

FIVE MINUTE SERMON

REV. J. J. BURNS, PHOENIX, ILL.
TWENTY-SIXTH SUNDAY AFTER
PENTECOST

HUMILITY
"I will open my mouth in parables" (St. Matt. xiii. 35)

In ancient times it was the custom of wise men to use parables and examples to explain truths, so as to make them easily understood by the people. Many eternal truths have been given to us by our Saviour in parables, and to day's gospel contains two such parables. We will select for our consideration, one of those, that of the mustard seed, and inquire as to what we may learn from it.

A holy writer says Christ compared the kingdom of heaven to the mustard seed because in order to acquire the virtue which is needed to enter the kingdom of heaven we must possess some of the qualities of the mustard seed. It is the most insignificant of all seeds. If we desire to enter the kingdom of heaven we must possess the virtue of humility. We must be insignificant in our own eyes and not deem ourselves great or important; we must be small before our neighbor, i. e., we must humble ourselves before the world and be satisfied with a lowly place. This virtue is so necessary that no pious deeds will be of any avail if we have not humbled ourselves. Humility procures for us grace, God is well pleased with us, and to the humble is promised a reward in heaven. Therefore, the pious Sirach advises us:

"The greater thou art, the more humble thyself in all things, and thou shalt find grace before God" (Ecclus. iii. 20), and the prophet assures us:

"He hath regard to the prayer of the humble; and He hath not despised their petition" (Ps. ci. 18). We see an example of this in Mary Magdalene. When she humbled herself and washed the feet of our Saviour, He gave her the comforting assurance that her sins were forgiven her. The publican in the temple is another example. He admitted his sinfulness and in humility and penance begged for grace and mercy and he returned justified from the house of the Lord. The ruler at Capernaum acknowledged with humility that he was not worthy that the Lord should enter his house and upon his return home he found his servant cured. You see how meritorious God is toward the humble. Therefore, St. Gregory says:

"He that gathers without humility, he that performs good deeds but is not humble, casts dust to the winds, for his efforts are in vain. For just as the dust is blown away by the wind, so does pride destroy the merits of virtue and good deeds. But just as the waters from the hill flow into the valley below, so all graces flow into an humble heart."

Without humility it is impossible to enter the kingdom of heaven. At one time when the disciples came to Jesus and asked: "Who thinkest Thou is the greater in the kingdom of heaven?"

He called unto Him a little child, placed him in the midst of them and said: "Amen, I say unto you, unless you be converted, and become as little children, you shall not enter the kingdom of heaven" (Matt. xviii. 1-4). You see, therefore, what abundant fruit this little mustard seed of humility brings forth. It brings forth grace and the blessing of God. It procures the kingdom of heaven for us. Although this vain world may mock and criticize the humble, let us endeavor to acquire this precious virtue, let us strive to keep before us the truth that we are weak and sinful; let us offer up all our good deeds for the greater honor of God.

2. The mustard seed, although small, grows to be a large tree, and this teaches us that good deeds, no matter how small, may have great results. "There is, that buyeth much for a small price" (Ecclus. xxi. 12). What is this small price for which we may buy much? It is a drink of water, an alms, a little suffering for the love of God. For these small deeds Christ will give us eternal life as a reward. Why, then, are we so negligent in performing small deeds? Such a little seed which grows to bear abundant fruit is, for instance, the attendance at Mass on week-days, the attendance at afternoon and evening services. Another is the curbing of our anger, forgiving our enemies. Another is the restraining of our tongues from idle talk. Others are the alms given to the poor; the offering of our work to God; the frequent receiving of the sacraments. Many people consider these things of little account. The woman in the gospel had lost only one groat, yet she swept her house to find it, and having found it called her neighbors to rejoice with her. How anxious we are about a little money, because we know that great loss may arise from our carelessness. Should we not also, my dear Christians, be just as careful, if not more so, in regard to things eternal?

You see, my dear Christians, what can be learnt from the little mustard seed. Let us take the lessons to heart. Let us humble ourselves in all things and give God alone the honor and praise! Let us in future not neglect small things, as great results may come from them. We may not be able to perform great deeds which call for the praise of the world, but let us with humility perform our little deeds for the love of God, and our reward shall be great.

