## FIVE-MINUTE SERMON

### TWENTY-THIRD SUNDAY AFTER PENTECOST

HOW TO BE MASTERS OF OURSELVES

"Many walk, of whom I have told you often (and now tell you weeping), that they are the enemies of the Cross of Christ; whose end is destruction; whose God is their belly; and whose glory is their shame: who mind earthly things." (Phil. iii. 18.)

Sensuality is the bane of man's existence. The dominion of the passions over reason is the source of his greatest misery. "Every passion," says St. Ambrose, "is a slavery," because it subjects man to an unjust and tyrannous bondage.

The present, or at least the ultimate, happiness of the creature is wrecked unless he resists the attacks of sensuality and frees himself from the control of the passions. The Spirit of God and the spirit of the world, the flesh, and the devil cannot exist together in the soul. Whoever seeks to serve at once God and mammon is of those "whose end is destruction, whose God is their belly, and whose glory is their shame," who are "the enemies of the Cross of Christ," because they strive to destroy a fundamental principle of the Christian religion, namely, self-denial.

"We must live in this world," says St. Francis of Sales, "as if our spirits were in heaven and our bodies in the tomb." We must live a dying life, and die a living and a life-giving death in the life of our King and most sweet Saviour! Their we do by self denial.

Yet the very word—self-denial—fills the mind of some with terror, with thoughts of long fasts and of scourgings, of mental suffering and of bodily misery. These are they "who mind earthly things." They cannot appreciate the necessity of self-denial because they are insensible to spiritual things. Their world is the region of the senses. They love their bodies, and serve them with fidelity, they devote their time to the study of how they can get the most pleasure out of life, and they wander through their probation wondering why they find so little comfort for their pains.

Self-denial does not consist in mere bodily mortifications. Fasting and other corporal austerities are but means by which the animal man is brought into subjection. The real end of self-denial is that the soul may be the master of the man. St. John of the Cross tells us "that there is great reason to lament the ignorance of some who burden themselves with indiscreet penances and with many other disorderly exercises of their own self-will, putting all their confidence in such acts and believing that they become saints by means of them. If they would but use half the same diligence in mortifying their unruly appetites and passions they would make more advancement in a single month than in many whole years with all other exercises."

"Be assured," says St. Francis of Sales, "that the mortification of the senses in seeing, hearing, and speaking is far more profitable than wearing even sharp chains or hair-shirts. It ought to be our principal aim to conquer ourselves, and from day to day to go on increasing in spiritual strength and perfection. But above all it is necessary to overcome our little temptations to anger, suspicion, jealousy, envy, duplicity, vanity, foolish attachments and so on, for by so doing we shall gain strength to resist more violent temptations."

A man's chief care, then ought to be turned within himself, for a man who governs his passions is master of the world. We must either command them or be enslaved by them.

## TEMPERANCE

### ARCHBISHOP IRELAND AND THE TEMPERANCE QUESTION

Quoting a telling extract from Archbishop Ireland's address at the recent C. T. A. U. National Convention, St. Mary's Register of Fall River, Mass., says:

"To every intelligent Catholic of the country, the name of Archbishop Ireland represents the purest type of Catholicism, patriotism and civic purity. The great 'Light of the West' has been a life-long advocate of total abstinence and an everwatchful foe of the saloon. . . The closing words of his address express a 'consummation devotedly to be wished'—elsewhere—and in Fall River." Here are the words referred to in the Register:

"Under the constitution of our country we know and feel that our liberties are secure. We depend not on the arbitrariness of the ruler of the moment, not on the passing winds of the passion of the multitude; we depend on the constitution of which Gladstone says: 'Never in the history of the world was there a work of statesmanship struck off at a moment to compare to this.' The constitution gives us the courts that speak disinterestedly and learnedly. Law is the supreme sovereign of America. We all feel under that great constitution, with the safeguards which the builders of America set around it, our rights are safe. I may stand alone in defense of a cause with opposing multitudes around me, but I am legions when the constitution and the law are on my side. There is the land in which we live, move and hope. There is the land in which liberty of conscience is undenied.

