FIVE MINUTE SERMON

FOURTH SUNDAY IN LENT

CONSTANT TRAYER

"Watch ye and pray, that ye enter not into temp-tation: the spirit nodeed, is willing, but the flesh is weak." (St. Matt. xxvi. 41.)

Not unfrequently, my dear breth-ren, a priest is told when he asks his penitents about their prayers, that they have been too much put out to them; that they have had so much trouble, so many anxieties and disappointments that they have had no satisfaction in praying. Some thing or other has gone wrong, and, as a consequence; their prayers have been omitted. In not a few cases matters go farther than this, and on account of some reverse or trial a man will leave off going to church altogether. Now, I wish this morning to point out the mistaken notion who act in this way must have of the necessity and purpose of

Some people think, or at all events act, as if they thought that prayer is a kind of spiritual luxury, a thing to practise as long as things go well and pleasantly, but to leave off when the times are dark. Others do not go so far as this, but look upon prayer as a duty to be done, a command to be obeyed, and if they grow careless about their other duties and obligations this must share the same fate. I wish to point out, however, that prayer and its necessity stand in an entirely different position. While it is perfectly true that prayer is a duty, yet the necessity of prayer is greater even than the duty of observing God's commands. To understand this you must remember the difference which exist between those thing which must be done because God commands us to do them, and those things which must be done, or which we must have, because God has made them means to obtain our salvation. Perhaps the best way to make this clear

is by a few examples.

Now, we all know that to tell a lie is a sin; that Almighty God has commanded us not to depart from the Yet there are many persons se dull, and possessed of so little sense and intelligence, as to think that in some difficult circumstance it is right to tell a lie; for example, to save a friend from death or even getting into small troubles. suppose a man were to act in this way, thinking he was doing right. Would he commit a sin and offend God? By no means, if he did it in good faith. His ignorance would excuse him; it would not be a sin in

Take another example and a more important one. All Catholics know, owing to the advantages of their birth and education, that God has founded His Holy Catholic Church, and that He preserves it in the world in order to teach His truths and to administer the sacraments which He has insti tuted as the means of grace and sanctification. He has commanded all men to enter this Church, and that they may be able to know that it is His Church, He has given to it certain notes of which no other body of men is in possession. But now, let us suppose that there are some men who, owing to their dullness of apprehension, their bad education, their prejudice or any other reason are unable to see that the Catholic Church is really and in truth the Church of God; would they commit a sin on account of the mere fact that they do not do that which they did not know they are bound to do? no means.

Ignorance in this case also excuses It brings with it many disadvantages and entails many evils, but it is not sinful in itself.

But when we come to those things which are necessary, not merely be-cause God has commanded or forbidden them, but because they are made by Him means to the end, then the omission of such things involves more serious consequences. If a thing is a means to the end, the end cannot be attained unless the means is made use of; and if we could suppose a case in which a person were even in unblameable ignorance of such a means, that ignorance would not excuse him; he would not, and could not, without the means, get the

Now, there are some things which are necessary to salvation, not merely because God has commanded them, but as means to attain it, and among these things is prayer. If we wish to be saved, prayer is so necessary that even ignorance will not excuse us from it. How foolishly, then, do those people act who leave off their prayers for every little misfortune or contradiction, when our Lord bids them pray at such times.

TEMPERANCE

"THE MODERN TREATMENT OF

AN ANCIENT EVIL In the fourth lecture of the Catho lic Summer School Extension Course which is attracting large audience to Alumnae Hall of the Catholic Girls High School, Philadelphia, Dr. Austin O'Malley discussed "The Modern Treatment of an Ancient Evil." the incisive, forceful language of the scientist, Dr. O'Malley described the causes and frightful effects of the evil in question, alcoholism, and made valuable suggestions of means of avoidance of it and concerning most effective treatment of its

victims. Following is a synopsis of Dr. O'Malley's talk:

The opposition made to alcoholism, one of the most important social diseases among northern civil-

ized nations, is as a rule misdirected: it wastes labor in passing ineffectual laws, in trying to make man moral by civil legislation alone; it sends the moralist to the patient at a time when only the physician can do any good: it aims solely at sobriety, when it should consider the four car dinal and inseparable virtues of

which sobriety is a minor part. The chronic alcoholic is not neces sarily a drunkard. Any one can be come a chronic alcoholic if he takes daily from one and a half to three and a half ounces of alcohol; that is abouta half a tumblerful of whisky o a pint of mediumly strong wine. pint of claret taken regularly at dinner will cause all the effects of chronic alcoholism in the ordinary man. Three drinks of whiskey a day even at long intervals, will in mos cases bring on the main effects of chronic alcoholism. The clandestine tippler is often more injurious to so ciety than the open drunkard, be cause the tippler may be a man in a responsible position, which the patent inebriate could not hold.