Therefore, my beloved brethren, be ye steadfast and unmovable; always abounding in the work of the Lord, knowing that you labor not in vain in the Lord." (I Cor. xiv. 58.) Amen.

All the best things in life need cultivation.

TEMPERANCE

DRUNKENNESS

Behold the image of God as he comes forth from the drinking house where he has pandered to the meanest, vilest and most degrading of the senses—the sense of taste. He has laid down his soul upon the altar of the poorest devil of them all—the devil of gluttony. Upon that altar he has left his reason, his affections and his freedom. Behold him now as he reels forth, senseless and debauched, from the drinking house!

Where is his humanity? Where is the image of God? He is unable to conceive a thought. He is unable to express an idea with his babbling tongue, which pours forth feebly, like a child, some impotent, outrageous blasphemy against heaven. Where are his affections? He is incapable of love; no generous emotion can pass through him; no high and holy love can move that degraded, surfeited heart. The most that can come to him is the horrible demon of impurity, to stir up within him of animal lust. Finally, where is his freedom? Why, he is not able to walk, not able to stand! He is not able to guide himself! If a child came along and pushed him, it would throw him down. He has no freedom left—no will. If, then, the image of the Lord in man be intelligible—in the heart and in the will—I say this man is no man. He is a standing reproach to our humanity.

—Father Burke, O. P.

WHEN THE SERMON IS AGAINST DRUNKENNESS

Father Thenet, of the Congregation of St. Francis de Sales, tells in the Bombay Examiner of an address to two thousand Mahars in India, the opinion of celebrated doctors, he showed that strong liquor and opium claim more victims than the most bloody battles. He then described a Mahar home, where the father, who is a drunkard, spends his day's wages in drink, and on his return home gives blows to his wife and children instead of the bread they crave for.

Then he described the sad descendants of the drunkard, their alcoholic cravings, and in other ways expiating for the vice of their parents until the third and fourth generation.

These arguments were convincing, for the meeting unanimously resolved that henceforth a drunken Mahar would no more be considered a true Mahar. Unfortunately, a little detail which his servant pointed out to him prevented him being swollen with pride over his success, for immediately after the morning session a large group of Mahars was seen marching off in the direction of the public house.

We have seen similar instances here following a man's mission sermon, where temperance was advocated and not total abstinence, and there was not a man who went to the saloon who thought the sermon applied to him. Drinkers are all moderate in their own estimation.

—Catholic Abstainer.

CHIEF HOME WRECKER—DOMESTIC RELATIONS COURT SHOWS IT TO BE DRINKING

Drinking by an overwhelming majority, is the cause of the wrecking of most homes whose affairs came

under the Chicago Court of Domestic Relations in the last year. The novel court is about to close its second twelfth-month, and Judge Gemmill has nearly finished his report for that period. Three thousand six hundred and ninety-nine cases were heard this year. Nearly seven thousand have been handled in the two years of the court's existence.

Following are the causes of domestic trouble, as tabulated by Judge Gemmill:

Liquor, 42 per cent.
Immorality, 14 per cent.
Disease, 13 per cent.
Ill temper, 11 per cent.
Wife's parent's, 6 per cent.
Husband's parents, 1 per cent.
Married too young, 4 per cent.
Laziness, 3 per cent.
Miscellaneous, 6 per cent.

"More than \$150,000 have been collected and turned over to dependent wives and children during the year," said Judge Gemmill. "Perhaps the best feature of the court's record is that reconciliations have been brought in 50 per cent. of the cases of separation that have come before it."

