SIX

FIVE MINUTE SERMON

BY REV. F. PEPPERT SECOND SUNDAY AFTER PENTECOST

"They began all at once to make excuse (Luke xiv, 18.)

(Luke riv, 18.) Our time is spent in all sorts of different occupations; we think one thing very important and another absolutely necessary, and we are only too apt to devote all our atten-tion to what appears indispensable, and to overlook what is really of e importance. Our Lord told us what the most important of all things was when He said : "Did you not know that I must be about My Father's business ?" (Luke ii, 49.) All that concerns our Father's busiand our own eternal salvation ought to take precedence of our worldly interests. Not that we are worldly required to neglect our ordinary occupations, but our care for what is eternal should sanctify all our work, stimulate our energy, and guard us from sin whilst engaged in

guard us from sin whits engaged in our ordinary pursuits. Why are we bound to busy our-selves with what concerns God, rather than with anything else? We belong to Him with all that we are and all that we have. "In Him we live and move and be," as St. Paul said (Acts xvii, 28) Our chief date therefore is as our Lord Himduty therefore is, as our Lord Himself taught us, to render to God the things that are God's. Whatever tends to God's honor must be done first of all. If anyone thinks more of what is temporal than of what is sternal, more of what concerns himself than of what concerns God, he is robbing God and is horribly ungrate ful towards Him, and such ingrati-tude will sconer or later be punished. We enjoy the greatest happiness of which we are capable on earth only if we give ourselves wholly to God. What is earthly and temporal cannot really make us happy, because it can not satisfy the an heart. Sometimes we cherish some earthly desire in our hearts, and imagine that we should be per fectly happy if that wish were gratified, but it is not so, and we are deceiving ourselves. If we obtained what we desired, we should find that the fulfilment of our wish was attended by certain circumstances that we had not taken into consider. n, but that greatly diminished, or altogether destroyed, the pleasure which we anticipated. Many a man fancies that he would be happy if only this or that circumstance could be altered ; the world may deem him happy, but it knows nothing of his secret troubles. As long as we live in this world there will always be something that we wish to be other. wise ; here every day has its end, every blossom withers and dies, and earth with all its joys cannot satisfy us; so that, whoever seeks happiness in earthly pleasures has only himself to blame if he is never quite happy. God alone with His infinite love is able to satisfy the craving of the human heart; and we shall enjoy happiness proportionate to our love of Him. The desire for happiness is implanted within us, and ought to urge us on to busy ourselves chiefly ith things that concern our Father in heaven.

Such an effort to reach higher things is alone worthy of creatures endowed with reason. If we pursue earthly pleasures and occupy our-selves exclusively with what is temporal, what have we at last ? Everything passes away, and what we acquired with so much exertion vanishes, and our labor is wasted. No trace remains even in our memory of many days spent in fruitless toil, and many a man who has worn him-self out in the pursuit of earthly riches has to acknowledge, when he comes to die, that all has been in vain ; his efforts have been unprofit. le, he came into the world poor and he must leave it poor. He, on the other hand, who has cared most for what concerns his Father in heaven, has been striving after what is temporal ; and he does not leave the results of his labor in this world; they have gone before him into the ie, and there before the world to come, and there before the throne of God are all his prayers, all the mourners' tears that he has dried, all the thanks that he has de served during his life, all the in-stances of self denial practiced unknown to men, but known to God-all these are stored up for him in heaven, ready to afford him eternal happiness when he has reached his

ANY DYSPEPTIC CAN GET WELL By Taking "Fruit-a-tives"

Says Capt. Swan

Says Capt. Swan Life is very miserable to those who suffer with Indigestion, Dyspepsia, Sour Stomach and Biliousness. This letter from Captain Swan (one of the best known skippers on the Great Lakes) tells how to get quick relief from Stomach Trouble. PORT BURWELL, ONT., May 8th, 1913. "A man has a poor chance of living and enjoying life when he cannot eat. That was what was wrong with me. Loss of appetite and indigestion was brought on by Constipation. I have had trouble with these diseases for years. I lost a great deal of flesh and suffered constantly. For the last couple of years, I have taken "Fruit-a-tives" and have been so pleased with the results that I have recommended them on many occasions to friends and acquaintances. I am sure that "Fruit-a-tives" have helped me greatly. By following the diet rules and taking "Truit-a-tives" according to directions, any person with Dyspepsia will get any person with Dyspepsia will get benefit".

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

ests. Even if all our toil and effort meet with no temporal reward, if they are unappreciated by men and they bring us nothing but poverty, con-tempt, ingratitude and insults, we need not be disturbed, for we know that we shall not have our reward here, but, when nothing remains to a worldly minded man but the grave, when perhaps his soul is irretriev ably lost, we shall be admitted to the Paradise of God's infinite love.

