THE CATHOLIC RECORD.

rown selfish and becomes peevish when

but very often has the opposite

MARCH 14, 1891.

N. Y Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

BY THE SECULAR CLERGY. THE OBSERVANCE OF LENT.

Preached in St. Patrick's Cathedral, N. Y.

Third Sunday in Lent. Eph. c. v., v. 3. "But all uncleanness or covetousness let it not so much as be named among you, as beneath saints."

you, as penearn sints." It would do you much good, desviv beloved, to read the entire Epistle of St. Paul to the Ephesians, a verse of which I have quoted from the portion assigned to be read at Mass to day. In the first three chapters of it the great Apoetle enters upon a profound explanation of the spir-itual benefits received through the Incarnation of Christ, and in the remaining nation of Christ, and in the remaining portion he outlines what the life of Chris tians should be. In choosing this portion of the Existie for the lesson of this Sun-day the Church would have us know what day the Chicken would not be a whole whole good she expect us to derive from a strict observance of the Lent: ramely, the sup-pression of impunity and avarice, and the *the giving of thanks*. For, dearly belowed, we should pass the Lent in *fasting*, and we should pass the Lont in fatting, and almsgiving, the direct result of which is the control of the above-named vices; and in prayer, which is "giving of thanks." All this is concisely expressed in the Hymn of the Matins to day. We have become so effeminate, dearly beloved, that the precedity of fatting has become, indead. become so enemiaste, dearly beloved, that the necessity of fasting has become, indeed, "a hard saying." The Reformers pro-tested, early and vigorously, against the rigorous laws concerning fasting and shatinence. We of the innetcenth century protest jast as vigorously, if not in word yet in act. It is amusing to find the yet in act. It is antuing to had the numbers who are dispensed either by antomatic action or by application to the proper authority. The confessor nowa-days can feel the truth of the elever re-days can feel the truth of the elever remark that the person who has secured a dispensation breathes more freely, thank-ful that be has escaped some grievous injury at the hands of the Church.

There are many who are excused from the precept of fasting, and these are sharply outlined in the regulations read annually : the infirm ; those who have not attained their growth ; those whose duties are of an exhausting or laborious duties are of an exhausting or laborious character; women in pregnancy, or who are nursing infants; and finally all who are enfeebled by old age. There are many more who are in doubt whether they come under these exemptious or not. These must seek a settlement of their doubt from a priest who has the faculty of granting a dispensation. This dispen-sation may be granted from the whole isw or from part of the law only, and we should be careful to ascertain the exact sense of the dispensation because we should not extend it further than the cause alleged requires. We must distin guish also between fasting and abstinence : guisb also between fasting and abstinence: dispensation from one does not imply dispensation from the other. We should anderstand the province of physicians in this matter of fasting. They can not grant you dispensations. They can only deelars such and such to be facts; and it is your businees to submit such facts to the judgment of the priest. Physicians is your business to submit such facts to the judgment of the priest. Physicians you will understand are concerned only with the care of your bodics; and it is their business as well as their interest to advise you strongly against anything which in itself has a tendency it weaken your budies. They will tall to weaken your bodies. They will tell you also that it is injurious to go out of

a morning to early Mass; that it is snieldal to go out fasting and remain in a scheidel to go det instrug aud remain in a kested church for a long time. It is perfectly appallog to consider the myrlads of dizease germs, microbes that they can conjure up before your heated imsgina-tion. If they had their way the laws of Church would have to be much altered. However it will console you, dear brethren, to learn that deaths from fasting (I mean voluntary fasting), and exposure to the early morning air in going to Mass and especially in receiving

ing and oversleeping a nation of dyspep **EFFECTS OF INDULGENCE.** tics! Cut your sleep down to at least hygianic limits. Seven honr's sleep is enough for any one is good health, more to petty vices, greatly promotes their de velopment, whether it is the indulgence that the individual offers to himself or than eight is injurious to any except chil-dien. Spend the time thus saved in going to Mass or in reading some spiritual book. that which parents or other relatives allow out of sympathy and love. Opposed to it is that severity which deprives one of the Spend in charity the money you save in your table expenses during Lent. Let the crumbs from Dives' table feed the pleasures of life, out of fear of the effects of indulgence. It is difficult to maintain hungry L-zarus. Dress more plainly and more soberly; and spend in the same manner the money thus saved See that some poor people, for whom the year is continual Lent, have at least the one full of indulgence. It is difficult to maintain the happy medium that shall make one's life agrees the and yet not put upon it too great a strain of temptation. A fond