LOURDES AND ITS LESSON

LOURDES is primarily a manifestation of faith, in which the frequent recurrence of miraculous cures, marvelous though they be, is but an incident. Catholics in all ages have been wont to make pilgrimages to the holy places that have been hallowed by the presence or special beneficence of Christ, His Mother or His Saints; and while they sometimes sought relief of physical ailments, their main purpose was, through prayer and penance in the shadow of the supernatural, to obtain the cure and ransom of their souls, and the souls of their friends and people and all the living and the dead; and always to do honor to God. The Lourdes pilgrims inherit the same spirit. Cardinal Logue announced that the Irish National Pilgrimage was intended as "a testimony to the faith, piety and devotion of Irish Catholics and a demonstration of the tender love for the Holy Mother of God which has been ever a cherished tradition of Catholic Ireland"; and addressing from the Grotto of Lourdes the invalids ranged in front of him and the thousands of pilgrims from all nations, he said not a word of physical benefits, but declared that they had come for the glory of God and the spiritual good of themselves and their land and people, to thank Holy Mary Immaculate for her aid in keeping their faith unbroken in the battles of the past, and to ask her in the battles of the future to keep them and their nation unstained of heresy and sin.

This is quite at variance with the non-Catholic concept of the activities of Lourdes, about which secular journalists have spread many misconceptions. These imply that practically all the pilgrims are crippled or diseased and that those of them who are not think they are cured, owe their temporary betterment to the exaltation produced by the religious enthusiasm of the environment; and that the greater number return disillusioned and discontented to their homes; and much eloquent pathos is lavished on their misery. Not one of these statements is founded on fact. Of the million people that visit Lourdes annually but a very small fraction are invalids. Among the 4,000 Irish pilgrims there were but 200 sick, and still less in the larger French pilgrimage that preceded it. People go to Lourdes to pray, to atone, to witness to God's wonders, and achieve spiritual health; comparatively few for physical relief.

As to suggestion, we have already shown that the cases to which it is applicable are never recorded as cures at the Medical Bureau; but the fact is, and it is a marvelous one, that the suggestion which psychopaths recognize does not operate at Lourdes. The medical application of suggestion is extremely limited under any circumstances. It can cure no nervous diseases that have produced, or are produced by, existing organic lesions, only those that are purely nervous in nature and origin; and though it would seem that the enthusiasm of the multitude, the exaltation of faith and hopes at Lourdes, would greatly influence such maladies, there is no record of their cure. Berillon and Bernheim, the masters of hypnotism and suggestion, have admitted that the cures effected, involving the reconstruction of dead tissue, were impossible to those agencies, and that whereas the supreme emotion aroused renders the conditions ideal, the special subjects of suggestion remain unaffected. The obvious conclusion was well expressed by an American physician, who was comparing the results at Lourdes with those of clinical institutions: "You have no suggestion at Lourdes, though you ought to have a great deal. The Blessed Virgin wants no mixture in her work; she removes the effects of all merely human intervention."

To the eye of faith the serene content of the invalids who return with wounds and sores unhealed, is not less remarkable. They have found better than they sought: God has filled their hearts with assurance of eternal health. The reporter of the Dublin Independent found the uncured patients of the Irish pilgrimage "bowed up with the spirit of having accomplished something very dear to their hearts." To a poor old woman "who had not stirred hand or foot for years," he said:

"I suppose now you're a bit disappointed, going so far and coming back no better?"

"Indeed you're wrong, sir," she answered. "We're all better in mind. There's a great load off me heart, and I'm ready to go back again this minute, and if the Blessed Mother asks God to spare me I'll go every time I'm let."

She was typical of all: "From the blind, the lame, and the stricken I heard the same opinions in different words. Not one of discouragement or grumbling could I hear, and I have been amongst more than a hundred invalids this day." It has been the universal experience of visitors to Lourdes. The healing of all hearts seems not less supernatural than the sudden rebuilding of organisms. Where are the human physicians who can invariably send away content and happy the patients they fail to cure?

