FIVE MINUTE SERMON

EIGHTEENTH SUNDAY AFTER PENTECOST

DRUNKENNESS

"Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life." (Luke xxi, 34.)

These words of our Lord recorded by St. Luke contain a very direct admonition against intemperance and its associate vices. Gluttony and drunkenness are closely allied, inasmuch as the former is generally associated with excessive eating, and the latter is used to denote excess in intoxicating drink. Not only from a religious standpoint, but from medical science, St. Luke knew and could teach the injurious effects on the human system produced by the unrestrained gratification of the appetites. His knowledge in these matters was evidently recognized by those associated with him in preaching the Gospel, for St. Paul speaks of him as "the beloved physician" (Colossians iv. 14).

There are many passages of Holy Scripture that show forth the dangers of drunkenness. In the Old Testament we read that Noe and Lot were both taught by sad experience the shame and degradation arising from the loss of self-control through the excessive use of intoxicating drinks. No sanction can be found in the Bible for the opinion that intemperance is a pardonable weakness. It is a very long time ago, indeed, since this vice of drunkenness was first condemned by the authorized teachers of religion. Among the vices it is properly classified with gluttony, which is one of the seven deadly sins.

The Apostles sent forth by our Lord to teach all nations strenuously inculcated the duty of sobriety and watchfulness on each individual Christian. St. Peter and St. Paul especially insist on this personal vigilance as being of the utmost importance. "Being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ. Be sober and watch, because your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour" (First Epistle of St. Peter v. 8-13.)

St. Paul teaches the same lesson of personal vigilance in these words: "Let us watch and be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation" (1 Thess. v. 6 8.) "For the grace of God our Saviour hath appeared to all men, instructing us that renouncing impiety and worldly desires, we should live soberly, and justly, and piously in this world" (Titus ii. 3).

A great doctor of the church, St. Augustine, in the fourth century declared that there were at that time drunkards, plenty of them, and that people had grown accustomed to speak of drunkenness, not only without horror, but even with levity. This condition of things was brought about by the vicious teaching of the pagans, who sanctioned every form of sensual gratification. In one of his sermons St. Augustine uses these words: "The heart of the drunkard has lost all feeling. When a member has no feeling it may be considered dead and cut off from the body. Yet we sometimes are lenient, and can only employ words. We are loath to excommunicate and cast out of the church; for we fear lest he who is chastised should be made worse by the chastisement. And though such are already dead in soul, yet since our Physician is Almighty, we must not despair of them."

Again in a letter to a bishop, written in the year 393, St. Augustine refers to the intemperance then prevalent in the city of Carthage. "The pestilence," he says, "is of such a magnitude that it seems to me it cannot be cured except by the authority of a council. Or, at least, if one church must begin, it should be that of Carthage. It would seem like audacity to try to change what Carthage retains." Then he proceeds to urge that the movement against intemperance be conducted in the spirit of meekness, saying: "I think that these abuses must be removed, not imperiously, nor harshly; by instruction rather than by command, by persuasion rather than by threats. It is thus one must act in a multitude: we may be severe towards the sins of a few."

From the words just quoted we see that St. Augustine was justly opposed to the indiscriminate condemnation of a multitude for the sins of a few. And it is very necessary to bear this in mind while dealing with the vice of intemperance, which is so widely prevalent at the present time. The crimes of drunkards are frequently exposed to view in the columns of newspapers, yet the unvarished truth is seldom stated concerning those who co-operate with them in the nine ways of being accessory to another's sin; and this means especially those who, in cities infected with intemperance, keep saloons, and those who invite men to drink whom they have reason to fear will abuse it. We know that there are leaders in the ways of vice as well as in the ways of virtue. Special severity is needed with those who deliberately persist in doing wrong with malice aforethought. Men who strive to make laws to defend iniquity, who teach and foster vice for their own personal profit, may properly be called blind leaders of the blind, whose fate has already been predicted by our Lord, the Supreme Judge of the world.

A good action never perishes, neither before God nor before men.