meal allowed during this time at your expense. the slightest check is put upon dedres or enjoyments. The indulgence is born of love and should induce a loving return, One word of warning, my brethren There is an indefinable though real con pection between fasting and spiritual pride. Remember the Pharisees fasted more than you are ever called upon to do; yet they were condemned as hypoorites. Let not your soul be possessed of the feeling of self satisfaction at the criter sight of your own goodness in achieving a fast and your consequent superiority over an unfortunate fellow-oreature who

has not attained 'the same spiritual heights as yourself.' Fasting after all is a relative precept. It is not even a virtue of the highest order. St. Thomas ranks obedience and, I think, humility far above it. Be mindful of the lesson con above it. Be mindful of the lesson con veyed in the Gospel of to day: "When a strong man armed keepeth his court; those things are in peace which he pos-sesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils." (Luke xi, 21, 22). Fasting you are strong and armed against your passions ; if pride comes and proves stronger all you merit and the fasting in which you trusted will fly away and leave your heart esolate and unprotected.

HE SAW HIMSELF.

"You must excuse me gentlemen, for I cannot drink anything," said a man who was known to the entire town as a drunkard. "Tais is the first time you ever refused

a drink," said an acquaintance. "The other day you were bustling around after a cock tail, and in fact you even asked me to set 'em up." "That's very true, but I am a very different man now." "Preachers had hold of you ?"

"No, sir ; no one has said a word to

"Well, what has caused the change ?" "I'll tell you. After leaving you the other day I kept on bustling after a cock tail, as you call is, until I met a party of friends. When I left them I was about half drunk. To a man of my tempera-ment a half drunk is a miserable con-dition, for the desire for more is so strong that he forgets his self-respect in his effort to get more drink. I remem bered that there was a half-pint of bered that there was a half-pint of whickey at bome, which had been pur-chased for medicine purposes. Just be-fore reaching the gate I heard voices in the garden, and looking over the fence I saw my little son and daughter playing. 'Now you be ma,' said the boy, 'and I'll be pa. Now, vou sit here, and I'll come in drunk. Wait, now, till I fill my bottle.'

bottle." "He took a bottle, ran away and filled it with water. Pretty soon he returned, and entering the playhouse, nodded idiotically at the girl, and sat down with out saying anything. The girl, and sat down with out saying anything. The girl looked up from her work and said :-"' James, why do you do this way ?' " Wizzer way ?' he replied, "' Gettin' drunk ?'

- " Who's drunk ?

"' Wno's drunk ?" "' You are, an' you promised when the baby died that you wouldn't drink anymore. The children are almost ragged, and we haven't anything to eat bardly, but you still throw your money away. Don't you know you are breaking

exposure to the early morning air in going to Mass and especially in receiving Holy Communion are comparitively rare. As yeu walk along our streets and arenues about noon these Lenten days and observe about noon these denters taken by the me, gentlemen, I cannot drink again.

A CASE OF TIT FOR TAT.

THE CZAR TELLA THE QUEEN TO Indulgence, though it may not give rise EMANCIPATE HER CATHOLIC SUB-JECTS. The following address from the Holy

Synod to Russia to the Queen seems to have been called forth by the address presented by the Lord Mayor of London to the Czar on the subject of the persecuted Jews in Russia : The Czar of the Russias in effect says

to the Queen, "emancipate the people of Ireland before charging us with inmother indulges her child in every whim, and soon finds that the little one has justice to the Jews."

A Humble Memorial of the Chief Pro-curator of the Most Holy Synod to the Queen of England.

MAY IT PLEASE YOUR MAJESTY-We. the members of the Holy Synod, respect-fully approach your Msjesty and humbly effect Those who have had experience in the beg your gracious leave to plead the cause of the sflicted. Complaints of inequalities have reached

reasing of children has the repetitence in the child is usually the least grateful, the word spolled being applied to one whose every whim has been consulted and for whom the greatest sacrifices may have been us from thousands of penalized English-men in your vast Empire; and we, Russians, with pity in our souls for all made. It is inexpressibly painful to ob-serve at times the evil effects of over-indulgence. Many a parent since Shake-Russians. with pity in our souls for all who suffer from injustice, turn to your Msjesty to implore for them your sovereign aid and clemency. Seven millions of your Msjesty's sub-

spearc's day has repeated, in mind at least, Lear's exclamation, "How sharper than a serpent's tooth it is to have a thankless child." Yet the very means that are emjects groan beneath the yoke of excep-tional and restrictive laws. Representa-tives of a creed which is the mother of ployed unwisely to gratify and please a child are often the means that have devel-oped its selfish dispositions and made it thankless or ungrateful. Sometimes it is a state who is indulged. She is petted and cared for, until she begins to accept the state of the state of short the state of our religion and yours-men who cling with all devotion to their ancient faith and forms of worship-these Catholics are in your kingdom subject to such laws that under them they cannot rise to the high places which are the natural rewards homage as a matter of right ; when she i indisposed she must be indulged in he of a prudently ordered civil career. Those laws, built up in bygone times