The reports of the latest pilgrimage, or, indeed of any, will account for this strange content. The representatives of the London dailies are bewildered no less by the religious manifestations than the marvelous cures they have witnessed. The Dublin writer enters better into the spirit of the scene. He pictures the Irish procession, under the Flag of St. Patrick and the banners of twenty-seven seas, wending its way to the continuous chant of hymn and rosary, the eminences and open spaces alive with people of many nations united in one song. "Thousands with heads bared to the broiling sun lift up their voices in pious praise—'then a hush as Jesus of Nazareth passed by,' borne to each invalid one by one, and 'as you respond to the invocations you cannot hear your own voice in the tumultuous chorus of supplication.' At night the 20,000 flambeaux of the pilgrims of Belgium, Brittany, Germany, Spain, Italy, Ireland, seem to paint in flame the billows of the 'Ave Ave!' that roll and crash over the hills and 'till your heart at every passionate shout.' Then the five hundred Masses at which all the pilgrims stream to the altar rails to receive their God, and the continuous murmur of prayer in many tongues, and again the solemn procession of the Blessed Sacrament at which in sonorous Credo the thousands of divers lands unite in thunderous protest of loyalty to Christ to His Church, to His Mother, raise all things of earth to the atmosphere of Heaven; and as the crowds disperse after each soul stirring act of homage they gather in knots here and there around a pilgrim yesterday hopelessly diseased, to-day buoyant with exultant life. 'Thinking it all over one knows now why all nations gather to this little wayside village,' and as Father Bertrin puts it in his admirable book on Lourdes, why, 'from these burning hours of faith and great enthusiasm remains an afterglow which lights up the whole life that follows.'

This "happy infection of a great piety" spreads far and fast, but, perhaps more fruitfully contagious is the charity of Lourdes that infects high and low alike and makes them one. There refined ladies of society spend days and nights tending the wounds and caring for and comforting the sick and poor, and hundreds of young men of rank and distinction carry the sick on their shoulders or on stretchers, undress them, redden their sores, lift them gently to and from the baths, reconvalesce them safely to their rooms, and day after day repeat the process. These are the brandcarriers of Lourdes, who, like their sister workers, come at their own expense to place riches and elegance and grace at the service of disease and poverty for the love of

WHISKEY HOLDS ITS VICTIMS
UNTIL RELEASED BY WONDERFUL SAMARIA PRESCRIPTION

Liquor sets up inflammation and irritation of the stomach and weakens the nerves. The steady or periodical (sore) drinker is often forced to drink even against his will by his unnatural physical condition.

Samaria Prescription stops the craving, steadies the nerves, builds up the general health, and makes drink actually distasteful and nauseous. It is tasteless, and odorless and can be given with or without the knowledge of the patient.

Thousands of Canadian homes have been saved from misery and disgrace by some devoted wife, mother or daughter through this wonderful Canadian Remedy. The money formerly wasted in drink has restored happiness, home comforts, education and respect to the families formerly in want and despair.

Read the following, one of the numerous unsolicited testimonials received:

"I can't repay you for your remedy. It is worth more than life to me. My husband has been offered liquor several times, but would not touch it. He said: 'I have no charm for him now. May God's choice blessings ever rest on you and yours are my prayers ever. No one knows it but those who have tried it. As soon as I can I will see other than I know would give anything to stop their husbands from drink. I will give them your address.'"

(Name withheld on request.)
Mrs. K. Dewinton, Alta.

Now if you know of any family needing this remedy, tell them about it. If you have a friend or relative who has formed or is forming the drink habit, help him to release himself from its awful clutches. Samaria Prescription is used by physicians and hospitals.

A FREE TRIAL PACKAGE of Samaria prescription with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Company, Dept. 11, 142 Mutual Street, Toronto, Canada.

THE MAGAZINES
In a just structure on "many of the stern young moralists who are winning fame by their pictures in our magazines," Collier's observes that "their people are gawky, greasy, feeble and mean; they are doing contemptible things in a graceless animal sort of fashion; their back-grounds are dingy, tawdry, and slovenly or unsanitary. Life is shown in the guise of the thriffliness seeker after low pleasures. The life of a great and eager city is

THE CATHOLIC RECORD

DRUNKENNESS

Behold the image of God as he comes forth from the drinking house where he has pandered to the meanest, vilest and most degrading of the senses—the sense of taste. He has laid down his soul upon the altar of the poorest devil of them all—the devil of gluttony. Upon that altar he has left his reason, his affections and his freedom. Behold him now as he reels forth, senseless and debauched, from the drinking house!

