

FIVE MINUTE SERMON

NINTH SUNDAY AFTER PENTECOST

NEGLECT OF DIVINE WARNINGS

The Gospel to-day tells us, my dear brethren, that Jesus wept as He approached Jerusalem; not for Himself, nor for all He was soon to suffer there, but for the city itself, and for the chosen people, to whom He had given it for their glory and joy. Yes, this beautiful city was their joy and their pride; long before they had been taken from it into captivity by their enemies for a time, and as the Psalmist says, speaking in their name, "By the rivers of Babylon we sat and wept when we remembered Zion." And he goes on: "If I forget thee, Jerusalem, may I forget my right hand; may my tongue cleave to my mouth if I do not remember thee, if I do not make Jerusalem the beginning of my joy." And now this city of theirs was to be taken from them again by a more grievous and fatal disaster than it had ever yet suffered. They were to be scattered from it all over the world to do a long penance for their sins and their rejection of Him who had come to redeem them. And our Divine Lord's Heart yearned for them, for these His creatures, and at the same time His brethren and His countrymen. Fain would He have saved them, if they would but have been willing, from the terrible sufferings they were to undergo. Gladly, as he says himself, would He have sheltered them, if they would even now have come to Him, from the tempter which was about to break upon them from the justice of God. He wept because they would not come and avail themselves of His love.

We should pray for them that the day may be hastened when they shall return and acknowledge their true Messias, their own Lord and Master, the only true King of the Jews. But they are not the only ones to weep for; they are not the only ones whom He has loaded with favors, and who have been ungrateful; there are others besides the Jews whom Almighty God has chosen for His people, but who have rejected Him and distressed His loving heart. Who are they? They are in general all sinners, but especially such as are Catholics; they are those souls for whom Jesus has done so much from their earliest years, in the midst of whom He has lived and wrought so many works of power and goodness; those whom He has enlightened with His truth, those whom He has warned against sin, those whom He has borne with so long and forgiven so often, those whom He has fed with His own Body and Blood. And yet, through evil habits, by frequent mortal sin, they live on, deaf to his warnings, despising his love, not knowing the time of their visitation, until evil days and a sad ending come upon them. Can we wonder that their enemies, the evil ones and their bad habits, compass them round about, and strive to bring them down and leave them wasted and desolate? Can we wonder that, since they would not bear the sweet and ennobling yoke of Christ, they will be forced to groan in the fetters of Satan and be exiled for ever from the true Jerusalem, the home of peace, which is above? No, brethren; such is the fate of those who persistently abuse God's grace, who reject His mercy and His efforts to save them. God forbid that such a career, such an ending, be ours. Let us, then, take warning; let us be careful about temptations; let us not presume on our own strength, nor on God's goodness in the past; let us not make light of anything which is dangerous or forbidden. Let us endeavor not to grieve our Lord by an infidelity, great or small, but try to be faithful to every grace in this day of our visitation, and to follow the things that are for our peace here and our happiness hereafter.

TEMPERANCE

SAVING BANKS AND PROHIBITION

There is a very decided connection between the savings bank and prohibition. In Knox County, Maine, more than one-half of the total population—men, women and children—are depositors in these savings institutions and though the population of that county has not increased in twenty years, the deposits in the savings bank increased by about \$8,000,000. After Oklahoma's first two years as a prohibition State, the deposits in the bank increased more than \$30,000,000. In Springfield, Ohio, in a single banking institution, the number of depositors nearly doubled in three months after the closing of the saloons. In Battle Creek, Michigan, after eighteen months of prohibition, there was an increase of over a million in deposits. And the same is true in every State where prohibition or local option has a chance.

THE GREAT ENEMY  
Then there is another enemy, ever threatening, which can be defeated only by sleepless vigilance and unremitting endeavor, the evil of intemperance. Notwithstanding the efforts which have been made, crowned, thank God, with signal success, there are still many lives ruined and many souls imperiled by excessive indulgence in drink. In many parts of the country imposing demonstrations have been held to foster a healthy public opinion against this degrading vice. On the 26th

HIS HEALTH IN A TERRIBLE STATE

"Fruit-a-tives" Healed His Kidneys and Cured Him

HAGERSTOWN, ONT., AUG. 26th, 1913.  
"About two years ago, I found my health in a very bad state. My kidneys were not doing their work and I was all run down in condition. I felt having seen 'Fruit-a-tives' advertised, I decided to try them. Their effect, I found more than satisfactory. Their action was mild and the result all that could be expected. 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."

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and 26th of last June a supreme effort was made to further this important object by a general Temperance Congress of all Ireland, held in Dublin. I earnestly hope that both clergy and people will co-operate enthusiastically to make the movement a triumphant success.—Cardinal Logue.