Indeed, even on earth those who busy themselves with the things of God, enjoy great consolation. A worldling may complain of being disappointed, but one who seeks God give, for example : he was one of the is sure of his reward. A worldling is despondent in time of tribulation, but one whose conversation is in heaven sees in his trials only a fresh admonition to occupy himself with his heavenly Father's interests, and so to store up merit for himself. He is reminded to be submissive to God's will, to be gentle and patient, and to make progress in the practice of all virtues pleasing to Him. Let us aim first at God and His interests, and then life will become to us a ladder, up which we shall climb higher day by day towards our goal, which can none other than to become more and more like God, and more and more worthy of His eternal glory.

Let us therefore ask God for grace o occupy ourselves principally with the things of eternity. The more our hearts are filled with this spirit, the more blessed and pleasing to God will our whole lives become, and the greater will be our joy in heaven. Amen.

TEMPERANCE

A PROBLEM IN INSANITY

The latest census report on insan ity in the United States seems to show that a very puzzling shift has taken place in the last generation. In 1880, there were 20,635 men and 20,307 women in American asylums. The nominal excess of males was very slight, and in proportion to their share of the population a somewhat larger number of women than men came insane in those days. In 1910, the condition was more than reversed. There were then 98,695 insane males and 80,096 insane females in the United States -a ratio of 111 men to 100 women. Taking admissions to hospitals for that year, the figures were even more

THE CATHOLIC RECORD

The Journal can see three possible tions for this remarkable 1. That the modern excess of male Insanity is really due to the increase of disease spread by commercialized vice, and that its association with alcohol is accidental.

2. That some new and at present unknown factor makes liquor drink-ing more dangerous now than form-erly, a factor strong enough to more than offset all the gains of temper-

BDCO That the increased strain of modern industrial life bears more heavily on men than on women, so that masculine habits which once wreaked little damage now cause atter breakdowns.

Each of these explanations is plaus. ible, but this paper is unable even to guess which one is true — if any. The question is decidedly interesting. -Chicago Journal.

NO MENTAL AID

There used to be an idea abroad that wine was a help to wit because many men of genius drank wine and drank it to excess. But it is not the men of genius but their admirers who hold this theory most firmly. George Meredith in his novels wrote more in praise of wine than any other author of his day. It was with all the more astonishment that, when his letters were published, one dis-

covered how harsh a critic of wine he was. He wrote in May, 1887. "I take it rarely. I think that the notion of drinking any kind of alcohol as a stimulant for intellectual work, can have entered the minds of those only who snatch at the former that they may conceive a fictitious execution of the latter. Stimulants may refresh, and may even temporar-ily comfort the body after labor of brain ; they do not help it-not even in the lighter kinds of labor. They unseat the judgment, pervert vision. Productions cast off by the aid of the use of them, are but flashy, trashy stuff-or exhibitions of the prodigious in wildness or grotesque conceit of the kind which Hoffman's Tale

ew at all eminent who wrote after drinking. Schiller, in a minor degree -not to the advantage of his com-position. None of the great French or English."-St. Paul Bulletin.

BIBLE'S INTERPRETER

In a series of lectures on the Bible delivered recently by Rev. John Cor-bett, S. J., the lecturer treated first on the Church's doctrine regarding the inspiration of the Bible, which teaches that every book in our Catholic Bible is truly the word of God. He then answered the often repeated .calumny that the Church is the enemy of the Bible by appealing

to her past history, which showed that from the very earliest days she taught her children to love, revere and with patient toil copy out the sacred books. Humanly speaking,

there would not have been a copy of the Bible in existence today had it not been for the monks and nuns of the middle ages. Every Protestant who has a copy of the Bible owes it to the Catholic Church. Going on to the important question of the interpretation of the Bible,

Father Corbett said in part as re-ported in the Passaic Daily News : "For the mere possession of the Bible is of little avail, if I do not un-

For the last book was written about the year of our Lord 100. Now there is no trace of any change whereby a book or set of books was to be sub-stituted for the living voice of the Church. " Is there then no room for private Catholic.

judgment ? Yes, my brethren, and we ask our sincere, arnest Protest-ants to use their judgmenf. It is our conviction that if they will cast off the opinion of men which they accept without examination and set themselves to the Gospels with ferv-ent prayer for light, they will find there the Catholic Church. The

late Very Rev. Monsignor Benson has shown this admirably in an excellent little book entitled "The Religion of a Plain Man." He pic-tures to us a non Catholic who had grown up without much attention to religious beligt moved by grace to religious belief, moved by grace to the desire of knowing how to be a real Christian. On application to a Protestant minister he is told to

read the Bible. This he does. He reads the Gospels with care and is ly very evident history. enamored of the beautiful character of Jesus as it is there depicted. He to Thompsons' sarns to love Him more and more as he realizes the love of Christ fo im, a love that led Him even to the death of the cross. But as he reads he finds many texts about which he is not sure. He selects four of these and applies to half a dozen Protestants of different churches for an ex.

