

FIVE MINUTE SERMON

REV. J. J. BURKE, PHOENIX, ILL. SEVENTEENTH SUNDAY AFTER PENTECOST

ONE THING NECESSARY

"Master, which is the great commandment of the law?" (St. Matthew xxiii 35)

This question addressed by the lawyer to our divine Lord shows that the one thing necessary—the soul's salvation—is ever uppermost in the mind of man.

Man is placed in this world to prepare for heaven. Heaven is his true home. His life on earth is fleeting; while in heaven it will be everlasting.

What must we do to save our souls and thus attain "our being's end and aim, attend to our most important business, do the one thing necessary?"

To save our souls, our catechism tells us, we must worship God by faith, hope and charity; that is, we must believe in Him, hope in Him and love Him with our whole heart.

We must not only believe, but we must also live in accordance with our belief. We must believe everything taught us by the religion of Christ.

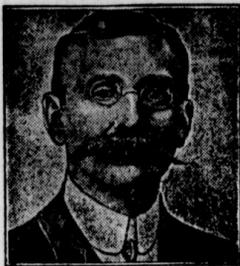
This true religion of Christ which we must believe and follow in order to be saved in, and can be, but one. Christ cannot contradict Himself by teaching two different doctrines.

St. John (x, 16) tells us that "there shall be but one fold and one shepherd," and St. Paul says there can be but one faith as there is but one Lord.

These thoughts will cause us to lead such lives here as will gain for us eternal happiness hereafter.

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MR. ALEX. MCCARTER

WALKERTON ONT., MAY 9th, 1911.

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caution—lives fashioned after the life of our divine Model—unless we love God above all things and our neighbor as ourselves.

Let us endeavor to lead such lives. Let us keep ever before us the fact that it will profit us nothing to gain the whole world, if we lose our souls.

Let us frequently call to mind death, judgment, heaven and hell and ponder the truth that the only important business in this world is to save our souls.

TEMPERANCE

BEER CLAIMS THAT MUST BE DISALLOWED

A search through a pile of brewers' tracts and advertisements for the strongest arguments advanced to persuade the public to drink beer, reveals only the following:

1. The "absolute Purity" of beer.

2. Its "harmlessness."

3. Its "food," "tonic" and "stimulant" properties.

4. The assertion that "it tastes good going down."

The second of these arguments is the really important one. If it can be maintained that beer is harmless the others matter little either way.

There are those who claim that the fourth is "all there is to it," for no one has a right to forbid a person taking what he likes. That view does not hold in the interdependent social conditions of to-day where one man's mistakes increase the expenses of his neighbors.

If beer is a "harmless" beverage there is no reason why one who likes it should not drink it, if he can pay for it. Whether it is "pure" or not is not a vital question. If it is "harmless" and if, besides tasting good it is a food, tonic and stimulant, all the better for the user.

To prove that beer is a "harmless" beverage, is not sufficient to show that it is possible to take so little of it that no harmful effects follow. It must be proved that taken and used as a beverage, to satisfy the normal demands for a drink it is a safe substance to use.

It is not sufficient to show that a few persons have used it as a beverage through a long life, without apparent harm. It must be proved that the average man can so use it.

It is not enough to assert that large numbers of persons use beer without injury. Their condition must be rigidly examined by modern clinical appliances which detect the unsuspected heart insufficiency, the subtle, premature "old age in the arteries," the disordered digestion that requires a whip before it will do its work properly.

An endurance test ought also to form part of the examination for beer injury, an amount of strenuous

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M., 155 King St. E., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. N. Burwash, D.D., Pres. Victoria College. Rev. J. G. Smeets, B.A., D.D., Secretary Board Moral Reform, Toronto. Right Rev. J. F. Sweeney, D.D., Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD London, Ontario.

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physical exertion readily borne by other men of like age. There should be equal freedom from disease. Habits of exercise of those who do not use beer ought to be well borne by the beer drinker if his beverage has not injured him.

The beer advocate claims that there is not enough alcohol in beer to do any harm, only enough to be mildly stimulating.

This statement is self-contradictory, for when beer is "mildly stimulating" it is exerting a drug effect, one that is not truly "stimulating," as was once believed, but depressive.

If there is enough alcohol in beer to produce this so called "mild stimulation," that in itself is a source of danger. The drug effect, supposed to be stimulation, is due to a property which alcohol has in common with opium and morphine. It is a nerve deadener.

