SIX

## FIVE MINUTE SERMON

#### BY REV. F. PEPPERT NINTH SUNDAY AFTER

PENTECOST " If thou hadst known, and that in this thy day, he things that are to thy peace!" (Luke xix, 42.)

Jesus wept over the blindness of the people of Jerusalem, knowing that for most of them He had come in vain to this world. He had preached in vain in their midst, and He was about to die for them in vain. He wept over the city because it did not know the things that were to its peace. It would have been to its peace to accept not only His teach-ing, but also the grace to be acquired by means of His redemption. His grace, that He offered with such in-finite love, and the refusal of which forced tears of sorrow to flow from His sacred eyes, was ignored, not used, and even rejected with scorn and ingratitude by the Jews. By shedding these tears Our Lord

showed Himself to be indeed our Redeemer. Just as on this occasion in His grief He cought to bring the Jews te a knowledge of their sinful-ness, and to induce them to accept the grace offered them; so later on, in the agony of His grace for man. He really won this grace for men

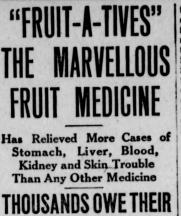
By shedding these tears Our Lord taught us that redemption did not mean merely teaching certain doc-trines, but obtaining the grace that we need; for He would never have wept over Jarusalem for a matter of doctrine. At the present day people are fond of telling us that Jesus was nothing more than a teacher, who taught us to walk in charity; and they regard this charlty as the motive of His actions and teaching in such a way as to represent every offense as a trifle, easily overlooked by Ged, forgetting that Jasus told the young man to keep the Commandments.

Jesus wept, because the Jews re-sected the grace that He offered them that they might be truly converted, and released from their sins, and be able in future to endure the conflict with temptation ; He wept, because they did not know the things that were to their peace. Mere instruc-tion and a knowledge of the truth can not bring peace. Sin has planted discord in our hearts, and peace will reign in them only when atonement has been made for it. Man is not at eace when he has to struggle against batacles that he can not overcome. When the task set us is beyond our strength, when we are striving to accomplish what is impessible, we are out of harmony with ourselves and a prey to bitter discontent. Peace can not prevail unless we not only know what we ought to do, but feel within us the power to carry it out. History teaches us that, with regard to what is right, we do not possess this power so completely as to be independent of Ged.

Jesus wept, both because the Jews refused to hear His teaching, and because they rejected His warnings and graces: "If thou hadst known, and that in this thy day, the things that are to thy peace!" What a repreach, what pain at their failure to recognize their Redeemer, the Bringer of Peace, do these words express! We can do nothing without God's grace, which Jesus, Our Redeemer, won for us by His death on the Cross. What is the use of all our knowl

edge if we are not cleansed from the sins into which we have fallen? And how can we be cleansed from them without Christ? We ought never to despair if we fall into sin; we have only to grasp His hand and rise again se as to begin a fresh life with Him. It would not of course, benefit us

much to rise again if we immediate ly fell back into the same sin, but even in this respect we acknowledge Jesus and the grace that He supplies



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Augustine : "O Lord, Thy grac ever encompasseth me, delivering me from all evil, for it saveth me from what is past, warneth me against present dangers and protecteth me against such as threaten me in the future." May it save, warn and protect us always, until, saved by Thy mercy, O Lord, we appear in Thy holy presence. Amen.

## TEMPERANCE

THE ALCOHOLIC HABIT AND INSURANCE

Nothing has been more clusively proved than that a steady free use of alcoholic beverages, or ccasional excesses are detrimental to the individual. In my judgment, (writes Arthur Hunter, Actuary of the New York Life Insurance Company,) it has also been proved be-yond peradventure of doubt that total abstinence from alcohol is of value to humanity; it is certain that abstainers live longer than persons who use alcoholic beverages. The low mortality among abstainers may not be due solely to abstainence from alcohol, but to abstinence from tobacco, and to a careful regard for

Among the men who admitted that they had taken alcohol oscasionally

to excess in the past, but whose habits were considered satisfactory when they were insured, there were 289 deaths, while there would have been only 190 deaths had its group been made up of insured lives in general. The extra mortality was, therefore, over 50 per cent., which was equivalent to a reduction of over four years in the average life of these If this meant that four years would be cut off the end of the average normal lifetime of each man there are many who would consider that "the game was worth the candle;" but it means that in each year a number of men will die at an earlier age than they should. For example, at the age of thirty-five, the expectation of life is thirty two years in the first year after that age, in stead of, say, nine persons dying, there would probably be twelve deaths; that is, three men would each lose thirty-two years of life; in the next year probably four men would each lose thirty one years of life, etc. As a matter of fact, many immoderate drinkers would live longer than thirty-two years, but not nearly so many as would live if they had been moderate drinkers and far fewer than if they had been total abstainers from alcoh