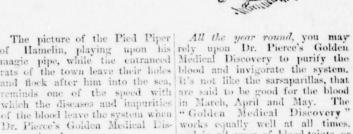
tastes and treated with the most tender when intolerance was the rule in almost every State, have been emphasized by care ; when she is well all interests must vield to her imperious will. As long as recent responsible sction of your Majesty's Government, and weigh as grievous burdens on the Catholic subshe is not opposed she may be agreeable; indeed, it is her gracious good-nature, under such favorable circumstances that grievous burdens on the Catholic sub-jects of your Majsety, raising a barrier between them and their fellow subjects, Obristian, Hebrew, Muhamedan, and Hindu, making them spariab caste, de-graded as if an accursed race. Restrained by narrow limits of grudged awakens the love of her attendants. But after some years of such training, when she has become filled with the usea that she is some kind of superior being, to

whom all natures must bead, some change of circumstances or associates throws her into contact with those who assert their emoluments, and even within those limits forced to compete sgainst every equality and refuse to yield to her whims. orm of interest and ambition ; forbidder They may be entirely reasonable and kind, but she resents this interference, and then the liberty, granted originally to all, of etriving for the lottiest civil positions; hedged by restrictive laws; torbidden develops the other side of her selish nature, becoming peevish, obstinate, dis-contented. Even those who lovingly ineither to sit on the woolsack or to re present Your Gracious Majesty in a dulged her at one time become hateful to land requiring all the liberality which her when for any reason they change their their religion bestows, their political life has become such as to deprive for them demeanor. When they upbraid her she resents the kindiy-meant reproof and perthe civil career of its crowning g ory.

haps seeks the soclety of those who con tinue to indulge her in her selfish whims No wonder if, struggling against such disabilities in the fiarce strife of political and ways. Gratitude is unknown to her and civil life, their faults, - when they disposition. She does not remember the may happen to win such high promotion as the exile land of India affords-should days or weeks when her elder sister sacrificed sleep and other comforts to nurse her come uppermost, obscuring their many through a serious illness ; she forgets the virtues.

through a serious illness; she forgets the economies practiced ucgrudgingly that she might gratify her taste for dress and for pleasures beyond the proper reach of of the family purse; all that she thinks of is that now she is deprived of some momentary gratification; that the one who has indulged her for so many years, now deales her some pleasure. She seeks for no extense. She seeks For they have virtues. These Catholics suffering under penal laws are patriots still. They serve in certain regiments beyond their due proportion; they fight with zeal and valor in England's battles, and shed their life blood for their coun try's cause. Ever loyal to your Majesty they strive to obey the law, and, obedient to the dictates of the Pontiff, they pray for no reason or excuse, listens to no ex planation. It is enough to know that she (in English churches) for the welfare of cannot have what she wants, and for this your throne and home.

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the luncheons or dinners taken by the hardworked laborers you will conclude that worked isobrets you will conclude that they do not apply for many dispensa-tions. The priest on sick calls in the tenements perceives from unmistakable colors that dispensations do not abound there. The perceives that dispensations do not abound The confessors know that domes tics, scarcely ever overfed at beet, do not seek dispensations except for grave cause and then for the most part the dispensa tion is, properly, only a declaration of exemption. But it is a matter of regre that those who ought to know better ar the most numerous to take advantage of dispensing faculty. Those who, like the lities of the field, toll not, neither do they spin, whose life is an incessant effort to at fie the worm of ennui; whose physics ailments are mostly the result of ments indigestion and moral torpor, are mo