Where is his humanity? Where is the image of God? He is unable to conceive a thought. He is unable to express an idea with his babbling tongue, which pours forth feebly, like a child, some impotent, outrageous blasphemy against heaven. Where are his affections? He is incapable of love; no generous emotion can pass through him; no high and holy love can move that degraded, surfeited heart. The most that can come to him is the horrible demon of impurity, to stir up within him of animal lust. Finally, where is his freedom? Why, he is not able to walk, not able to stand! He is not able to guide himself! If a child came along and pushed him, it would throw him down. He has no freedom left—no will. If, then, the image of the Lord in man be intelligible—in the heart and in the will—I say this man is no man. He is a standing reproach to our humanity.

—Father Burke, O. P.

WHEN THE SERMON IS AGAINST DRUNKENNESS

Father Thenet, of the Congregation of St. Francis de Sales, tells in the Bombay Examiner of an address to two thousand Mahars in India, the opinion of celebrated doctors, he showed that strong liquor and opium claim more victims than the most bloody battles. He then described a Mahar home, where the father, who is a drunkard, spends his day's wages in drink, and on his return home gives blows to his wife and children instead of the bread they crave for.

Then he described the sad descendants of the drunkard, their alcoholic cravings, and in other ways expiating for the vice of their parents until the third and fourth generation.

These arguments were convincing, for the meeting unanimously resolved that henceforth a drunken Mahar would no more be considered a true Mahar. Unfortunately, a little detail which his servant pointed out to him prevented him being swollen with pride over his success, for immediately after the morning session a large group of Mahars was seen marching off in the direction of the public house.

We have seen similar instances here following a man's mission sermon, where temperance was advocated and not total abstinence, and there was not a man who went to the saloon who thought the sermon applied to him. Drinkers are all moderate in their own estimation.

—Catholic Abstainer.

CHIEF HOME WRECKER—DOMESTIC RELATIONS COURT SHOWS IT TO BE DRINKING

Drinking by an overwhelming majority, is the cause of the wrecking of most homes whose affairs came

under the Chicago Court of Domestic Relations in the last year. The novel court is about to close its second twelfth-month, and Judge Gemmill has nearly finished his report for that period. Three thousand six hundred and ninety-nine cases were heard this year. Nearly seven thousand have been handled in the two years of the court's existence.

Following are the causes of domestic trouble, as tabulated by Judge Gemmill:

Liquor, 42 per cent.
Immorality, 14 per cent.
Disease, 13 per cent.
Ill temper, 11 per cent.
Wife's parent's, 6 per cent.
Husband's parents, 1 per cent.
Married too young, 4 per cent.
Laziness, 3 per cent.
Miscellaneous, 6 per cent.

"More than \$150,000 have been collected and turned over to dependent wives and children during the year," said Judge Gemmill. "Perhaps the best feature of the court's record is that reconciliations have been brought in 50 per cent. of the cases of separation that have come before it."

LOURDES AND ITS LESSON

LOURDES is primarily a manifestation of faith, in which the frequent recurrence of miraculous cures, marvelous though they be, is but an incident. Catholics in all ages have been wont to make pilgrimages to the holy places that have been hallowed by the presence or special beneficence of Christ, His Mother or His Saints; and while they sometimes sought relief of physical ailments, their main purpose was, through prayer and penance in the shadow of the supernatural, to obtain the cure and ransom of their souls, and the souls of their friends and people and all the living and the dead; and always to do honor to God. The Lourdes pilgrims inherit the same spirit. Cardinal Logue announced that the Irish National Pilgrimage was intended as "a testimony to the faith, piety and devotion of Irish Catholics and a demonstration of the tender love for the Holy Mother of God which has been ever a cherished tradition of Catholic Ireland"; and addressing from the Grotto of Lourdes the invalids ranged in front of him and the thousands of pilgrims from all nations, he said not a word of physical benefits, but declared that they had come for the glory of God and the spiritual good of themselves and their land and people, to thank Holy Mary Immaculate for her aid in keeping their faith unbroken in the battles of the past, and to ask her in the battles of the future to keep them and their nation unstained of heresy and sin.