# HE CATHOLIC RECORD

to their acceptance by the insurance companies, the extra mortality was fully 80 per cent.; i. e., their average lifetime was reduced by about three years. This excess mortality is partly due to the effect of previous intemperate habits in undermining the system and partly to a proportion of the persons relaying into their old habits. In the foregoing classes men who were in the liquor business, or in any other occupation involving or in any other occupation involving hazard, were included.

CHANGE FOR THE BETTER IN ENGLISH BARS

Tea, coffee and soups are now offered in the ordinary bar-room in England, and many of the saloons keep open long after the hours when the sale of alcoholic liquors is forbidden, offering their patrons Boft drinks of various kinds, but mostly hese three favorites, tes, coffee and soup. It is generally predicted that the English "public house" of the future will bear a closer resemblance to the continental café in its pro-

vision of refreshment counters which will supersede the bar. The saloon keeper in many places finds that by providing this character of refreshment he is able to draw a considerable amount of trade from the cheap restaurant and tea room, many men regarding the atmosphere of the saloon as more "clubbable " than the more formal and pretentious restaurant. Moreover, beer, with the added war duty, has become somewhat expensive for the workingman, who finds that a pot of tea, with un-

limited quantities of hot water for dilution, serves about the same purpose to the inner man, as twice or thrice the same money's worth of beer or spirits .- Sacred Heart Review.

# THE CHIEF END OF THE CHURCH

The first business of the Church is to evangelize the world. All things else—the development of a splendid literature, a great art, a wonderful music, a marvelous code of laws, etc -are incidental. When these fail to help the Church in her one great work they become unimportant The Church has called to her aid at all times literature, music, archi-tecture, painting, sculpture-all the

arts in fact. She has placed her sign manual upon them and made them her own. They have helped her to reach and to hold souls that might otherwise have rejected her message and her mission. Nevertheless, it is conceivable that the time may arrive when these aids having lost their appeal, she may come to lay less stress upon them, and even to dis card them, and use other and more efficacious means to further her chief

end. And if this may be said of what is real and true in the fine arts, how much more emphatically may it not he asserted of what is only a poor

imitation ? "A thing of beauty is a joy for ever," sings the poet. But the salva-tion of men's souls is the "thing of beauty" that the Church desired above all things else; and if the creation of other "things of beauty" in architecture, or painting, or music or any other art, interferes with this, hampers it, or slows it down, the afforts of those who are engaged in that work are not in accord with the

mind of the Church. Let the work be done with the most plous of motives and with the sincerest intent to honor the Church, all the same it is mistake. Non-Catholics in the past have

en brought back to the faith of their fathers because first of all it appealed to that sense of beauty which is inherent in the human ted by its were led to examine the teaching that inspired and created it ; and so ecame enamored of the faith. Today we seem to have arrived at a point in human affairs when men are less concerned about art than they are about social justice. Here the sons and daughters of the Church must meet those who are de-sirous of seeing social conditions mended. and show that the Church is the teacher and true exponent of justice between man and man, between employer and laborer, between rich and poor. Catholics are never more truly doing the work of the Church than when they are seeking to make known to those without, how deep is the wisdom of the Church, and how willing she is, in her effort to re store all things in Christ, to make the cause of the oppressed her own. Just at present many Catholics are engaged in a campaign against Socialism. This anti-Socialist movement is good and necessary. But something more is needed. We should have a constructive program while the Church has inspired, and ever will inspire, the genius of great artists, architects and musicians, the creation of art is not her chief purpose. We should show that while the Church stands for law and order, she does not stand for law and order based on oppression. We should show that while she stands for the rights of private property, she does not stand for the expleitation of the landless and the jobless. Among Catholics in America there are many who strive to impress out-siders by the beauty, dignity, and splendor of the Church. Nobody bjects to that, if it does not make us lose sight of the fact that in the present condition of things in this coun-try, it is the interest that the Church shows in social justice that will more and more attract to her the commo

among them that mission of salva-tion for which she was founded.ed Heart Review.