YOU CAN NOT WIN THE BATTLE DRUNK

A few years ago, says James W. Kline, President International Brotherhood of Blacksmiths and Helpers, the president of an important labor organization threw an ultimatum on the table around which were gathered several railroad managers, and said, "Come to my terms or fight." The executive of the union that issued this challenge was drunk. "We will fight," the result of that struggle was that it wrecked the part of that particular organization which came under the jurisdiction of those railroad managers, and weakened all of the other trades, morally and physically in the eyes of the public. The experience was an expensive one to labor and the lesson learned was that you can not win the battle drunk.

The devil never established a business that is more deceptive than the saloon business. The barroom is a recruiting station for every form of evil. The brain, befuddled with booze, disqualifies a man for transacting business. Barroom demagogues have caused the loss of life, property, and public confidence, and many times have brought defeat to the cause of labor. The labor union that meets in a hall with barroom attached pays an enormous price in the end, even though they get drunk free. The disastrous effects are evidence enough to condemn it eternally. I want to say, however, that the working men are now turning a deaf ear to the wily flatteries of the saloon influence. That man that drinks, in order to nerve himself up for the struggle of life, is whipped already. We must have a sober America.—St. Paul Bulletin.

MISSIONARIES NEEDED IN THE FAR EAST

By Rev. Father Hofgartner in the Lamp  
(Father Hofgartner is a Mill Hill (London) Missionary, who has been visiting America on his way back from Europe to his mission in Borneo.)

The English language—there is no denying the fact—has rapidly become the commercial language of the East, from Singapore on the Malay Peninsula as far as the Behring Straits, all along the Chinese coast in Japan, and in the Philippines since they have passed under the dominion of the Stars and Stripes. English is the language of the merchant, the traveller and the college teacher. It goes along with commerce and education. The leading newspapers of Singapore, Hong Kong and Shanghai appear in English. China is fast opening her ports to the world's commerce, and the medium of communication is the English tongue. In colleges aspiring to give higher education, English is taught, and it is taken up by the Japanese and Chinese students in preference to any other foreign tongue, for they fully realize its advantage in their lives.

The English speaking countries, England and America are, in the eyes of the Chinese and Japanese, the most enterprising and prosperous nations in the world. What makes a deep impression on the Eastern people is the show of political power—the cruisers crossing their seas, the large fleets of commercial vessels, the grand depots and warehouses in their seaports. All these things weigh heavily in the scales of materialistic, worldly-minded pagans.

Now England, America and Germany are considered by the Far Easterners to be essentially Protestant countries, where the Catholic religion has gained no footing

and has few adherents. Working among the Chinese immigrants of Borneo, I had ample opportunity to testify to the truth of this statement. My neighbor, the Protestant minister, used to tell our Catholics that I was a Frenchman. Now the mere fact of being a Frenchman would be no slight on my character, nor would I be ashamed of being one if that were the case, for no one can choose his own birthplace. But when I told them that I was a German, they argued, "Well, then you are not a Catholic priest." They disbelieved me until they were informed by higher authority that I was a Catholic priest in spite of being a German into the bargain.

How this preposterous idea came to take root I do not know, but there it is. The common denomination of our Catholic religion is "the French religion." No doubt the noble sons of France did and still do most for the spread of the Faith in Eastern Asia. And it is of no use to tell our people that there are twenty-four million Catholics in Germany, two and a half million in England and nearly sixteen million in the United States. They ask, "where are they?" And certain it is that these countries are not represented in the Far East according to their numerical strength at home. The missionaries from England or the States you can almost count on your fingers.

Some will answer: "We want every man in his own country! the shirt is nearer the skin than the coat!" But our Lord said: "Give and it shall be given unto you," and this maxim holds good also in regard to vocations to the priesthood. *Omnia co-operantur!* Catholic Missions will be a success only if all co-operate. As the States take a lively interest in its colonies, in like manner we should be interested in the Catholic Mission colonies across the seas.

Catholic foreign missions are no mere appendage to our parish and home missions but part and parcel of the life of the Catholic Church which is true to the command of her Divine Founder: "Go forth into the whole world."

Now, thank be to God, better things are in store for us. We have seen the birth of a Foreign Mission College on American soil, at Maryknoll, Ossining, New York. Let us pray that the Holy Spirit may awaken vocations from the Atlantic to the Pacific, among young men who will worthily represent the great Catholic Church of America in far Eastern Asia.

