FIVE-MINUTE SERMON

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

THE CONSTANT STRUGGLE

"Be prudent, therefore, and watch in prayers." (St. Peter iv. 7.)

What a happlness many Christians have at the Easter-time through Confession and Communion, and how desirable it is that this happiness should continue! I will tell you how to be always thus happy. Wage a constant warfare against your evil passion; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph costs. Defeat is what makes warfare painful. For your consolation, remember that you have only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will not abandon you unless you throw down your arms. You have already gained much in obtaining God's friendship. Your hardest fight was when you were doing penance to get this friendship. What a pity it would be to throw away what has cost you so much labor!

"Be prudent, therefore," and do not let yourselves be ensuared again by evil. Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being lost for ever. Experience is a great teacher, and it is folly not to profit by it. See how it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your soul was agitated, depressed, and sorrowful. Besides, in this unhappy state you deserved only everlasting pains.

Now that you have the happiness of heing in God's favor, how you ought to

pains.

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prudative in prayers." Since

being in Gota laton, and your prudence by "watching in prayers." Since the Paschal Communion have you watched yourself? or have the old habits of neglect once more begun to appear? Have those morning and evening prayers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and it is granted through prayer. The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer, and continually repair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly certain. If you do not pray, you are with Such a one's salvation is infallibly cer-tain. If you do not pray, you are with-out excuse, because all, even the greatest sinners, can pray. It is a maxim of the apiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul dimin-ishes one's daily faults, takes away the temporal punishment due to sin, in-creases one's merits, and finally con-ducts to Paradise.

ENGLISH PRIEST AND AUTHOR NOW WITH US

Monsignor Robert High Benson, son of the late Episcopal Archbishop of Canterbury and a distinguished convert to the Catholic faith, well known as a writer, is now in this country. We are quite sure our readers will be interested in the following non plantage interested

weeks. I know when I take the pen in hand and form a few letters, if I'm in the mood; and if I see that I am not, I throw the pen aside, and wait until the mood comes back. But once started, I write very rapidly, and I scarcely ever rewrite. I know Stevenson did it, and other authors do it, and Stevenson says you can never get your effect at the first shot; but if I rewrote I'd kill my work. I did rewrite one book, and now, when I go home, I mean to burn it."

"Do you live in London?" I asked.

"No, in Buntingford, in the country, a very beautiful place. I was a curate at Cambridge after my ordination, but now I live at Buntingford in my own house; I have a chapel there, and a

now I live at Buntingford in my own house; I have a chapel there, and a library, and am very happy."

He comes to London every week, and I heard he has engagements for three years to preach a course of sermons in different churches.

I told him I knew Stevenson, and shed the liked him.

d if he liked him. asked if he liked him.

"I never tire of Stevenson," he said.

"Stevenson I adore. I can read him over and over again. But I could not read Scott; he bores me to death. I think I've had enough of Kipling. As for De Morgan, I cannot read him at all."

Amongst his own books his favorite is "Richard Raynal, Solitary," which is the least successful from a selling point of view. "In fact, it didn't sell at all," he said, "but I prefer it to anything I have written. It professes to be a translation of an old MS-, but it is, of course, a work of imagination." He loves things medicaval. His first book a translation of an old MS, put it is, of course, a work of imagination." He loves things medieval. His first book written at the Anglican Monastery at Mirfield, while he was still an Anglican. "The Light Invisible," is a collection of a comi-mystical nature. of stories of a semi-mystical nature, centering round a man he calls a Catholic priest, but whom he means to be neither Roman nor Anglican. "By What Authority," he wrote, too, before he was in the Church. When he left the Anglican community, and went home the Anglican community, and went home to his mother's house, feeling it a duty to submit to the Catholic Church, his

SHE FAINTED · WITH THE AGONY

"Fruit-a-tives" Cured Her Kidneys



MOUNTAIN, ONT., DEC. 14th. 1910 "I desire to let the world know the great debt I owe "Fruit-a-tives" which saved my life when I had given up hope

great debt I owe "Fruit-a-tives" which saved my life when I had given up hope of ever being well again.