## FERVOR OF FRENCH CATHOLICS

The testimony of the Bishop of Oxford, Eng., in his Discesan Maga-zine to the fervor of French Catho lics and otthe virility of the Church in France is of much interest. He writes: writes:

"I have recently been in France, and alike in towns and villages, on and alfke in towns and villages, on weekdays and Sundays, I have been struck by the response from men and women and children to the call to prayer. . I have also been very much struck with the increased em-phasis which is being laid by the Church of that causey on the fact that 'frequent and daily Communion is the normal rule of the true Chris-tian,' which, if ciscumstances per-mit, is 'within the competence of all.' mit, is 'within the competence of all. The rule of fasting is relaxed for the sick by dispensation. It is canven ient ( convenable ) to make some pre paration for Communion, but the de gree of preparation must be according to each one's circumstances. The only obstacle to daily Communion is 'some certainly mortal sin committed since the last confession.' Such notices and the great number of com municants seen daily approaching the altars indicate a remarkable change in the practice of the Roman Communion at least in that country.

## FOR WOMAN SUFFRAGE

-St. Paul Bulletin.

Rev. Dr. John Talbot Smith recent y expressed his opinion of the im portance of weman suffrage at St. James' Church hall, Newark, N. J. Woman suffrage is of enormous im portance. I am amazed at the vigor with which the women are conduct-ing their campaign for the ballot. Fifty years ago a score of women advocated squal suffrage and were laughed at. It was the source of jekes in the cartoons of all news. papers. In the last ten years the novement has become world wide. is spreading. We of the clergy never have a doubt of spontaneous things. What is not here yesterday is here in abundance to day. God Himself is having a hand in this wonderful enterprise. Woman suftrage is an indication that God is intervening because of the shameful abuse of the ballot and the drink evil."-Catholic Sun.

THEOLOGIANS WROTE INTERNATIONAL LAW

CATHOLICS HAVE BEEN GREAT. EST CONTRIBUTORS TO

That international law, to which the great European struggle has drawn so much attention of late owes a great debt to Catholic writers and thinkers is a fact not generally known. The credit for the creation the law of nations as it is known to day ordinarily is given, even among least in one instance paved the way for the establishment of such a cade while Vasquez and Suarez, the Span ish theolgians and champions of the great scholastic revival in their coun try laid the very foundations of the

hear tness to Of Vasquez Dr. Edwin Maxey in his work on " International Law " says: Vasquez, a Spanish monk, who put forth the doctrine of the existence of a group of free states which were the subjects of reciprocal right irrespec-tive of the will of a world empire This was good doctrine so far as it went, but it lacked in clearness, for he identified these rights with the ius naturale and as there was no agreement as to what constituted the ius naturale his system is fatally lacking in definiteness. Yet for his time, 1564, the idea was undoubtedly an advance." (St. Louis, 1906, p. 7) It must be remembered that it is the non Catholic Maxey who is here writing. Upon the great Jesuit, Francis Sua rez, even greater praise is bestowed. Wheaton, the leading American authority, says of him. "This Spanauthority, says of him. authority, says of him. Interspan-ish Jesuit has the merit of having clearly conceived, and expressed, even at that early day, in his treatise De Legibus ac Deo Legislatore, the distinction between what is common-We should be concerned to show that | ly called the law of nature and the conventional rules of intercourse be tween nations." (History of Law of Nations, p. 35). Sir James Mackintosh the well known British philos-opher and politician, is equally appreciative of the contributions of Suarez to International Law. In his sertation on the Progress of Ethical Philosophy "he writes of "Suarez, a Jesuit, whose voluminous "stworks amount to 24 volumes in folio," and says of him : " Grotius, who though he was the most upright and candid of men, could not have praised a Spanish Jesuit beyond his deserts, calls Suarez the most acute of phil-osophers and divines. On a practical matter which may be naturally men tioned hare, though in strict meth it belongs to another subject, the merit of Suarez is conspisuous. He first saw that international law was people (whom she has always had in the past,) that she may continue ciples of justice applied to the inter-

course by the European race, which have since been more exactly dis-tinguished as the consustudinary law acknowledged by the Christian nations of Europe and America. On this important point his views are more clear than those of his contemhave left—the two covers and a few tatters."—Catholic Universe. Be what you are. This is the first step toward becoming better than you ase. perary Alberice Gentili. It must even be owned, that the succeeding intim ation of the same general doctrine by Grotius is somewhat more dark perhaps from his excessive pursuit of concise diction." (The Miscellane-ous Works of the Right Hanorable Sir James Mackintosh, New York, 1868-London, 1846-p. 110). Facts such as these are well worthy

of remembrance by our Catholic people. Too often do they forget the great work of their leaders and thinkers in every line of endeaver and uning-ers in every line of endeaver and only too frequently are unable to answer the taunts of their non Catholic ac-quaintancesstat the Church is the enemy of progress and the friend of ignorance.—Providence Visitor.