PRAYER AND LABOR

There are many persons in this world who gladly give much of their time and their best efforts to what appeals to them as God's work, but are unwilling to follow the one path that leads to God, the path of prayer. They will defend religion if it is attacked, and will give liberally to works of piety and charity, but the thoughts of giving some part of the day to prayer, meditation or spiritual reading never comes to their minds; in their way of thinking, it is a lost time. They cannot see the practical good or benefit of the contemplative. That is the work for eternity, in their eyes, not for the busy practical life. They do not seem to realize that all our work, all our efforts, even for God, are in vain unless they be founded in that purity of intention which is the fruit of constant and persevering prayer. The men and women who have done great things for God have been men and women of prayer. Without prayer we are helpless, doing things for natural motives, destitute of God's blessing and God's help which alone can make anything worth while.

There are many well-meaning men and women whose lot is cast in the way of labor, and are inclined to lay too much emphasis on the old aphorism of the hermits and anchorites of the primitive Church that "to labor is to pray." An innumerable host of male toilers who labor very hard for their daily bread do not think much about prayer, and are incurably addicted to the habit of cursing and profanity rather than that of prayer. Working women are not much addicted to that deplorable vice, and are in that important respect unquestionably the moral superiors of men. Our Divine Redeemer pointed the moral of the nobility of labor. Man, by his primal deviation from duty to his Maker, brought on the decree that by the work of his hands and the sweat of his brow should he earn his right to live by the fruits of the earth. Christ was not merely man, but the

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Son of God; yet He worked, humbly and in meek obedience to His foster-father, Joseph the carpenter. But, even though the Son of God, He did not deem that He was absolved, by the fact that He labored with His hands, along with Joseph, for the support of the household, from the duty of praying to His Heavenly Father, and also of teaching all mankind, in imperishable words, the lines upon which the petitions of men and women for celestial help ought to run. Therefore, the axiom that "to labor is to pray" is, if taken literally, as misleading as Luther's fallacy of justification by faith alone. The labor that is not sanctified by reverence for God is not payment in full of the ransom that God demanded from erring man. It is somewhat like the faith of Cain.

There is not a day or night of our daily lives that we do not need the help of earnest, whole-souled prayer, so beset are we by the enemies of the eternal enemy of our souls. We need to pray, therefore, the axiom that "to labor is to pray" is, if taken literally, as misleading as Luther's fallacy of justification by faith alone. The labor that is not sanctified by reverence for God is not payment in full of the ransom that God demanded from erring man. It is somewhat like the faith of Cain.

CARDINAL GIBBONS INTERVIEWED

During his stay in England Cardinal Gibbons was the guest of Cardinal Bourne at Westminster. He gave an interview to a representative of the Catholic Universe of London. The Cardinal's views must have proved very interesting to the English readers of that publication. He discussed the growth of the Church in America during the past forty years and the woman suffrage movement.

"About forty years ago," he said, "we had 3,000 priests, 2,700 churches and the total Catholic population of the United States was \$3,000,000 or so. Now we have 17,000 priests, 17,000 churches and 18,000,000 Catholics."

"To what chief causes," asked the interviewer, "do you attribute this great progress?"  
"The main channels through which this vast stream has poured into the Church are three. First, immigration; secondly, conversion; and thirdly, natural increase."

"I am happy to say," he continued, "that there is hardly any leakage among the Catholics of America. There are, of course, occasional lapses, but very, very rarely a formal apostasy."  
"And to what particular aspect of the Church's activity do you attribute the many conversions?" ventured the interviewer.

"To the intrinsic claims of the Church, coupled with the constant zeal of the clergy in promulgating its teachings. The Americans themselves are great seekers after the truth, and the truth is very attractive. The Americans are very inquisitive and we are able to satisfy them."

Then the interviewer asked Cardinal Gibbons with what hopes he looked to the future of Catholicism in America, and when the Church would capture the whole of the population. His answer was typical of his whole career and a reflex of his success.

"The future is in the hands of God." He went on to say that humanly speaking, it would depend upon the continued zeal of the clergy and the corresponding earnestness of the laity. But certainly they are still gaining very much.

Passing from the discussion of progress he turned to consider present-day movements which are likely to deflect loyalty from Catholicism. The suffrage movement was mentioned.

"The cause does not affect Catholics of America to any great extent," Cardinal Gibbons remarked, "and we have nothing of the military—I mean the militant—aspect. There are very few Catholic women in Baltimore who are affected by the movement."

His Eminence had heard of and was shocked by recent outbreaks in London churches, and he was asked if he thought an interest in such things as government was likely to uplift women or to make them better Catholics.

Smiling, His Eminence said he did not think it would make them better Catholics.

The interviewer suggested (for he honestly thought it to be so) that the Cardinal had been quoted in favor of the movement.  
His eyes flashed and his face was troubled. "Not in America," he said; "they know what I think about it." In ringing tones full of sincerity, Cardinal Gibbons added:

"I think woman was created to preside over the domestic circle. She is queen of the domestic kingdom. I think that an interest in questions such as the suffrage would rob her of her grace and charm, and destroy her family character."