This is quite at variance with the non-Catholic concept of the activities of Lourdes, about which secular journalists have spread many misconceptions. These imply that practically all the pilgrims are crippled or diseased and that those of them who are not think they are cured, owe their temporary betterment to the exaltation produced by the religious enthusiasm of the environment; and that the greater number return disillusioned and discontented to their homes; and much eloquent pathos is lavished on their misery. Not one of these statements is founded on fact. Of the million people that visit Lourdes annually but a very small fraction are invalids. Among the 4,000 Irish pilgrims there were but 200 sick, and still less in the larger French pilgrimage that preceded it. People go to Lourdes to pray, to atone, to witness to God's wonders, and achieve spiritual health; comparatively few for physical relief.

As to suggestion, we have already shown that the cases to which it is applicable are never recorded as cures at the Medical Bureau; but the fact is, and it is a marvelous one, that the suggestion which psychopaths recognize does not operate at Lourdes. The medical application of suggestion is extremely limited under any circumstances. It can cure no nervous diseases that have produced, or are produced by, existing organic lesions, only those that are purely nervous in nature and origin; and though it would seem that the enthusiasm of the multitude, the exaltation of faith and hopes at Lourdes, would greatly influence such maladies, there is no record of their cure. Berillon and Bernheim, the masters of hypnotism and suggestion, have admitted that the cures effected, involving the reconstruction of dead tissue, were impossible to those agencies, and that whereas the supreme emotion aroused renders the conditions ideal, the special subjects of suggestion remain unaffected. The obvious conclusion was well expressed by an American physician, who was comparing the results at Lourdes with those of clinical institutions: "You have no suggestion at Lourdes, though you ought to have a great deal. The Blessed Virgin wants no mixture in her work; she removes the effects of all merely human intervention."

To the eye of faith the serene content of the invalids who return with wounds and sores unhealed, is not less remarkable. They have found better than they sought: God has filled their hearts with assurance of eternal health. The reporter of the Dublin Independent found the uncured patients of the Irish pilgrimage "bowed up with the spirit of having accomplished something very dear to their hearts." To a poor old woman "who had not stirred hand or foot for years," he said:

"I suppose now you're a bit disappointed, going so far and coming back no better?"

"Indeed you're wrong, sir," she answered. "We're all better in mind. There's a great load off me heart, and I'm ready to go back again this minute, and if the Blessed Mother asks God to spare me I'll go every time I'm let."

She was typical of all: "From the blind, the lame, and the stricken I heard the same opinions in different words. Not one of discouragement or grumbling could I hear, and I have been amongst more than a hundred invalids this day." It has been the universal experience of visitors to Lourdes. The healing of all hearts seems not less supernatural than the sudden rebuilding of organisms. Where are the human physicians who can invariably send away content and happy the patients they fail to cure?

The reports of the latest pilgrimage, or, indeed of any, will account for this strange content. The representatives of the London dailies are bewildered no less by the religious manifestations than the marvelous cures they have witnessed. The Dublin writer enters better into the spirit of the scene. He pictures the Irish procession, under the Flag of St. Patrick and the banners of twenty-seven seas, wending its way to the continuous chant of hymn and rosary, the eminences and open spaces alive with people of many nations united in one song. "Thousands with heads bared to the broiling sun lift up their voices in pious praise—'then a hush as Jesus of Nazareth passed by,' borne to each invalid one by one, and 'as you respond to the invocations you cannot hear your own voice in the tumultuous chorus of supplication.' At night the 20,000 flambeaux of the pilgrims of Belgium, Brittany, Germany, Spain, Italy, Ireland, seem to paint in flame the billows of the 'Ave Ave!' that roll and crash over the hills and 'till your heart at every passionate shout.' Then the five hundred Masses at which all the pilgrims stream to the altar rails to receive their God, and the continuous murmur of prayer in many tongues, and again the solemn procession of the Blessed Sacrament at which in sonorous Credo the thousands of divers lands unite in thunderous protest of loyalty to Christ to His Church, to His Mother, raise all things of earth to the atmosphere of Heaven; and as the crowds disperse after each soul stirring act of homage they gather in knots here and there around a pilgrim yesterday hopelessly diseased, to-day buoyant with exultant life. 'Thinking it all over one knows now why all nations gather to this little wayside village,' and as Father Bertrin puts it in his admirable book on Lourdes, why, 'from these burning hours of faith and great enthusiasm remains an afterglow which lights up the whole life that follows.'