As the body adapts itself to repeated doses of alcohol, gets "used" to it, as runs the ordinary phrase, larger amounts are required to produce the same degree of "drug effect." The drinker who prizes this feeling and uses beer to produce it will necessarily enlarge his allowance from time to time in order to get the effect.

It is this constant prompting or urging to increasing amounts that constitutes the chief danger of all narcotics. For unless the user is constantly on his guard, using his will to deny himself what he feels that he wants, he gradually oversteps the limits that could by any shadow of reason be considered a harmless amount.

But the drinker's resolution to hold to a definite amount has also to contend with ever-recurring, insinuating appeals for exceeding his prescribed allowance: calls of friends, unusual strain and weariness, celebrations—many excuses are cunningly presented by a reason that is subject to the appeals of a depraved appetite, while the power of self-control is undermined by alcohol.

In the crude states of civilization in the past when alcoholic beer, wine and cider were the most available artificial drinks there was more excuse for using them than there is now when we have so many non-alcoholic drinks that, to the normal palate, taste far better, "going down" and are free from the unquestionable power to harm that is being constantly proved against the drinks containing alcohol.—Scientific Temperance Journal.

THE SAD SIDE OF ENGLAND

"I wish you were here for a few weeks to study the saloon question," writes an American tourist in England to a contemporary. "They are called 'pubs' or public houses and the saloon keeper is a 'publican' and usually well off and influential."

The women are better customers than the men and go to the saloons with their husbands, sons and daughters as they do to trading houses; in fact, every public house is an eating house as well. It is not unusual to see a woman staggering beastly drunk here and a daughter, son, or husband trying to coax her to go home.

In the reign of the late King Edward a law was passed prohibiting children under fourteen years of age from going into 'pubs' and so any night in the poorer districts, especially up till 12:30, the time of closing small children can be seen huddled around the doors outside on the pavement (sidewalk) and baby carriages standing along with the baby asleep or crying or the mother with a glass of ale or stout beer in one hand and baby on the other, shouting, gesticulating, and even swearing at those around her.

Often you see husband and wife arm in arm staggering against each other and stopping on the walk and with hats off and hair flowing discussing whether they should have another drink before going home."

"LIKE CASE, LIKE RULE"

An esteemed reader asks us to tell him something about Giordano Bruno, who is described in Socialist and Anarchistic literature as having been "foully murdered by the Inquisition." This particular form of literature, while professing entire impartiality as regards "sectarian" considerations, never displays any acquaintance with the burning of Catholics and Dissenters by the Calvinists and the Protestants, on the Continent, in England and Scotland, and shows a remarkable case of myopia with regard to the burning of Servetus by Calvin, and the treachery which that great reformer practised in order to get the victim into his power in Geneva. This is usually the way with the special pleader and the expert historian. Here, at home, we have a very ominous symptom of the spirit of our own times in the false sympathy shown for the feudists of Kentucky and the moonshiners of West Virginia, where the system of the "blood-bond" is as strong as it ever was in Corsica or Sardinia. This sympathy has found expression in the erection of a tombstone—a sort of cenotaph—in Carroll county, Virginia, which bears this remarkable inscription:

Sacred to the memory of Claude S. Allen and his father, who were judicially murdered by order of the Governor of Virginia over the protest of one hundred thousand citizens of the State.

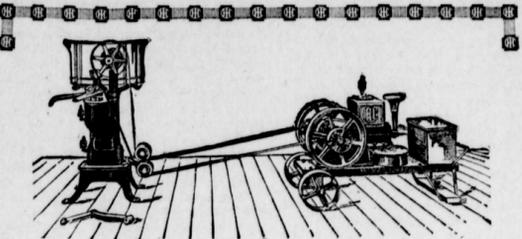
It is but a step from the "heroism" of the moonshine 'feudists' to the martyrdom of Francisco Ferrer, and from Ferrer to Giordano Bruno—the only difference being that Ferrer was a philosophical anarchist and

Bruno an anarchist in religion. He barely escaped the fate of Servetus at the hands of the Calvinists in Geneva, by reason of his alertness, and his career at Oxford would have eventuated in trouble were it not for his nimble wit. He was a scallawag and a charlatan of an uncommon type, even in his day, when scallawags and charlatans abounded; but a sketch of his rascalities would demand more space than we can presently devote to it.

Religion had no vital influence on his mode of life. This is the verdict.

PRESIDENT SUSPENDER NONE SO EASY

not of Catholics merely, but of Protestant scholars. His theory of the universe was the same as that of Servetus—simply Pantheism.—Catholic Union and Times.



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