

FIVE MINUTE SERMON

By Rev. N. M. REDMOND
FIRST SUNDAY AFTER NEW
YEAR'S DAY

LESSON FROM THE OBEDIENCE OF
ST. JOSEPH

"And he arose, and took the Child and His Mother and came into the land of Israel. (Matt. ii, 21)"

The prompt obedience of St. Joseph at the slightest imitation of the will of heaven in all the varied circumstances in which he had to guard the divine infant, is highly worthy of our consideration and imitation. At the angel's request, he left Bethlehem under the most unfavorable circumstances and took the divine infant and His mother into Egypt. The order to depart, which was obeyed as soon as given, came to him in the depths of the night, when he was ill prepared for the journey. The same promptitude marked his departure from Egypt to return to Israel. Had St. Joseph less virtue, he might have seen cause for complaint, that God did not strike the arm of Herod raised against His divine Son, and save Him the perilous journey. Or he might have murmured, that previous notice had not been given him, so that he could have made suitable preparation for the journey, and becoming provision for the comfort of the divine infant and His mother. He might even have questioned the angel's statement, that it was to hostile Egypt and not to the friendly country of the Magi that he should go. But no, heaven's imitation found quick, unquestioning response in the "just man Joseph." To him the yoke was sweet and the burden light. "Trials, as they wait they may in themselves, are 'sweet and light' to the man of real virtue. If this be not our experience, it is because we either have no real virtue, or at least have only an inferior degree. The closed and the open volumes of the history of men's lives will one day show, that the trials of truly Christian people are more numerous and even heavier in themselves, than those of the indifferent, the irreligious, the wicked, excepting the evils that attend and follow sin. This should not be a surprise, since our Lord—the Model, the Leader of the Christian ranks—has traced the way bearing His Cross, and, in fact, has made the Cross the hallowed standard under which He must be followed by His disciples. Trials, therefore, are the portion of true Christians, and the signs that they are the beloved and favored of God.

A decidedly marked contrast is exhibited between the disposition of the worldly in trials, and that of the truly Christian man. All solid comfort is wanting to the former; he flares, he profanes, he murmurs, he despairs. Not so the latter, who is blessed with a divine unction that alleviates, and with comforts which affords, in the most dire circumstances, a sweetness more than earthly. All this has its source in the strengthening grace of Jesus Christ abiding in his soul, without which real virtue is impossible. Whilst sufficient grace is denied to no one, only the true Christian receives a superabundance. Hence it is clear that the true Christian has a decided advantage in trials over the indifferent, and still more over those who are entirely indisposed to receive divine grace. God thus redeems His promise to be with the true Christian in tribulation. Is such a man assaulted by a violent temptation? God's grace makes the attack prove advantageous to his soul. Is his experience in this world very trying to nature? God's grace enables him to sigh the more ardently for the comforts of heaven. Is he like the members of the "Holy Family," despised and persecuted? With the inspired one of the Scriptures, he says in his heart: "The Lord is my helper; I will not fear what men shall do to me." In fine, all the pressures and afflictions that would be entirely intolerable to the man without divine grace, are to him because of the interior unction of grace in his soul, light and easy. "The yoke shall be destroyed, because of the anointing." How have we conducted ourselves in crosses? Has our disposition displayed a want of strength? If so, our duty is clear. If we would imitate (the prompt obedience and resignation of St. Joseph, and of tens of thousands who have thus proved the sanctity of the Church, edified the world, and merited the eternal comforts of heaven which they now enjoy, we must earnestly aim to increase God's grace in our souls. Had we no other motive than to make the sufferings of this life light and sweet, it should suffice to set us earnestly to work. So long as we dwell in this "vale of tears," sufferings from one cause or other will be our portion. Be the condition which we select what it may, turn whithersoever we please, crosses in their varied forms await us. Is it not, then, our interest to have the power to make them easy and profitable? This blessing is the exclusive outcome of a good stock of divine grace in the soul. Have we been impatient and fretful at every circumstance that thwarted our inclinations? Has our sensitiveness, which could not brook neglect or imaginary affront, been our torment? Has every cross been an insupportable affliction? Has our sloth turned every duty into an intolerable task? If so, our case is clear. We need a good stock of divine grace. Without this, all our resolutions will fall short of execution; this, and this

only, is the remedy. Save by the unction of God's grace, true Christian happiness in this life and eternal happiness in the next is unattainable. Let us sound our hearts. Is there one of us that is not in quest of happiness? Behold, then, the heavenly gold with which it is purchased. It is within the reach of every one of us. We have but to become co-operate with the first installment to procure a second, and so on, till we have a superabundance. Then, and not till then, will we fully realize the significance of Our Blessed Lord's words: "My yoke is sweet and My burden is light."