This "happy infection of a great piety" spreads far and fast, but, perhaps more fruitfully contagious is the charity of Lourdes that infects high and low alike and makes them one. There refined ladies of society spend days and nights tending the wounds and caring for and comforting the sick and poor, and hundreds of young men of rank and distinction carry the sick on their shoulders or on stretchers, undress them, redden their sores, lift them gently to and from the baths, reconvalesce them safely to their rooms, and day after day repeat the process. These are the brandcarriers of Lourdes, who, like their sister workers, come at their own expense to place riches and elegance and grace at the service of disease and poverty for the love of

THE CATHOLIC RECORD

DRUNKENNESS

Behold the image of God as he comes forth from the drinking house where he has pandered to the meanest, vilest and most degrading of the senses—the sense of taste. He has laid down his soul upon the altar of the poorest devil of them all—the devil of gluttony. Upon that altar he has left his reason, his affections and his freedom. Behold him now as he reels forth, senseless and debauched, from the drinking house!

Where is his humanity? Where is the image of God? He is unable to conceive a thought. He is unable to express an idea with his babbling tongue, which pours forth feebly, like a child, some impotent, outrageous blasphemy against heaven. Where are his affections? He is incapable of love; no generous emotion can pass through him; no high and holy love can move that degraded, surfeited heart. The most that can come to him is the horrible demon of impurity, to stir up within him of animal lust. Finally, where is his freedom? Why, he is not able to walk, not able to stand! He is not able to guide himself! If a child came along and pushed him, it would throw him down. He has no freedom left—no will. If, then, the image of the Lord in man be intelligible—in the heart and in the will—I say this man is no man. He is a standing reproach to our humanity.

—Father Burke, O. P.

WHEN THE SERMON IS AGAINST DRUNKENNESS

Father Thenet, of the Congregation of St. Francis de Sales, tells in the Bombay Examiner of an address to two thousand Mahars in India, the opinion of celebrated doctors, he showed that strong liquor and opium claim more victims than the most bloody battles. He then described a Mahar home, where the father, who is a drunkard, spends his day's wages in drink, and on his return home gives blows to his wife and children instead of the bread they crave for.

Then he described the sad descendants of the drunkard, their alcoholic cravings, and in other ways expiating for the vice of their parents until the third and fourth generation.

These arguments were convincing, for the meeting unanimously resolved that henceforth a drunken Mahar would no more be considered a true Mahar. Unfortunately, a little detail which his servant pointed out to him prevented him being swollen with pride over his success, for immediately after the morning session a large group of Mahars was seen marching off in the direction of the public house.

We have seen similar instances here following a man's mission sermon, where temperance was advocated and not total abstinence, and there was not a man who went to the saloon who thought the sermon applied to him. Drinkers are all moderate in their own estimation.

—Catholic Abstainer.

CHIEF HOME WRECKER—DOMESTIC RELATIONS COURT SHOWS IT TO BE DRINKING

Drinking by an overwhelming majority, is the cause of the wrecking of most homes whose affairs came

under the Chicago Court of Domestic Relations in the last year. The novel court is about to close its second twelfth-month, and Judge Gemmill has nearly finished his report for that period. Three thousand six hundred and ninety-nine cases were heard this year. Nearly seven thousand have been handled in the two years of the court's existence.