For six years, I suffered from dreadful Kidney Disease. My legs and lower part of my body were fearfully swellen. The pain in my side and legs would be so bad that I would faint with the agony. Five different doctors attended me and all said it was Kidney Disease and gave me no hope of getting well.

A kind neighbor visited me and mentioned the case of Mrs. Fenwick who had been cured of a sickness like mine. I took "Fruit-a-tives" and in a short time, I began to feel better—the swelling went down—the pains were easier—and soon I was well.

I have gained over 30 pounds since taking "Fruit-a-tives"—and my friends look upon my recovery as a miracle."

(MISS) MAGGIE JANNACK.

"Fruit-a-tives" are sold by all dealers

"Fruit-a-tives" are sold by all dealers at 500 a box, 6 for \$2.50, trial size, 25c.— or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

mother desired him to allow himsel mother desired him to allow himself time and energy for a reaction if such should come. He had read at Mirfield a curious MS. upon the Elizabethan Days of the Church of England, and now began to consider whether he could not make a novelty of it. "The result was that I was soon hard at work upon 'By What Authority.' It was extraordinary how excited I became. I worked for about eight or ten hours every day, either writing or reading or annotating either writing or reading or annotating every history and pamphlet I could lay my hands upon. In fact, I wrote myself into the Church, and after my reception by Father Reginald Buckler, O. P., 1 went back to my mother's house, and finished it. I am writing another novel now on Elizabethan times. It will be published shortly."

EVERYONE WHO DESIRES TO WRITE CAN WRITE

Writing books and preaching, and performing all the other duties of a priest form only a part of Monsignor Benson's work. He has a huge correspondence, mostly from people thinking of submitting to the Church. He answers them all, and for a purpose he keeps a shorthand writer and typewriter.

A reviewer the other day remarked that Monsignor Benson's clever antici-pations of scientifics inventions are not the Catholic faith, well known as a witter, is now in this country. We are quite sure our readers will be interested in the following pen picture interview of this gifted Eaglish priest and author: "But about your books," I said; "let me ask you again how you contrive to get time for so much writing?"

The question amused him. He pulled a roll of manuscript out of the pocket of his purple-bordered soutane. "You see," he said, "I take my work with me everywhere. This is a new book I started yesterday, and—"

"I twill be finished to-morrow morning," I said.

"I twill be finished to-morrow morning," I said.

ing," I said.

He laughed heartily.

"Not quite," he replied. "As a matter of fact at times I don't write for weeks. I know when I take the pen in hand and form a few letters, if I'm in the mood; and if I see that I am not, I throw the nen aside, and wait until the cycle, each chapter ending with a bang, and the story concluding with a climax." I said it is a pity more of our priests

He thought so, too. "Everyone who really desires to write can write," he said. "People who write to make a living by "People who write to make a living by their pen, do not write for any love of it, and they never do well. People who do make a living by writing are the people who would write whether they made a living by it or not."

We spoke about style, and he said:

"Newman's is the most perfect English style, and the perfection of it is you don't think about it when you read it. It is like perfectly clear water, which

It is like perfectly clear water, which brightens stones without hiding them. It makes thoughts bright without intercepting them. The style of Ruskin, the other gorgeous English writer, colors his thoughts; it is a beautiful color but it is not their own color; it is an added thing, so to speak.

HOW HE JOINED THE CHURCH One Saturday night some weeks later I met Monsignor Benson again at the presbytery of the church of Our Lady of

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I suppose, the most prolific of all living writers. The parish priest here is a countryman of Father Kearney's, too; and "the most lovable man I know," said Monsignor Benson. He certainly looked the picture of sweetness and light. He left us smoking in the library, and in the course of conversation the Monsignor told me how he came to join the Church. It is a long story, and as it will be told in a book from his own fascinating pen, shortly to be published, I do not intend to enter into the details here.

ere.
Briefly then he was intended for the Briefly then he was intended for the Indian civil service, but at Cambridge he decided to become a ciergyman. After his father's death in 1879 his health suddenly broke down, and he went abroad, and saw facts as they were, and didn't look at things through provincial spectacles any more. "I felt out of communion with the great body of Christians," he said: "I felt it travelling through France and Italy, where the Church of England is unknown. You yourself must have been struck by that courself must have been struck by that it," he remarked.