TEMPERANCE

SELF-SACRIFICE OF TOTAL
ABSTAINERS

The aim of the total abstainer is to produce the most beautiful aspect of the true Christian life—self-restraint—in a life which should be the fitting and proper life of a child of the great Catholic Church. And such virtuous life of self-restraint should not be considered the exception, but the general rule. Whenever and wherever the vice of drink prevails, the demand on Catholics for total abstinence is imperative and should be as willingly and promptly responded to, as the call to arms is answered by loyal citizens in time of dire danger to their country's welfare. Sacrifices, we know, are readily made for temporal things. How much more so when the sacrifice he made for the souls which are of eternal worth! We honor our flag for the glorious achievements won under its fold, and, remembering its glory, we would willingly die to uphold and maintain its prestige. The cross of Christ is the glorious standard of many a victorious battle—millions have gone down in its defense and for its glory. Its conquest is indicative of eternal rest and joy. The standard bearer is the Eternal Son of God, who never considered the cost in His conquest for souls. He says: "Follow Me." But an unbridled appetite is too heavy an encumbrance, if we would keep up with such a leader. Shall we who are strong encourage the weak? "Whatever you do for the least of My brethren you do for Me."—The Rev. Francis Tobin, S. J., Richmond, Va.

**HOW DOES ONE BECOME A
DRUNKARD?**

The reply to this question may seem strange and contradictory to some, but we hope to show its perfect accuracy. One becomes a drunkard without his own knowledge or desire.

Where will you find the drinker who will willingly accept in exchange for the temporary services which alcohol will give him, the sad consequences which that passion fatally carries with it? There is not one drinker in existence who, although he may see the results of drink in others and deplore the excess to which they go, yet dares admit to himself that possibly he, too, may reach that same excess, and that others will look upon him as an awful example of the evil of intemperance. The consequences of indulgence will in some way, he hopes, pass him by, if indeed his mind ever pauses to consider this phase of the question. But as a general rule, he does not think, he does not even suspect, that he can become the finished product of drink. He exposes himself to the same temptations, he satisfies his appetite whenever it makes the demand for drink, now and then he even feels the effects, but he excuses himself, and neither sees nor wishes to reach the pitfalls into which his neighbor has cast himself.

Where is the young man of twenty years of age, who is strong and robust, with his appetites in check to a certain extent; or, where is the honest and happy father of a family, the lawyer, the physician, who says to himself at the beginning of his career as a drunkard: "I know where this passion for strong drink, to which I am beginning to yield, will lead me. Under its influence my intelligence will sink gradually lower and lower and will finally become destroyed; my will and my memory will follow that ruin; and my heart will disappear. In the place of the strong and sweet affections which to-day I have for my family, I will have only a feeling of hatred, indifference, or even hatred."—Sacred Heart Review.

**PROTESTANT WRITERS WHO
DEFEND "THE COMMUNION
OF SAINTS"**

Our Sunday Visitor
DR. LANGE
("Christliche Dogmatik," vol. ii, p. 1258. Ed. 1898-1902)
"Scripture demands the recognition that the triumphant spirits in heaven, the faithful on earth, and the suffering pious stand in an intimate intercourse with one another."
CHARLES KINGSLEY
("Letters and Memories," vol. ii, p. 264.)
"Why should not those who are gone to the Lord be actually nearer us, not farther from us, in the heavenly world; praying for us, and it may be influencing and guiding us in a hundred ways, of which we, in our prison-house of mortality, cannot dream?"
LUTHER
(Luther's Works, Theil viii, p. l. Augs. Ed.)
"I assert and maintain, with the whole of Christendom, that the dear saints should be venerated and invo-

ated; for who can deny that even in our days, through the saints, God visibly works wonders with the bodies and at their graves."

DR. JOHNSON
(Vol. ii, p. 36.)
"They do not worship saints; they invoke them; they only ask their prayers."