Following are the causes of domestic trouble, as tabulated by Judge Gemmill:

Liquor, 42 per cent.
Immorality, 14 per cent.
Disease, 13 per cent.
Ill temper, 11 per cent.
Wife's parent's, 6 per cent.
Husband's parents, 1 per cent.
Married too young, 4 per cent.
Laziness, 3 per cent.
Miscellaneous, 6 per cent.

"More than \$150,000 have been collected and turned over to dependent wives and children during the year," said Judge Gemmill. "Perhaps the best feature of the court's record is that reconciliations have been brought in 50 per cent. of the cases of separation that have come before it."

LOURDES AND ITS LESSON

LOURDES is primarily a manifestation of faith, in which the frequent recurrence of miraculous cures, marvelous though they be, is but an incident. Catholics in all ages have been wont to make pilgrimages to the holy places that have been hallowed by the presence or special beneficence of Christ, His Mother or His Saints; and while they sometimes sought relief of physical ailments, their main purpose was, through prayer and penance in the shadow of the supernatural, to obtain the cure and ransom of their souls, and the souls of their friends and people and all the living and the dead; and always to do honor to God. The Lourdes pilgrims inherit the same spirit. Cardinal Logue announced that the Irish National Pilgrimage was intended as "a testimony to the faith, piety and devotion of Irish Catholics and a demonstration of the tender love for the Holy Mother of God which has been ever a cherished tradition of Catholic Ireland"; and addressing from the Grotto of Lourdes the invalids ranged in front of him and the thousands of pilgrims from all nations, he said not a word of physical benefits, but declared that they had come for the glory of God and the spiritual good of themselves and their land and people, to thank Holy Mary Immaculate for her aid in keeping their faith unbroken in the battles of the past, and to ask her in the battles of the future to keep them and their nation unstained of heresy and sin.

This is quite at variance with the non-Catholic concept of the activities of Lourdes, about which secular journalists have spread many misconceptions. These imply that practically all the pilgrims are crippled or diseased and that those of them who are not think they are cured, owe their temporary betterment to the exaltation produced by the religious enthusiasm of the environment; and that the greater number return disillusioned and discontented to their homes; and much eloquent pathos is lavished on their misery. Not one of these statements is founded on fact. Of the million people that visit Lourdes annually but a very small fraction are invalids. Among the 4,000 Irish pilgrims there were but 200 sick, and still less in the larger French pilgrimage that preceded it. People go to Lourdes to pray, to atone, to witness to God's wonders, and achieve spiritual health; comparatively few for physical relief.

As to suggestion, we have already shown that the cases to which it is applicable are never recorded as cures at the Medical Bureau; but the fact is, and it is a marvelous one, that the suggestion which psychopaths recognize does not operate at Lourdes. The medical application of suggestion is extremely limited under any circumstances. It can cure no nervous diseases that have produced, or are produced by, existing organic lesions, only those that are purely nervous in nature and origin; and though it would seem that the enthusiasm of the multitude, the exaltation of faith and hopes at Lourdes, would greatly influence such maladies, there is no record of their cure. Berillon and Bernheim, the masters of hypnotism and suggestion, have admitted that the cures effected, involving the reconstruction of dead tissue, were impossible to those agencies, and that whereas the supreme emotion aroused renders the conditions ideal, the special subjects of suggestion remain unaffected. The obvious conclusion was well expressed by an American physician, who was comparing the results at Lourdes with those of clinical institutions: "You have no suggestion at Lourdes, though you ought to have a great deal. The Blessed Virgin wants no mixture in her work; she removes the effects of all merely human intervention."

To the eye of faith the serene content of the invalids who return with wounds and sores unhealed, is not less remarkable. They have found better than they sought: God has filled their hearts with assurance of eternal health. The reporter of the Dublin Independent found the uncured patients of the Irish pilgrimage "bowed up with the spirit of having accomplished something very dear to their hearts." To a poor old woman "who had not stirred hand or foot for years," he said:

"I suppose now you're a bit disappointed, going so far and coming back no better?"

"Indeed you're wrong, sir," she answered. "We're all better in mind. There's a great load off me heart, and I'm ready to go back again this minute, and if the Blessed Mother asks God to spare me I'll go every time I'm let."