

A Sermon on Drunkenness.

BY THE

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Preached to the Catholics of various parts of

NEW SOUTH WALES.

"He that is temperate shall prolong life." Eccles 37, v. 34.

"Let us cast off the works of darkness and put on the armour of light; let us walk honestly, as in the day, and not in rioting and drunkenness." St. Paul to the Romans, c. 13th, v. 12; and Gal. c. 5.

"Take heed to yourselves lest your hearts be overcharged with surfeiting and drunkenness,—and that day come upon you suddenly." Luke c. 21, v. 34.

What is a drunkard? A christian is one who follows and practises the virtues of Christ. An angel is a pure creature, that contemplates and enjoys God. A man is a creature that thinks and reasons. A brute is a creature that follows its appetite indeed, but never goes to excess beyond the bounds of order. What is a drunkard? I have gone through the whole of creation that lives, and I find nothing in it like the drunkard. He enjoys no happiness, like the angels: he is not preparing himself for happiness, like the christian: he does not think or reason, like a man: he keeps not his appetite within the bounds of nature, like the brute—What then is the drunkard! The drunkard, is nothing but the drunkard. There is no other thing in nature to which he can be likened.

This is not a subject in which we can be allowed to soften down the truth in our words until it becomes falsehood.

The drunkard is a self-made wretch, who has depraved, and gratified the depraved cravings, of the throat of his body, until he has sunk his soul so far that it is lost in his flesh; and has sunk his very flesh, beyond comparison, lower than that of the animals which serve him: a self degraded creature, whose degradation is made manifest to every one but himself: a self-made miserable being, who whilst he is insensible to his own misery, afflicts every one else with misery around him or belonging to him. He differs from the madman only in this: because, the madman has not caused his own calamity, whilst, this man has: because, the madman is innocent, whilst this man is guilty. The madman is an object for pity, and compassion, and all the cares of humanity; whilst the drunkard is an object of ridicule, scorn, and contempt: a butt for the world to play its follies at: a stock for the world's laughter: a ball for its game of mockery: a tool for the knave's cheater, and the harlot's wile: an instrument in the hand of Hell's malignity. The madman is placed in security, he can be guarded against injuring himself or others. The drunkard is let loose upon mankind like some foul, ill-boding, and noxious animal, to pester, torment, and disgust every thing that reasons or feels; whilst the curse of God hangs over his place, and the gates of Heaven are closed against him. *"Be not deceived,"* says the Apostle, *"neither fornicators, nor idolators, nor drunkards, shall possess the Kingdom of Heaven."* It is not I, it is St. Paul who classes the drunkard in such company and shuts the gates against