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GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CATHOLIC NEWSPAPERS

Educated Catholics do not question what people are pleased to call the Power of the Press. If they are shrewd as well as educated, they will go further and admit that, in this age of random thought and pernicious teaching, the press is a force which should be used to defend the Church and her interests. But let them be both educated and shrewd, if they lack zeal for their religion, their interest in the press will be merely academic; they will allow this tremendous force to lie inactive. Unhappily that is what multitudes of them are doing; Catholics without zeal form a large contingent nowadays. They are the people who, while convinced that newspapers mold the opinions and influence the actions of the masses, fail to give their convictions a practical turn. When asked to contribute their mite to the support of their Catholic papers they turn a cold shoulder, evidently indifferent as to whether the Church or her interests are defended or not, thereby showing less ardor for the defence of the Mystic Spouse of Jesus Christ than her enemies show in their endeavors to injure her.

But are those Catholics always to blame? May it not be that the importance of supporting Catholic newspapers has never been put before them in a practical way? In our age preaching is indispensable, as it has always been, but other means must be used as well to bear God's message to souls. Preachers do not reach the masses because the masses do not go to hear them; newspapers, on the contrary, go into every home. If these are of the right kind they may become the most potent auxiliary the pulpit can employ. In fact, as a means of spreading truth, their influence may surpass even that of the pulpit, for the pen that feeds them has a wider range than the tongue, and can send the Words of Life into corners which the living voice, however powerful, can never hope to reach.

Needless to say the time is ripe to use this formidable engine of propagandism. We are living in an age of corrupting influences. Worldly newspapers and magazines, reeking with religious error, unsound ethics and false principles, are educating the masses, Catholics as well as others. What are we doing to counteract the evil? What are we doing to help the pulpit in its work? Are we going to leave the field open and without defence to the enemies of religion and sound thinking?

Those enemies know the power of the newspaper, and they are not slow in taking advantage of it. When visionaries and enthusiasts have doctrines or fads to propagate they employ writers to put down on paper what they want the public to know; they equip printing offices to print their prose; they then send out their printed message broadcast through the land. Readers respond by assimilating quickly what is put before them, for the masses rarely take the time to think; when a thing is printed it must be so. Daily and weekly doses served up uninterruptedly in the newspaper provide the continual suggestion which ends by influencing the public mind. Doctrines or fads, be they wise or otherwise, are accepted, and soon form part of the mental baggage of the multitude. And this is simply how the trick is done from knowledge to act, from doctrine to practice, there is only a step. Shrewd theorists know the power that newspapers can wield; so do shrewd Catholics. The pity of it is, these latter have not zeal enough to start out and meet with enemy with his own weapons. If we consider the interests of the Catholic faith, the question is a serious one and the time is opportune to study it. Humanly speaking, the pulpit alone can not hope to prevail against the world-wide power of the evil press. Catholics should therefore use the weapons of the enemy; they should oppose press to press; they should support generously their own newspapers, in order to prevent the light of faith from being quenched in the souls of thousands.

But Catholics should not be satisfied with merely keeping the light of faith burning; they should let it shine around them and thereby give a Catholic tone to their homes; their children should be reared in a Catholic atmosphere. For this purpose a smattering of Bible history and a superficial knowledge of the catechism, with a ten-minute instruction once a week, will hardly suffice. Something more is required in the life of a Catholic than the bald performance of certain religious duties. Catholics should know what is going on in the Catholic world; they should keep in touch with the progress the Church is making in various countries, her activities at home and abroad, the persecutions she is undergoing, the conversions to the faith that are multiplying, and so on. Catholics should be given the chance to rejoice over the successes of the Church as well as sympathise with her in her trials. This general information will make them more enthusiastic Catholics, but it is information that they will not get in the secular press. On the contrary they are more likely to meet age-worn calumnies against the Spouse of Christ, the Mother and Mistress of the nations; they will see her clergy maligned, her works belittled, her intentions perverted, her influence scorned. It is rather discouraging to enter a Catholic home and see the library table strewn with secular magazines and papers, with often times not one Catholic publication to offset their pernicious influence on souls. Possibly the desultory reading of worldly newspapers may not result in a loss of faith, but at all events it weakens faith and produces indifferentism. If we persist in seeking our mental food in those newspapers, need we wonder that a Catholic spirit does not exist in our homes? Need we wonder if our young men and women grow up spineless Catholics, finding fault with Catholic methods and customs, prone to laxity in doctrine as in morals, and ready to admit that one religion is as good as another?

One of the current objections against Catholic newspapers is that they are not enterprising, that secular papers surpass them in the timeliness of articles, in the facility for newsgetting, and in general interest. This charge is not true. Some of the most vigorous and timely prose of recent years has appeared in our own papers; we might even enlarge on the assertion of Cardinal Newman and say that "there never was a time when Catholics wrote so much or so well." If we have not the number of papers we should have, it is not Catholic talent nor the good will of publishers that is lacking. There are many brilliant Catholic journalists who should be defending our faith against its enemies, and helping our people to live in a Catholic atmosphere, who for lack of support and co operation are obliged to earn their livelihood in other spheres.