NOT A STIMULANT, BUT DEPRESSANT

Alcohol is erroneously called stimulant; it is a depressant in mus-cular, mental and volitional work Small doses of alcohol slightly in muscular energy crease twelve to forty minutes, but this increase is invariably followed by a depression below the normal standard. Large quantities of alcohol depress at once. The same is true for intellectual work. A pint of wine daily by the thirteenth day will depres the output in intellectual work by 27 per cent. if the work is somewhat complicated. In mechanical work, like typesetting, an ounce of alcohol daily reduces the output of work by 14 per cent., and the result is cumulative. Alcohol does not cause heat; it does not warm one on a cold day. A hot al-coholic drink warms by the hot water in it. Arctic explorers never use alcohol, as it depresses them. In medicine distilled alcoholic liquor i used as a depressant in certain stages of low fevers to lower tension -it has no other therapeutic use.

NOT HEREDITARY IN THE POP

ULAR SENSE A tendency to alcoholism is not hereditary, in the popular notion of the term. No one must become an alcoholic because his ancestry was alcoholic, but persons with such antecedents more readily fall when exposed to temptation than do those of sound parentage. Dipsomania, a tendency to alcoholism which is irresistible, is a form of insanity, and it is a very rare disease. Popular speech is likely to call any heavy drinker a dipsomania especially when an accumulation of alcoholic poison from continued tippling causes an outbreak into a spree. Beyond the dipsomaniac every drunk ard is what he is solely because he chose to be so. When he tells us he cannot help his tendency he is often very near the truth, but he is accountable for getting himself into a condition which he cannot resist his appetite. Most of the immorality of drunkenness is in this that the drunkard has deliberately destroyed his free will, and he gets entirely too much sympathy: he is not "a fine fellow except for the weakness;" he is a commonplace deliberate criminal. Drunkenness is primarily a moral condition, and only secondarily a physical disease; there is no heredity in morals. In averages of fifty families there are eight times

more male than female drunkards and if a necessary heredity governed these cases the ratio should be equal. The lecturer showed by statistics for this country and the principal Euron a chief cause of idiocy, imbecility,

crime and pauperism among North-

ern races.

PHYSICAL ACTION OF ALCOHOL The physical action of alcohol is the past with all its sordid bitterness that it inhibits the carrying of is to be kept before his memory, but oxygen to the bodily cells, especially not unto discouragement. He is to the cells of the nervous system. All examine into all the details of his motion, sensation and much of our daily life, to be able to forestall tempmental operations are effected through the nervous system. This system is made up of cells which communicate one with another, and that any sensation or other impulse club, the theatre and the kinsman. sary that these cells be supplied with oxygen from the blood. The effect oxygen from the blood. of alcohol, chloroform, ether, nitrous oxide and other drugs is to inhibit the access of oxygen to the nerve cells and to render these cells unfit for duty. If enough alcohol or the other drugs is taken to cut off most of the oxygen supply, the user of these drugs becomes unconscious. because the communication between his mind and the external world is Drunkenness from whisky is exactly the same thing as narcosis from ether or choloform, but the narcosis may have a justifiable

The lecturer said that a crying need in the treatment of alcoholism is of hospitals or similar institutions

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HULL, QUE., DEC. 24th. 1909
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where a drunkard can receive medi cal help in the first stage of the reformatory attempt. At present in small cities there is no place for the treatment of drunkards in the first stage. In large cities there is only the workhouse ward. Hospitals that take in alcoholics must have special pavilions, and the patients in these pavilions ordinarily pay \$25 a week for the privilege of being 'straightened up" and physicians fees besides. After two or three weeks these patients leave the hos pitals uncured and begin the old process over again. These pavilions in the city hospitals are commonly mere respectable "speak-easies," and are no better than those institutions that use patented cures for alcohol

METHOD OF TREATMENT

All chronic alcoholics, no matter what class they are in, require much the same treatment at first, unless they are actually delirious. We have now fortunately a medical method for getting the alcoholic toxine out of a man's body in about three days, so that he has no desire. temporarily, for alcohol: and then there is a chance to begin the moral reatment. This method is commonly called the Lambert treatment. is practically impossible, however, to give this treatment except in a

There are many groups of drunk ards, and it is necessary to classify a patient before beginning work upon him, after the medical treatment has been applied. There is the ordinary pagan, upon whom re-ligion of any kind has no effect: the Christian who has fallen out of the rocession, and intermediate grades There are periodic drinkers and connkers and several subdi visions of these groups. The treatment has much similarity in important particulars for all these groups but the prognosis varies.

Sobriety is a part of the virtue of emperance: the other parts are abstinence as opposed to gluttony and chastity. The four cardinal virtues, under which all other virtues are included, are temperance, prudence, fortitude and justice. The drunkard breaks every one of these virtues in e main, and as they are an insepar able unity, he must strive to gain all to hold the single virtue, sobriety, he s desirous of. The drunkard is obviously imprudent, and he must extation. He must avoid certain He is to take advice: to be persuaded that pride is a poor tool, that he must not take even a teaspoonful of alco-hol in a medicine. He is to avoid mental dissipation and allied forms of intemperance, like gluttony, unchastity, wasting, cruelty, anger.