"So I love America and you all should love it. You are here to-night as total abstainers and as Catholics. Under both appellations you should love America. Your mission is to arrest as far as possible the tide of intemperance. Wherever its blackened waters touch, it unmans the citizen, deprives him of that calm thought needed in the exercises of his duties. We hear much to-day of the evils of bad, injudicious voting. These evils are due in an immense share to intemperance. What can a man know of his citizenship duty when his mind is muddled? Those who would control the votes do not struggle with sober men, rather they pollute the mind of the voter with intoxicants. Laws have been made striving to keep the citizen sober on election day. I say keep the citizenship of America sober every day in the year and then the voter will have had ample time to consider matters and to know what the welfare of America means. In all that you do in this great cause of temperance you are accomplishing much in the building up of self-reliant and intellectual manhood and womanhood and I shall be prepared to say that the country has few evils when the evil of intemperance is destroyed.

"But what, after all, is the country? The country is men and women of the country. Individual citizens make the country. Alcohol deteriorates, in its victims, manhood and womanhood. Give us a drunken people and what of all our boasted liberty? Yet it is right that we should boast of our liberty. Not on the globe is there another country giving such opportunities for progress to all its people. Yet we have poverty, jails and poorhouses. And why? We have not the courage to grapple with the cause of all that misery—and the cause is intemperance. In ninety out of one hundred cases drink is the cause.

"No one in America need be poor who practises economy, who puts away as his means will permit a few dimes and dollars in the savings bank, who is economical, industrious and persevering. We hear to-day of the high cost of living. Thousands of dollars are being spent for drink. We throw out theories that will dispense progress; let us dispense the theory of sobriety. Your laws may help. I am not opposed to the dreams of those who would make laws to help out in our economic conditions. Laws, if they allow the continual waste occasioned by intemperance to go on, are doing nothing for us. Let us have sobriety, and many of the so-called industrial evils will cease to exist.

"I am delighted as a Catholic and as an American citizen that the C. T. A. U. is at work, an when I compliment this union would compliment also all temperance organizations of every kind in America who are working sincerely and conscientiously in the great cause. You Catholics are coming forth a patriotic, valiant citizens of America. You know best how to put your religion to honor in America. The American people have their faults, but they have many virtues and are quick to recognize merit and patriotism where it is seen. Do away with intemperance. With public opinion and moral suasion, bring about the day when it will be a rare thing to find a Catholic dealing out liquor to his fellow-men."

THE FATHER WHO DRINKS

The man of family who uses intoxicating liquors every day and who sometimes gets drunk has a great deal to answer for.

First of all, he offends God. Next he grieves his wife. Then he scandalizes his children and sets a bad example for his sons. He shames his friends. He exerts an evil influence among his acquaintances. He breaks down his own health. He wastes his money.

If he spends only 25 cents a day, see what a heavy tax liquor lays on him. It costs him $1 75 a week, $7 00 a month, $84 00 a year. For that expenditure he gets sin, sorrow, shame, sickness and suffering.

The trouble for such a man when he thinks of reforming is that the craving for stimulants grows stronger and stronger. It becomes more and more difficult to resist. It fights to drag him down, down, down to the very depths of degradation.

A firm purpose of amendment, persistent prayer, the sacraments, a tonic, recreation, plenty of nourishing food and an abundance of pure water will aid him to throw off the yoke of the demon of drink. Then he must avoid the occasions of intoxication—the saloon, the treat of friends, the bottle at home. There are other ways of enjoyment—books, music, athletic sports, an innocent game of cards, or chess, or checkers, an evening at his society's meeting hall, a visit to an acquaintance, a good play at a theatre, etc. There are a hundred and one ways of harmless diversion.

What a different home he would have if he would "brace up" and become temperate! The tears of his wife would give place to smiles. The anguish of his children at seeing him come staggering in would be forgotten in the joyful welcome they would give him when restored to his own best self. Peace would come to his soul. Hope and ambition would revive. A new man, with a new life would appear.—Catholic Columbian.