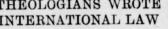
# THE POOR BIBLE

The argument of elimination was perhaps never better illustrated than in the following story. It shows to what a destructive extent the Pro-testant principle of interpretation of the Bible actually goes. Were the different sects of Protestantism to assemble in convention and each be allowed to go up to the platform and tear out that portion of the book not favored by ic, the covers alone would remain. But here is the story.

At a gathering of several ministers recently, one of them, who is opposed to the so-called "higher criticism," told the following story :

"One day a member of a certain church who had listened attentively for five years to the preaching of his pastor, took to the divine his Bible which was truly a sight to behold, with whole bosks clipped out here or a passage gone there. Indeed, between the covers there was little else left but a few shreds of paper. The pastor was horrified and resulted his parishioner for using the Bible so shockingly. The parishioner meekly replied: "It is all the result of your preaching. When I went home from church each Sunday I cut out of the book that which you had criticized in your sermon of that day. That verse on the Trinity was an interpolation; so out went the strong verse Then the canonicity of this book and that was doubtful, so out went this book and that. John did not

write the Gospel of John, so out went that false and deceiving thing. Posi-tively, sir, I have been faithful with my shears, and this is all the Bible I



CODE OF NATIONS

to day ordinarily is given, even among scholars, to Hugo de Groot or:Grotius the famous author of "Ds Jure Belli et pacis" and "Mare Liberum." Long before his time, however, the great St. Thomas of Aquines had at

modern international law. Non-Catholic authorities on the



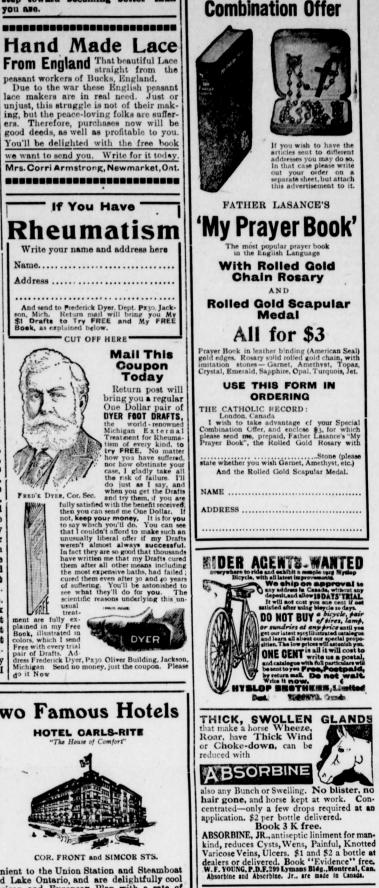
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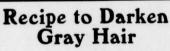
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JULY 24. 1915

The Catholic Record's

SPECIAL

as our soul support, a ages as when we realize our weak-ness and poverty. If we are poor in power, Jesus is rich in strength and what would be impossible to us of ourselves, we can accomplish by His aid. However hard it may seem to us to cure our faults, we shall suc-ceed through Him; for we are not fighting alone, but He is on our side. We can perform any good work however difficult, yet not we, but Christ in us. He confirms our feeble strength, so that we can do whatever He requires of us for our good.

It is therefore His grace that works in us, and this thought ought to give us the humility that we need so much. All the good that we possess is due to God's grace, and so we can never boast of it, for it is God's and not our own. As St. Augustine says: Whoever seeks his own glory on account of the good that belongs to God, is a thief and a robber. If any one, relying on the good qualities that he possesses, seeks his own glory rather than God's, he may be praised by men, but by Thee, O God, will he be blamed, because he uses Thy gift for his own and not Thy . If Thou blamest one who is honor praised by men, he can not be de-fended by them; if Thou judgest him he can not be delivered by men after Thou hast condemned him."

Let us, therefore, humbly acknowledge that all good things come to us from God, and confess that we own deliverance from sin and protection against evil to His grace alone. By humility and confidence we render ourselves worthy to receive the grace that will lead us to true peace. Jesus shed His Blood to purchase for ms this divine grace ; may He never weep over us because we have re-jected this grace, and not accepted Him as our Redeemer. With heartfelig gratitude for His

grace, let us often look up to God, striving better to appreciate the infinite benefit that He bestows upon us, and let us exclaim with St St.

Among the men whose habits were formerly intemperate but who had reformed for at least two years prior



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