But supposing the grievance that Catholic publishers are lacking in enterprise were well founded, it would still be unfair to them to make a crime of their poverty. Some people hardly realize that printers must live, and like other mortals, must pay as they go. Publishing a newspaper costs money; in this age it costs dearly. Only those who have spent years in journalism know how many sacrifices Catholic publishers have to bear to make both ends meet. It is unfair to them to compare their efforts to keep afloat with those lavished on richly endowed secular newspapers. If Catholic publishers were loyally supported by their fellow Catholics they would render full value for the help they receive. Give them a chance. Let us begin generously to support our own papers before we look for results. The greater number of subscribers and readers, the easier it will be for publishers to pay their writers and printers and produce newspapers worthy of the Catholic cause. If a constantly growing mailist and a generous advertising patronage do not bring results, the time to complain will then have come; not before.

English-speaking Catholics in America have not yet succeeded in successfully launching a Catholic daily paper; for publishers who would like to undertake it know beforehand that lack of support would wreck any such enterprise. And yet what seems so far beyond their reach has been attained in other lands. Argentina has ten Catholic dailies, besides about one hundred Catholic publications. Germany supports dozens of Catholic daily papers as well as hundreds of weeklies, semi-weeklies and magazines. Holland has its Catholic dailies; so have Poland and France and Bohemia and Belgium and Spain.

But why continue to dilate on the obvious? As long as our Catholic thousands are satisfied with the mental pabulum they get in the daily *Know-it-all*, or in its weekly edition, the *Nondescript*, with its unwholesome details of crime, its sly sneers at religion, its immodest fashion plates, its columns of insipid fiction, little is to be hoped from them for a struggling Catholic press. The fact is to be deplored, but there is only one remedy. If our writers and publishers were more generously supported, if we would ourselves take, and get others to take, Catholic papers, if we would spread them around us, we should not have to deplore the leakage that is constantly cast up to us as a reproach.

Every Catholic family should consider it a matter of conscience to take a Catholic newspaper. Popes, Bishops, clergy, are unanimous in urging their flocks to support this expounder and defender of religion, this powerful auxiliary of the Catholic pulpit.

"I would recommend that you strive to introduce into every Catholic home a weekly visit from a Catholic newspaper," said an American bishop in a recent address. "This would strengthen our Catholics by instruction and would in a great part prevent leakage from the Church. A home without a Catholic paper is like a school without God; it is in such homes we find those who miss Mass and neglect the sacraments as well as their other religious duties." "I would suggest as one way of satisfying your obligation of almsgiving," wrote another prelate in a Lenten pastoral, "that you at once subscribe to a good Catholic paper and a monthly magazine for your home. If you do not know what to order, consult your pastor. By giving alms in this way your money will do a threefold good: it will provide good reading for your children; it will help to safeguard them against bad literature; and it will help a holy cause very dear to the Church, namely, the Catholic press."

We who possess the true faith should not be less active than the sectarians and zealots who are constantly crossing our path. Those people thrust their papers, tracts, leaflets, etc, into our hands on street corners and in railway trains. What are we doing to offset their propaganda? In all Canada we have barely half a dozen weekly papers. Our Catholic Truth Society, with its wealth of pamphlets, is struggling for existence in many of the centers where it is established. Let us be up and doing. We appeal to Promoters of the League to take their matter to heart. Let them not merely pray for the success of the Catholic press, but work actively to secure readers for Catholic newspapers and magazines. This is practical zeal, and Promoters should be the first to give the example. The faith they glory in is a flower that needs constant watering if they wish to keep it vigorous and active.

E. J. DEVINE, S. J.

PERSECUTION OF THE CHURCH IN MEXICO

MOST OF THE BISHOPS ARE LEAVING THE COUNTRY AND PRIESTS ARE FLEEING BY HUNDREDS

"That the constant policy of the Carrancistas, or so-called 'Constitutionalist' party, from the very beginning in Coahuila and Sonora, to their entry into the capital City of Mexico, is one of intense hatred and war against the Catholic Church, there is not the slightest shadow of doubt," writes the Rev. Eugene F. Sugranes, C. M. F., in the "Southern Message," of San Antonio. "It is made evident by the conduct invariably followed by them.

