledge themselves to discriminate against citizens of the Catholic faith when they should appear before them as litigants in law cases, says the Stand

One of these men, Judge C. W Collister, one of the foremost attorneys in the state and fer a number of years a common pleas judge of the highest standing, was the recipient of one of these letters asking him to make a distinction in interpreting the law when a Catholic appeared in his court. Refusing to comply with this demand, Judge Collister was defeated at the primary for a place on this regular ticket.

Judge Thomas M. Kennedy was, another candidate for office who presumably, also got a circular from the Guardians and who also failing to comply with their demands to discriminate against Catholics, was also

Speaking of this matter a day or two ago, Judge Collister, who by the way, is a Protestant Episcopalian, said that when he received the circular with its insolent demand he was so disgusted with it that he threw it in the waste basket without deigning to give it a reply. He realizes, he said, that he should have kept the pamphlet for reference, but the request that it made was so un. usual and so un-American that he bossed it saide as being unworthy of the slightest consideration. His de feat at the primary, however, made him feel that this bend of selfappointed guardians (?) of American liberty has considerable power, hence his permitting the matter to become generally known.—Church

#### KINDNESS MADE HAPSBURGS

The origin of the Hapsburgs, the royal house of Austria, is more wonderful than a romance. The founder, so goes the story, was Rudolph of Hapsburg, a young Swiss count, poor and obscure. One day, while riding in the chase, he came to a stream beside which was a monk
who was in great distress at not being able to cross over. He told the
young count that he had been summoned to give the Last Sacraments favorably on the measure when brought before them. Bigotry can never accomplish much. At best it can only retard. Men sometimes are led and for a measure when to a dying person, but was unable to perform that duty. The count leaped from his horse, helped the monk to the saddle, who crossed the stream and hurried to his destination. the and for a moment descrived by the argument of the bigot. But time for consideration usually brings a self-conviction of shame for having The next day the monk sent the horse back with the warmest thanks.

self-conviction of shame for having steeped so low and having even listened to him whe seeks to poison carried the Saviour to a dying man," other minds. Then those who, led by the persuasion of the moment gift to the church. In course of gift to the church. In course of time the monk became chaplain to the prince elector of Mentz. A new may have been party to an act of injustice, will be foremost in seeing right vindicated. — Chicago New emperor was to be chosen. The monk persuaded his patron to pre-

sent the name of Count Rudolph to the assembled electors, and the poor count of Hapsburg was astounded one day to find that he had been chosen to wear the crown of the Holy

# Roman empire.—Church Progress.



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