planation of them. The texts he chooses are. 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God,' (John iii. 5:) 'This is My body' (Matth. xxvi, 26:) 'Whose sins you shall forgive, they are forgiven them, and whose you shall re-tain, they are ratained' (John xx, 23 :) 'The Word was made fissh,' (John i, 14.) No two of the ministers 28 :) agree in their explanations of these four important texts. At last he meets an Anglican minister to whom he opens his heart about the bewilderment he is in and his despair of really knowing what Christ would have us believe. He is told that the remedy for his doubt is to believe in the church. She will guide him aright and so he attends this Anglican church where the minister teaches that the Episcopalians are a branch of the Catholic Church and hold the Catholic faith. One Sunday,

however, he attends a nearby church t the same denomination and he finds that the Catholic doctrines which he has learned to believe are rejected as impious fables. He nakes inquiry and he learns that in the pulpits of this denomination men preach, seemingly, what they please, that there is no authority to tell what is true and that they even boast of a comprehensiveness mitting preachers to deny the divinity of Christ and the resurrection of our Lord from the dead. 'Surely,' he says to himself, 'this city of confusion cannot be the Church of Christ.'

" Our friend takes up the Gospela again to learn what ought to be the characteristics of Christ's church. It ought to talk like Christ with authority. It has Christ's promise that He will be with it all days even to the end of the world. It cannot err. The gates of hell cannot prevail against it. It will be distrusted and hated by men as Christ was. It will include sinners as well as the just. It will claim that miracles are wrought according to Christ's prom-ise. It will be remarkable for its derstand its meaning correctly. It is my duty to find out the truth of God's will have the keys of the Kingdom word. If we draw out of the Bible of Heaven, and authority to feed the what God did not put in, if we fail to grasp the meaning that was in the mind of the sacred writer, we have not God's word, we have not God's tenth.

but the most perfect of the blessings of peace: a keen sense of justice, pity for the suffer-ing, power of divining causes. I left him truly happy and thanking God for having given another good Pope to the Church." — Intermountain (athelia Ferris ever heard of the Fathers, whose profoundity astound, of St. Thomas whose lights are useful to universities, or of St. Francis the inspiration of art and literature not only in Tuscany but all the world

TELL THE TRUTH

W. L. Ferris, who declares

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be washed with

Mr. Ferris, tell the truth, and never mind the audience that your bigoted ignorance will tickle.—Cath-olic Columbian.

Mr. George Moore's volume, "Hail and Farewell," has recently been WHAT PRESERVED OUR CIVILI. ZATION med in the Yale Review by Mr.

tha An article in The Dublin Review, by Mr. Hilaire Belloc, entitled "The Entry into the Dark Ages," does not Catholicism has produced no great literature." Well, Mr. Ferris, this is to laugh. Would you have any literature at all, only for the Church agree with a writer in a late number of the Fortnightly Review that Monwhich saved from Goth and vandal ancient and modern letters. The works of the monks in illuminating the classics archy was the force that kept together and developed the modern currents of civilization. He very justly finds a power greater than that of Royalty as the shaping force in quesand the scriptures, so that they would be admired and preserved, is certain.

"All other civilizations save ours Then from Dants, whose divins omedy points to his Divine church o Thompsons' "Hound of the Lord" have sterilized or have died. Ours in a perpetual change has preserved its identity and has proved unceas what a multitude of master minds ingly vital. The institution which preserved it, the institution which has Catholicism, loving literature, making it, and advancing the mind for the sake of the soul. Has Mr. performed the continuous miracle o

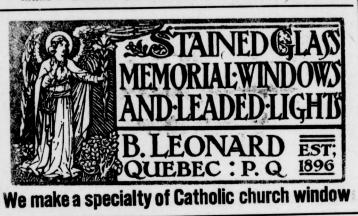


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creation within the European body is not the Monarchy, that only held the rudder. The institution that vitalized was the Church."-The Missionary.

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Actress Tells Secret

Well Known Actress Tells How She Darkened Her Gray Hair and Promoted Its Growth With a Simple Home Made Mixture

Miss Blanche Rose, a well-known actress, who darkened her gray hair with a simple preparation which she mired at home, in a recent interview at Chicago, Ill., made the following statement: "Any lady or gentleman can darken their gray hair and make it soft and glossy with this simple recipe, which they can mix at heme. To a half pint of water add 1 oz. of bay rum, a small box of Orlex Compound, and $\frac{1}{4}$ oz. of glycer-ine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until it becomes the required shade. This will make a gray haired person look 20 years younger. It is also fine to promote the growth of hair, relieves itching and scalp humors and is excellent for dandruff and falling hair."