I said I noticed that if a man were

asked anywhere in Italy if he were a Protestant, he would answer no; that he was "a Christian!"

Protestant, he would answer no; that he was "a Christian!"

"Just so." said Monsignor Benson, laughing; "and I felt my isolation also in Egypt, and violently in Jerusalem. Here in the birthplace of Christendom we were less than nothing. I began for the first time to be aware of an instinct for Catholic communion, but I crushed down the thought as a temptation.

He went back to England, and worked as curate in a congenial atmosphere, until he became restless once more. Then he sought a refuge in an Anglican religious community, called the Community of the Resurrection, founded by Dr. Gore, now Bishop of Oxford, and having their home in a greet house standing in their own gardens at the top of a hill above the Valley of Calder. Their external life was a modification of the old religious rules, and resembled a kind of combination of the Redemptorist and Benedictine. Their time was devoted to mission preaching and study. He was very happy here.

"Do you know Yorkshire?" he asked.

I told him I had just been holidaying

"Do you know Yorkshire?" he asked.

I told him I had just been holidaying there, and had been over the ground where Frank Guisley and the disreputable Major and Mrs. Truscott wander in "None Other Gods." And he then dwelt lovingly upon his four years' life there. The priest at Dewesbury had told me that he occasionally discovered Benson, who was at the time an Anglican minister, in the Catholic church praying before the Blessed Sacrament, but Benson did not mention this circumstance himself, though he said, "I used to say the rosary every day." Inused to say the rosary every day." In-deed he had come to believe all the doc-

deed he had come to believe all the doc-trines of the Catholic Church except that of the Pope's infallibility.

'In traveling, giving missions in par-ishes," he said, "I saw the extraordinary divisions in the Anglican Church, the strange varieties of doctrine and cere

strange varieties of doctrine and ceremonial. And I used to hurry back to Mirfield, as to a refuge, for there at least there was peace and unanimity.

But negative reasons do not bring one into the Church, and the positive reasons that led to his conversion were chiefly the marks of the Church. "Christendom I saw in two great divisions—those who believe in Peter, and those who do not. I saw that those who believe in Peter are united on every point of doctrine, and those who don't believe in Peter are not united on one point of doctrine except the existence of God. This belief then is essential to the integrity of the faith."

He studied everything he could lay

He studied everything he could lay his hands on: "but," he said, "it was Newman's 'Development of Doctrine' that pointed me to the facts, ied my eye

illustrate the attitude of religious An-glicans in England towards the Catholic

CURED OF DRINK BY SIMPLE REMEDY

A Devoted Wife Helps her Husband to a Cure Through Samaria Prescription

Mrs. S., of Trentou, was in despair. A loving father and a careful provider when sober—her husband had gradually fallen into drinking habits, which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor and breaks all family ties. But read her letter :

But read her letter:

"I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle thinking I would try them in secret. My husband had only taken them a week when he told me he was going to Port Arthur for the summer, so I had te tell him all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottles, and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy.

"Mrs. S.——. Trenton, Ont."

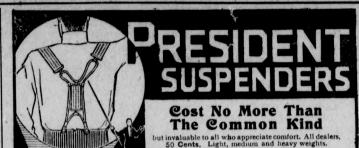
Samaria Prescription stops the crav ing for drink. It restores the shaking nerves, improves the appetite and gen-eral health, and makes drink distasteful

eral health, and makes drink distasteful and even nauseous. It is used regularly by Physicians and Hospitals, and is tasteless and odorless, dissolving instantly in tea, coffee or food.

Now, if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting its hold, help him yourself. Write to day.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giv-

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Company, Dept. 11, 49 Colborne St., Toronto, Canada.