PATIENCE, FORBEARANCE, PRACTICAL CATHOLICITY

The "three in one" making certain the rapid spread of our holy religion in the country, as elsewhere; the trinity spelling the conversion of America is made up of Patience, Forbearance and Practical Catholicity. The first two virtues are, of course, part and parcel of the third, but we wish to emphasize the necessity in view of present conditions for giving the cultivation of patience and forbearance very careful attention.

Patience, we can well afford to be. Why? Because Christ Himself has assured the Church that it is built upon a rock; that it can never fail; that He Himself will abide with it so long as time shall endure. Knowing all this we can not afford to be impatient, with those hard things that are said against us, those horrible slanders that are written against us, solely and only because we are Catholics? They can have no lasting ill results; on the contrary they will prove blessings in disguise; they will try our patience to be sure, but they will make us prouder of our glorious heritage, steele us to bear as well as to dare, to bear wrongs patiently and to dare to live right. They will, too, these false statements in this slanderous press, be the means of many seeking, realizing and finally embracing the truths of Catholicity; for, these slanders are over-doing the thing, putting forth one lie to prove another, so that the earnest and thoughtful and self-respecting (and their number in America is legion) will not be long in analyzing matters for themselves, and we all know the logical outcome of proper analysis and investigation.

Forbearance? We can well afford, too, to practice forbearance with those who could do us ill, for, in the words of Christ Himself on the cross, "They know not what they do." If those poor, deluded beings could only, even for a moment, have a truthful vision of the holiness, the purity, the spiritual beauty of the lives of our Sisterhoods, can we even imagine they would ever write or speak of such terrible things about them? No, a thousand times no; why, the words would choke them in the utterance, and penned would blind their vision. Verily, "they know not what they do." If they did understand, they would work in the ditch for the money which they are now coining at the fearful price of that which to the pure and honorable is worth more than life itself, character and reputation!

Finally, Catholicity; pure, unadulterated, practical Catholicity, with particular emphasis on the patience and forbearance characteristics of that practical Catholicity—pure and conscientious Catholic living will regenerate the world. Why and how? In these two respects alone, to say nothing of others:

What are the twin evils in and of society to-day? Evils striking directly at the home, the foundation of all lasting citizenship, of all civilization worthy of the name? Divorce and race suicide. And who of all the peoples of the world are practically guiltless of either? Catholics, absolutely, solely; and more and more noticeable is his as day follows day. Who have the large families? Catholics. Who figure the least or scarcely at all in the divorce courts? Why, Catholics, of course, and all the world knows it.

What will be the result in the course of the next ten, twenty, thirty, fifty years? Simply this—counting on integrity of the family life, resulting in the raising of large and ever increasing young manhood and young womanhood. Catholics in tone and character; educated in our Catholic schools to think as their parents thought, to live as their parents lived, and so training their own offspring, in turn—with the homes of others broken and in the breaking all around us, with children never seeing the light of day, or else in numberless instances born into homes only to be broken up by that fearful destroyer, divorce, what else can be the result? There can be but one, and it will follow strict adherence to Catholic life and principles as surely as effect follows cause, and that result will be the final Catholicization of the United States, or of any country where such conditions prevail.

There is but one single hindrance in the way of such result, and that is the possibility of Catholics themselves becoming too much imbued with the spirit of the age, and thinking too much along the lines of those not of the faith. Practical Catholicity is the only, absolutely the only dependable foe, of those arch foes of all true civilization, socialism and atheism, with their attendant evils of divorce and race suicide, the only power that can stem the onslaught of those enemies of the human race, and practical Catholicity will effectually bar their successful progress, if Catholics are true to the teachings of the Church. Thinking men of all creeds and of none testify to this power of the Church, and others will fall into line. Patience, Forbearance, Practical Catholicity, will do the business, and all civilization will finally understand and appreciate the blessing accordingly.—F. L. Clements in Catholic Columbian.

DOING IT FOR LOVE OF GOD

A nun relates this anecdote: "A carpenter was fixing some presses in our sacristy and the sister who overlooked the work asked him if he was attentive to his religious duties. He replied, 'I have not time to do much, but I have never forgot one little practice taught me long ago by one of the holy priests who was a saint—Father Furniss was his name. During the mission of Ann's street he told us we need not go on our knees to pray, but we should from time to time raise our hearts to God during our work and say: "My Jesus, I do this for love of Thee." I can never forget the impression the sermon of that holy father made upon me, and very often during my work I say the little prayer he taught us."

This simple avowal explained something which had often surprised us—we noticed that this carpenter often touched his cap without apparent reason, but we were far from suspecting that he was breathing the little aspiration he had learned so many years ago from the zealous Redemptorist."

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