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(MISS) MAGGIE JANNACK.

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


## PRAY FOR THE DEAD

The month of November is devoted by the Church in an especial manner to the souls in purgatory. This means of course, that Catholic people are urged to offer up their prayers and good works for the benefit of the departed who may still be deprived of the Beatific Vision, because of the punishment which they have to undergo on account of their sins. The doctrine of purgatory is peculiar to Catholic Christianity, as with many other doctrines it was rejected by the sects after the rise of Protestantism. "Purgatory," says our catechism, "is a middle state of souls suffering for a time on account of their sins." Those who die in venial sin or without having fully expiated their more grievous sins, although forgiven, are barred from heaven or the sight of God, until such time as the eternal justice of God is satisfied. The scripture tells us that the last farthing must be paid by which we understand that our sins must be fully expiated and wiped away. "Nothing defiled can enter heaven," is another passage in which we find scriptural authority for this doctrine. It is a most reasonable doctrine and full of consolation. In another place of the sacred text we read that "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." In the old law even prayers for the souls of the departed were offered up as when Judas Machabeus ordered that sacrifice be offered up in the temple of Jerusalem for the repose of the souls of those who were slain of the souls of those who were slain in battle. It is the duty of Catholics, then, to remember those who have gone before and who may still be unable to enter the joys of heaven. We all believe in this consoling doctrine of purgatory and most of us have friends among the departed. We should therefore not neglect our duty to them and inspired by a charity that may be extended beyond the grave, we should do what is in our power to lessen their sufferings and hasten the time of their deliverance from pain and their entrance into their everlasting rest. The souls in purgatory are the friends of God and belong to what is called the communion of saints. They are holy people, saints who are destined for the happiness of heaven, but for a while are barred because of their sins and faults during their lives upon earth. Their condition appeals to all who have faith and charity. In turn they are able to aid the living by their prayers of intercession in our behalf. If we forget them in their time of need we may ourselves be forgotten and neglected when we go to purgatory. Innumerable Masses and frequent and fervent prayers, then, must ascend during the month in Catholic churches and families for this great and charitable intention. — Western World.

## THE MISSION OF SACRED PICTURES

Adorn the walls of the home with holy pictures. What can be more beautiful than the Good Shepherd, the Sacred Heart, the Madonna, the Holy Family—teaching from the walls silent lessons that the children will never forget. A landscape or a bit of sea is pleasant to look upon, but how much more profitable when it is also a scene from the life of Christ. Take, for instance, the scene at Lake Gennesaret—the stretch of land, the tranquil water, the reverent listeners, the Christ standing among them, all intent on the Word.

What do we see most frequently in the living room of the Catholic home? Certainly not a sacred picture. There are some Catholic homes where there is not a sacred picture in any room in the house—not even in the sleeping rooms. It is not surprising to find the members of the family cool in regard to the practise of their religion. They do grudgingly what the law of the Church exacts, but there is no love in their hearts, no loyalty that would cause them to proclaim their faith to the stranger on the threshold, by the evidence of a Catholic picture even in the hall.

The mission of the sacred picture in the home is thus described by the Rev. W. Roche, S. J., in his inspiring book "The House and Table of God:"

"We get tired, perhaps, of being talked at, but pictures use no words. They do not scold or fidget or drive us. They are silent sermons, and often are like painted prayers. And they make us who look at them pray in an easy and most pleasant way. If you look and let your thoughts play about them, little prayers will bubble up to the surface of your soul. Even your pleasure in a holy picture, your love of it is often the best of prayers. Your heart has gone out to God. It has found satisfaction in Him. You have admired His goodness, or felt confidence in His providence, or wondered with reverent humility at the mysteries of His life. Your mind and affections have been carried by the picture away from self to God; and under this influence, hope and faith and charity have of their own accord blossomed into flower in the garden of your soul, as daisies in a sunlit field.—Sacred Heart Review.


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