He should sleep in a well-ventila ted room, arise promptly, take a cold plunge merely because he does not like a cold plunge; go into physical training, keep occupied, and a hundred similar things that will suggest themselves when a man really means business. He is to avoid injustice to his family, friends, the State, God. He is to aim at fortitude, at the strengthening of his flabby will. All this must be made practical, be written down definitely to fit the particular case, not kept vague and general.—Philadelphia Catholic Standard and Times.

Little griefs may break a heart, and on the contrary little joys may make a whole life happy. Let us keep our eyes open to the little joys, to the common things that make up the sum of the life of most of us.

It is better to be sometimes imposed upon than never to trust. Safety is purchased at too dear a rate, when in order to secure it we are obliged to be always clad in armor and to live in perpetual hostility with our fellows

THE OLD-TIME RELIGION

Blessed be the Church of consistencies! While many non - Catholic Churches are advertising stereopticon views as an additional attraction to their Sunday evening services, the Roman Pontiff, guardian of the Church entrusted to his hands, is making known throughout Christendom that cinematographic scenes are prohibited from exhibition in Catho-

ic churches. Truth flowing from the fountainhead has never been polluted by diverse streams, the so-called "aids" o enlightment. As the holy book may not be placed in the hands of the ignorant to be interpreted according as their limited intelligence may dis-cern the illumination of the Eternal Wisdom, cinematographic aids to understanding the story of the gospel are disapproved by the Church as providing spectacular enjoyment, rather than promoting secret and ef-fective meditation on the holy mys-

To be sure, non-Catholic churches using the cinematograph are not con-secrated buildings, neither from them must be removed the Blessed Sacra-ment for the enjoyment of a semireligious evening. It is but another illustration of the Church of Rome standing out against every inroad made upon the sanctity of religion which is not the road of ease and enoyment, but the way of the cross And to follow it one goes to Church on Sunday evenings to pray and listen to the preaching of the Word, not to sit back, enjoy moving pictures and parenthically discuss their artistic effect with other occupants of the

And while the Church that is the same yesterday, to-day and forever sees its devoted children like the con secrated women who are teaching In dian children made to suffer humili ations because of their religious garb. this and that sect are affecting a religious dress. Deaconnesses of the Methodist denomination wear a black gown and "widow's" bonnet, while Episcopalian sisterhoods go a step farther; they have adopted an entire religious-like garb. Ministers wear the much-sneered at Roman collar with just a slight difference, which is, presumably, a sop to past bigotry. so on ad infinitum.

When a theatrical or operatic per-formance is planned to have a religious scene, a woman in nun's garb or a man in priest's soutane with a cross ostentatiously and absurdly displayed are used as an unfailing characteris tic of Christianity. Tradition stands for the oldest Christian religion it knows, and by some occult divination the stage-setter, be he agnostic or heretic, knows he hits the popular intelligence when he introduces traits of the Catholic Church as the pious

note in his work. Time was when a cross on an Episcopal Church would occasion a small riot of opposition, ending oftentimes in its demolition, while now the sacred sign of salvation, the treasured emblem of Catholicity, is seen on even Methodist and Presbyterian churches.

We once admired an exquisitely carved little gold cross being worn by an esteemed friend, an Episcopalian clergyman, and thoughtlessly re marked upon the reverence displayed in wearing it so openly. "Yes," said our reverend friend, "I glory in wearing it, but as you may observe, it is a cross, not a crucifix." And then he showed an equally beautiful

PRESIDENT

NONE - SO - EASY

piece of workmanship displayed in a gold medallion bearing the image of his mother's head. Before slipping the medallion into place, he tenderly kissed the image of the beloved ma-ternal face. But the image of the crucified One on a cross would be idolatry. Strange inconsistency that!—Union and Times.

DAY BY DAY

Let me be a little kinder. Let me be a little blinder To the faults of those about me; Let me praise a little more, Let me be, when I am weary, Just a little bit more cheery, Let me serve a little better Those that I am striving for.

Let me be a little braver When temptation bids me waver, To be all that I should be et me be a little meeker With the brother that is weaker. Let me think more of my neighbor And a little less of me.

Let me be a little sweeter, Make my life a bit completer, By doing what I should do Every minute of the day; Let me toil without complaining. Not a humble task disdaining; Let me face the summons calmly When Death beckons me away.

They who die rich in character eave a great deal that was not here when they came; they have something to take away with them as

It is a good practise to spend some time each day in some church in the presence of the Blessed Sacrament; or if this can not be done to with draw one's mind for a while, even in the midst of business, from worldly things; and just rest-rest hopefully in God.

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Bladder but did not receive any benefit. About that time, I met another railroad man who had been similarly affected and who had been cured by GIN PILLS, after having been given up by a prominent physicians who treated him for Diabetes. He is now running on the road and is perfectly cured. He strongly advised me to try GIN PILLS which I did—with the result that the pains left me entirely." me entirely."

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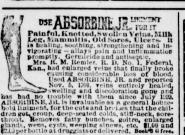
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