Church to-day than this sympathy of Mrs. Benson with her son and a little incident that happened at the station. "As my mother was turning away she saw coming towards her a prelate of the Episcopalian Scottish Church and an old friend of her own. He had come to say goodbye to me, too, and to wish me Godspeed."

speed."
Some Anglicans say, as they say of every convert, that he is certain to go back, but Monsignor Benson says the idea of returning to the Caureh of England is as inconceivable as the idea of seeking to enter the Choctaw fold. "To return from the Catholic Church to the Anglican would be the exchange of certitude for doubt, of faith for agnosticism, of substance for shadow, of brilliant light for somber gloom, of historical world-wide fact for unhistorical provincial theory."

world-wide fact for unhistorical provin-cial theory."

I asked him, as I was leaving, what he thought of the outlook for religion in England. "I think," he replied, "we shall have all the religion that there will be in fifty or sixty years' time, but there will be an enormous amount of in-fidelity and agnosticism. The other forms of Christianity are tumbling downforms of Christianity are tumbling downtairs as fast as they can go."

"Even Anglicanism?" I said. "Oh! yes," he replied; when dises-tablishment comes it will burst like a shell."—Sydney Catholic Press.

ANOTHER "EX-PRIEST"?

Some time ago the Chicago Daily Socialist gave considerable space to a report that a certain Father Bowden of Kansas City had joined the Socialists. For years and years, according to the report, Father Bowden, formerly editor of the Catholic Leader of Kansas City, had "raved and tore" and "preached and wrote against that dreadful revolutionary and agitating party, the Socialists." Then in a moment of fatal weakness he began to read Socialist literature in order to show up more clearly and thoroughly the dangers of Socialism. This opened his eyes. He discovered his "miserable mistake," for he found the Socialists dealing with the causes had "raved and tore" and "preached and

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vertising space," though the editor adds
that the department "does not in any
manner represent the editorial expressions" of the paper in question.
Had the editor done a little investigating before giving prominence to this
alleged news item, he would have found
that there is not a particle of truth in
it. It turns out that "Father" Bowden
has no right to that title. He is not
even an ex-priest, for he never was a has no right to that title. He is not even an ex-priest, for he never was a priest. At one time he was advertising solicitor for the Catholic Register o Kansas City, but he was discharged because of discrepancies in his accounts. He then started a paper called the Leader, not the Catholic Leader, but it was short-lived. He afterwards became the promoter of a questionable advertis-

was short-lived. He afterwards became the promoter of a questionable advertising scheme called "Catholic Institutions in Kansas," which also proved of short duration. After these attempts to make a living as a Catholic he joined the Socialists and styled himself, or was styled, "Father Bowden, ex-priest of the Catholic Church." He knew that the title "ex-priest" would insure his exploitation by Socialists and anti-Catholics and in this he was not mistaken. He seems to have been fairly successful in duping those who are always ready to give financial aid to "ex-priests," especially if they can tell a well-concocted story about the terrible things which the Catholic Church is supposed to countenance. d to countenance. The Catholic Register of Kansas City

The Catholic Register of Ransas City from which he was discharged has this to say of him: "He is too lazy to breathe and without a semblance of self-respect or pride. We afterwards discovered that his wife and sister did discovered that his wife and sister did the work that he was being paid for. There is no limit to what he will do to keep from working. He was never a priest, nor did he study for the priest-hood, and as an 'editor' could not com-pose a two-line society local."

This is the "Father" Bowden who has been exploited by the Socialists !— Catholic Bulletin.

This opened his eyes. He discovered his "miserable mistake," for he found the Socialists dealing with the causes of the conditions which he was so anxious to change by "silly reform." He then became a Socialist because, forsooth, he found he could not be a Catholic unless he was a Socialist!

This article was republished in other papers that place their columns at the disposal of the advocates of Socialism. It appeared in a recent issue of a certain paper in the Northwest that carries a department which is sold to the Socialist Local, as "regular additional to the same kingdom of the Socialist Local, as "regular additional to th The Most Sacred Heart of Jesus con-

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are easiest and quickest to lay save labor and expense. "Eastlake" Shingles cost less than a

wooden roof equipped with lightning "Eastlake" Shingles make the best

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