indigestion and moral torpol, and moral ingenious in suggesting pleas for the exercise of the dispending power. I said above the granting of dispensa-tions was amusing. But when we reflect, dearly beloved, on the necessity of bodily mortification, of which fasting is the chief part, the amusement becomes amszement. ords of our Lord are ringing in our The words of our Lord are ringing in our cars: "Unless ye also do perance, ye shall all likewise perish." He Himself showed us the necessity of bodily penance by His example, then by His preaching Cortain kinds of devils-the demon of termination and be east out only by Prayer wertain kinds of devils—the demon of impurity—can be cast out only by prayer and fasting. The prayer of the Apostes was not sufficient — prayer and fasting. St. Paul, who was troubled by a sting of the flesh, chastized his body to bring it into arbitration. into subjection. The Lives of the Saints, which are a commentary on the Life of Our Lord, are filled with recitals of their fasting. We moderns have received no special revelation about the abolition of fasting. Certainly the saints clearly understood its necessity. It is true that many of us can not fast. For many of us it would be a crime to fast — a sin against the Fourth Commandment. But, my bretheren, we must do some pen-ance and as far as possible some bodily ance and as far as possible some bodity penance. The unnecessary and ruinous overeating at meals, the snacks between meals-bygienizally absurd if not crim-inal: do without them in Lent. Then could we not, by a different order of meals- by taking our collation in the morning, for instance, instead of at night -manage to observe the substance of the fest? Then as in the matter of sleep. We have become through up 1, 1 and the substance of the morning. Second the substance of the fest?

BLESSINGS IN DISGUISE.

It must be good for us to pass through trouble, because God subjected His own Mother to that trial. Men are efflicted by scarcity, sickness, sorrow and shame; and the Blessed Virgin had to endure three of these offictions.

was a poor carpenter. Her Child was born in a stable. After the death of the Lord, she was dependent on the charity of St John.

Whether or not she was tried by sick. whether or not she was tried by atta-ness is not a matter of record or tradition, but her cup of sorrow was big and full. She lost St. Joseph, to whom she was ten-derly attached. Her Divice Son left her in His thirtleth year to attend to His Father's business, and her gtlef was crowned when He was betrayed, when the was scourged, when she met Him on He was scourged, when she met Him on His way to be crucified, when she stood by the cross on Calvary. "O all ye that pass by the way, look and see if there he any sorrow like unto my sorrow !" And any the long years thereafter she awaited with pathetic patience the time for the reunion of the Holy Family in

Heaven.

has been accustomed to gradiously receive from others. It is worth while to try to make children happy, to give them ad vantages of all kinds that the parent may never have enjoyed; it is permissions to do so in such a way as to develop the

ao so in such a way as to develop the selfah feelings so strongly that the chil-dren are made ungrateful. That is the tendency of indulgences that are not con trolled by reason. All who have to do with the development of character in the All her life she was poor. Her husband young, whether as guardians, teachers or parents, are required to be on their guard in this matter, because it seems so natural and commendable to make great sacrifices

for the benefit of loved one, and to defor the benefit of loved one, and to de-mand no return. But such indulgence yields to the subject only ephemeral happicess, while sowing in him the seeds of a selfish disposition that "grows by what it feeds on." Substantial and continuing happiness comes only to those who have learned to control their desires when need arises therefor, to appreciate th kindness shown to them by others, and to be ready on their own part to make acrifices for others whom they love, when occasion demands that they shall yield up au indulgence.

THE TRIALS OF LIFE.

We are advised in the Bible not to look upon the trials and afflictions of life, how-ever severe, as if "some strange thing She was not even spared the grievous test of shame. When all Jarusalem went forth from the city to see Jesus nailed to had happened" to us. Teey are the common lot of the race; and it will be the cross, Mary was pointed out to the jeering crowds as the mother of the Maleour own fault if they do not bring bless-ings, as well as sufferings, with them. God often sfflicts His spiritual children for their good, because they need it, and because this is morally the best thing to he done under the circumstances. He always knows what is best, and never

fails to do it.

saparilla.

jeering crowds as the mother of the Male-factor who had been condemned to a felon's dealt. No doubt the Pharisees as they passed her heaped contumely upon her. The ignominy of her Son was a re proach to her, and she tasted all the bit terness of unmerited dishonor If the Lord, who loved His Mother with a perfect fillal love, and who did nothing for her but what was for the best, sent her so many and such polgrant trials, surely. so many and such poigsant trials, surely, surely, they must, be good to undergo.-Catholic Columbian.

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cow your Catholic subjects. And, mighty Queen, permit the sun-shine of your Royal grace to brighten their pensitzed homes, and let them feel the warmth of your maternal favor. As every passing year Your Majesty's vast Empire widens and grows, so enters a new sphere of conquest, proclaimed by their emancipation, Queen of seven million hearts swelling with gratitude.

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Signed on behalf of the Holy Synod : POBEDONESTCEFF, Procurator.

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