"However, not unlike a deep-seated disorder or malady in the physical body, the symptoms of the social malady that is sapping the diseased Mexican nation do not present or assume, at all times and everywhere, the same alarming proportions. But still, there can be seen everywhere in Mexico the principles that sustain, and the motives that guide and prompt the 'Constitutionalists' in their fiendish work of religious bigotry and persecution against the Catholic Church.

"Almost everywhere in the unfortunate Mexican Republic, priests are subjected to the most vexatious and ignominious trials, and finally compelled to leave the country and flee into the land of exile.

"The same old tales of the murdering of honest citizens, of the ransacking and plundering of churches and peaceful residences, are told and repeated by the poor destitute refugees."

After giving a detailed statement of the barbarous treatment of priests of San Luis Potosi, followed by their banishment, Father Sugranes continues:

"At this time, as I am writing these lines, the 'Constitutionalists' are in the City of Mexico, after having captured all the cities of the interior. With more or less viciousness, similar outrages against the Catholic Church are being committed all over the unfortunate republic. Most of the Bishops are leaving the country and priests are sailing away by hundreds.

"The rebels, in many instances, not satisfied with their predatory deeds, have even made a display of their impiety; thus, for instance, rebel women have been seen entering the cities in soldiers accoutrements, riding on horses adorned with chasubles and other sacred vestments. There is a custom in Mexico to take, at 11 a. m., a sip of cognac or of some other spiritous beverage, with perhaps a mouthful of pastry. The 'Constitutionalists,' occupying the Archbishop's residence at Monterey, are said to use the chalices at that time, to drink their cognac, thus profaning the sacred vessels.

A POLICY OF EXTERMINATION

"I shall close this article with a paragraph taken from 'El Bonete,' which means 'biretta,' a most impious and vicious journal, published by the 'Constitutionalists' at the very palace of the Archbishop, at Monterey.

"We shall persecute those vultures in cassock, the priests, until we confound them and annihilate them until we render them impotent and exanimate or dead. We shall not only endeavor to crush them, but to finish them. Our constant aim is not only to humiliate them, but to extinguish them. We do not want them to capitulate, they might resuscitate and revive. We want to eradicate them, to banish them, and to exterminate them. We shall not be satisfied with their exile. We must persecute them all over the world, until we stamp them out. This is a bloody war without truce, without armistice, without mercy, without pardon.'"

ONE HUNDRED FLEEING PRIESTS AND NUNS REACH SAN FRANCISCO

That the foregoing picture is not overdrawn is evident from the following press dispatch from San Francisco under date of Sept. 9.

"Expelled from colleges and churches of Guadalajara by the Constitutionalists, 45 Spanish and French Catholic priests and lay brothers, and 48 Sisters of the Sacred Heart arrived in San Francisco to-day from Manzanillo, aboard the Mexican steamship 'City of Mexico.'

"When they left Guadalajara, Yaqui Indians were in possession of the Marist and Jesuit Colleges there. Father Gerald de Corme, president of the College of the Society of Jesus, estimated that $7,000,000 was collected in two levies and on wealthy citizens. Carriages were commandered by the Yaquis who rode about the city in boisterous delight.

"The priests charge that as soon as the Constitutionalists entered Guadalajara they confiscated the property of the colleges, threw the priests on charges of conspiracy into solitary confinement, where they were held six days by order of General Manukl Diguez, Governor of the State of Jalisco, and sequestered the nuns in private houses, where they were kept under surveillance. On July 21, there were in all 200 priests and lay brothers, including Bishop Palencia, of Tehuantepec, held in solitary confinement and dependent upon the charity of church members for subsistence. The excuse given for their imprisonment was that arms had been found in the Marist College. Explanation by the Brothers that these were merely drill guns used to train the pupils was not accepted, although no ammunition was discovered. After six days the priests and Brothers were released from jail and housed in private houser like the nuns."—Philadelphia Catholic Standard and Times.

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So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way.

So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes.

Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in 6 minutes.

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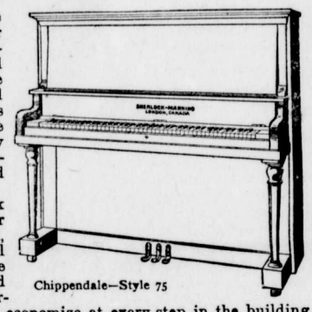

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