**BACK AGAIN TO THE
FOLD**

LOFTSHALL, COUNTY WEXFORD
HAS PASSED INTO THE
KEEPING OF THE
BENEDICTINES

The passing of Loftus Hall into the possession of a community of Benedictine monks will we feel, awaken more than fleeting interest in the bygone associations of the locality in which the future convent is situated, says a writer in the Wexford (Ire.) People.

It is a remarkable fact—though seldom adverted to by our historians—that this part of Ireland was evangelized before the coming of St. Patrick to our shores. The early missionaries who planted the seed of the Gospel in those southern baronies of the county of Wexford have left the impress of their spiritual toils scattered broadcast over the scenes of their apostolate—as we may see from the number of little oratories and cells that are dotted round the peninsula of Hook, and the ruined churches whose fragments still exist in the rural churchyards of the district.

THE ANGLO-NORMANS

When the Anglo-Normans came the primitive spirit of the faith treasured for almost six centuries before by the native race was not retarded, on the contrary a still greater impetus was given to the promotion of religion.

Within a few years the two Benedictine abbeys—the order of Cîteaux, Dunbrody and Tintern—were founded here by the leaders of the Invasion. Preceptories and Priors, of the Knights Hospitallers and Templars were erected on the lands granted by Strongbow to his brother-in-law and companion in arms, Raymond Le Gros. Through the munificence of the same worthy knight the Castle of Fethard was built and assigned as a summer residence to the Bishop of Ferns.

It was by the Templars that the cultro veneration of St. Catherine of Alexandria, and of St. James of Compostella, was introduced, and is perpetuated in the dedication of the church and parish of Ramsgrange. They were for the most part crusaders, and to the intercession of those two patrons of their militant order they attributed many of their victories over the Saracens on the field of Palestine.

FAITH AND PERSECUTION

But there was another side to this picture of the Ages of Faith in this part of Ireland, since in the penal days that followed in the wake of the Protestant reformation few districts in our island suffered more in the withering tempest of oppression and persecution.

The broad lands of Dunbrody Abbey were conferred by Henry VIII. (1538) on an Englishman, Sir Robert Etchingham, from whom they passed into the possession of the Templemore family, who retain them to the present day.

CASTLE OF THE REDMONDS

The ancient fortified castle of the Redmonds stood on the site of the present Loftus Hall, and was occupied by successive generations of the family from 1172. Its last Catholic occupant was Sir Alexander Redmond, who died in 1650. His estates being forfeited, were sixteen years after his death transferred to the Loftuses in the reign of Charles II. (1666). The members of this family were staunch adherents of the Stuarts, on which account they attained through the royal favor to the titles and dignities, firstly of the earldom and subsequently of Marquisate of Ely.

ROMEWARD

There is a strong Roman tendency in Holland. Many ministers in Holland, as in other Protestant countries, exhibit a decided leaning Romeward at present. Many, among them Sneathlage, De Light, van Senden, Gerrelsen and Rutgers—all of them preachers of the Dutch Established Church—have so committed themselves recently. Pastor Rutgers, for instance, prints in the Reformed journal Onward, that he is persuaded that "the doctrine of purgatory, spiritually understood, and viewed from the psychological standpoint, is far more rational than the frigid and indeed absurd vagaries in vogue among Protestants concerning men's hereafter." Pastor Sneathlage affixes his decided approval to these sentiments, saying: "that it were well that the Dutch church had the

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IN THE FAMILY**

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HATTIE WARREN
Port Robinson, Ont., July 8th, 1915.

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WILLIAM WARREN.
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ions, was about to become a home of religion and education, how great would be their astonishment!
Verily "Tempora mutantur."

**LIFE WAS IN HIM,
BUT—**

A STORY OF DANIEL O'CONNELL
Daniel O'Connell, in his career at the Bar, was rightly acclaimed by the people as "The Counselor." He remained a stiff gowmsman to the end; he never asked for silk, and refused the judgeship offered to him. No Government ennobled him. He had two titles, but they were given him by his fellow-men, says Judge Parry in the "Cornhill Magazine."

In the greater world of politics he was "The Liberator"; in his own demesne on the Munster Circuit and among the peasantry of the west, he was the Counselor.

Of the Counselor's intuition and quickness of perception in guessing the secret in a lying witness' heart many stories are told. He certainly had a very intimate knowledge of the thoughts and feelings of the poorer classes, but in the following story it is difficult to believe that he had not received some inkling of the real truth before he went into court. The story is told, however, as an example of his marvellous power of insight, and is, in any case, a curious record of humor, villainy and superstition.