Keep the Men In Good Humor

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home above. O, let us beware of bartering what is eternal for what is temporal! Let us engrave deeply on our hearts the words : "Vanity of vanities, all is vanity, but to love God and serve Him above." Let us serve God and busy ourselves chiefly about that concerns Him, and then all that we do, whether great or small, will win ns merit for eternity. "To them

us merit for eternity. "To them that love God all things work to-gether unto good" (Rom. viii, 28,) and St. Paul is perfectly right in and St. Paul is perfectly right in making this assertion, for they are helped in all their undertakings by the Divine grace that Christ obtained for us, and whatever is done with the help of God's grace merits an eternal reward. What does a lover of the world secure by all his work and trouble? If successful, he en-joys a little money and a little honor, and often he gets nothing at all. Which is preferable, the gold of earth or the infinite treasure of God's grace? The esteem of men or the grace ? The esteem of men or the honor of being God's child for ever? Let us therefore do our utmost to busy ourselves chiefly about matters concerning our heavenly Father. Let us do our everyday work, what-ever is may be, for love of Him, and then we shall be serving His inter-

startling, 128 men to 100 women. The census bureau explains the excess of men in two words, whisky and vice. The forms of insanity due to alcohol and venereal disease count more than four times as many male as female victims, and aside from these cases the numbers of the two sexes in asylums are substantially equal.

equal. Very good—but how does it come that the drinking and dissipating tendency of the male sex did not show to its disadvantage until after 1880 ? Practically the whole campaign against alcohol has been made since that time, vast areas have be-

come "dry ;" drinking even moderate drinking, has been abolished in many occupations; sex hygiene has been born — yet "alcoholic psychoses" and general paralysis are claiming more victims than ever. Why?



truth. No. matter how insistent people or preachers may be in call-ing themselves 'Bible Christians,' they are teaching men their own opinions and not God's holy word, unless they have the correct interpretation. On this point there is often a misapprehension on the part of non Catholics. They will say to a Catholic friend: 'You believe in the Church, I believe in the Bible,' as if

there were an antagonism between the Bible and the Church. Not at all. We, Catholics, believe in the Bible; as scon as I am sure that I understand any sentence in the Bible just as it was meant by the writer I must believe it to be infallibly true.

Otherwise I have suffered ship-wreck in my faith. The point at issue is this: 'Who will tell me with certainty what the Bible means?' To this the Catholic answers, 'The Church;' the non Catholic says: 'I am myself the legitimate interpreter:

my private judgment is the final norm. "Now we hold, my dear brethren,

which Christ, our Lora, land so index stress. Moreover, we hold that the Bible, interpreted by private judg-ment cannot possibly be the rule of faith for Christians. As a matter of fact the Protestants who still bereally by those very words asserting

ment was written. We know that during the first century Christians learned their religion without hav-ing the whole of the New Testament. not only the desire for peace,

church throughout the world of 264,000,000 of members, absolutely one in faith, in worship and in obedience to the Holy See of Rome." Father Corbett then explained how the Church exercises her power of interpreting the Bible by her solemn decisions and in most cases by the analogy of faith. No interpretation can be correct that differs in any way from what the Church teaches in her creeds.

NOVELIST DESCRIBES AN AUD. IENCE WITH POPE BENEDICT

Rene Bazin, the famous French novelist, has been in Rome and has ad an audience with the Holy Father.

"I have had the great honor," he says, of being received by the new Pope. I have seen restored the old ceremonial which so well suits that universal spiritual power which alone has kept up the habit of "Now we hold, my dear brethren, that there is absolutely no warrant for such norm. The private inter-pretation of Scripture has resulted in thousands of people giving up all belief in the sacred character of these books. It results inevitably in the disruption of Christian unity on which Christ, our Lord, laid so much strees. Moreover, we hold that the judging without delegation the great tured his face. Rarely have I en-countered a look so intelligent, so grave, so intensely full of attention. ment cannot possibly be the rule of faith for Christians. As a matter of fact the Protestants who still be-lieve in the Bible, who maintain that they accept 'the Bible, the whole Bible, and nothing but the Bible, are really by those very work accepting the size of the will not change when he has given his word, or in his friend that they believe something more than the Bible. For nowhere in the Bible is this fundamental principle of "We know that the Church existed on Pentecost day, twenty years at least before a word of the New Testa. ment was written. We know thet

divides the world, I found him as clear-sighted as I had hoped, and

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