It was a will case, and the validity of the will was in dispute. The witnesses for the defence all swore that the testator had signed the will while "life was in him." Other counsel had cross-examined the witnesses, and the last witness was handed over to O'Connell. He, too, swore by the same phrase that "life was in him."

By virtue of your oath, was he alive?
"By virtue of my oath, life was in him."
"Now," continued O'Connell, with great solemnity, and assuming an air of inspiration, "I call on you in the presence of your Maker, before Whom you must one day be judged for the evidence you give here to-day, I solemnly ask, and answer me at your peril, was if not a live fly that was in the dead man's mouth when his hand was placed on the will?"

The witness fell on his knees, and confessed that they had indeed placed a fly in the mouth of the deceased, that they might swear that "life was in him."—N. Y. Freeman's Journal.

equivalency of the Roman doctrine of purgatory."

Dr. J. H. Gunning, in the Protestant periodical of which he is the editor, writes as follows on sacramental confession: "What blessings would accrue to us from the practice of confession followed by the imparting of pardon! We are so indoctrinated with the uttermost development of religious individualism, so absolutely limited to self in our dealings with God, and so excessively partial to self, that if only once in a while we could have access to certain chosen men to whom we could safely and reverently disclose our burden of wickedness, our sins and our battles with temptation, as well as our bitter sorrow—O what a boon of relief it would be; and then to hear from their lips in God's name the blessed assurance: 'Be of good

heart, son, thy sins are forgiven thee!' How sweet it seems, and how potent, which cannot be said of our own Protestant teachers do, urges us through His Apostle: 'Confess your sins one to another' (James v. 16). And, so tender in His pity, that He has given power to men thus to become each other's consolation and help unto eternal life by imparting absolution in His name." (John xx, 23.)

With regard to the papacy the same writer says: "All honor to the Roman Church for such an institution! Neither for this nor any other of her high offices has she waited on the great ones of this world. The princes of the Roman Church are sprung from all classes of human society; spiritual qualifications are held sufficient for fitting

men to wear the purple or the tiara. On this account the papal succession has come down to our day fresh and potent, which cannot be said of ancient human dynasties. Not the quarters on one's es-tu-choon, but the marks of the Holy Spirit's favor designate worthiness for a place among the highest and best nobility of the race of mankind.—Our Sunday Visitor.

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3. Where do you live? Province
4. Name of city, town, village or Post Office
5. In what country were you born?
6. In what country was your father born?
7. In what country was your mother born?
8. Were you born a British subject?
9. If not, are you naturalized?
10. How much time have you lost in last 12 months from sickness?
11. Have you full use of your arms?
12. Of your legs?
13. Of your sight?
14. Of your hearing?
15. Which are you—married, single or a widower?
16. How many persons besides yourself do you support?
17. What are you working at for a living?
18. Whom do you work for?
19. Have you a trade or profession?
20. If so, what?
21. Are you working now?
22. If not, why?
23. Would you be willing to change your present work for other necessary work at the same pay during the war?
24. Are you willing, if your railway fare is paid, to leave where you now live, and go to some other place in Canada to do such work?

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Write your Answers on the Card which you will shortly receive and Return Promptly. It is Obligatory!

Granny's Visits No. 5

Granny Visits The Hospital

"And where will ye be going today, dear?" said Grandpa, as Granny appeared dressed for the street.

"Ah, now!" said Grandpa, laughing, "curiosity killed the cat," and away she went.

She was dressed in a blue print gown with white collar and cuffs, and carried a large basket.

She approached and entered the big building behind the long fence—it was the hospital.

"Oh, here is Granny," called a tiny patient, as Granny entered her room.

"Dear Granny, did you bring me some more of your lovely cookies?"

"Yes, dearie, and something else, too."

She reached down into her big basket and handed the girlie a small bundle tied with pink baby ribbon.

"Open that, dearie," she said.

The child's wee fingers eagerly untied the bow. Oh, the tempting individual cake! The girlie clapped her hands and asked: "Granny, I promised to tell Mother what the name of the flour was that you bake so many good things with? Oh, yes, Hunt's Diamond Flour."

"Bye-bye, dearie, Granny must go. I'll come again soon. There are many more sick people here waiting for Granny's cakes and bread. I want to help them all to get well, so I tell them all about the advantages of home cooking, and the only flour to use, which is

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