

FIVE MINUTE SERMON

TENTH SUNDAY AFTER PENTECOST

MORNING PRAYERS

Two men went up into the temple to pray. The lesson of this day's Gospel, my brethren, is prayer; it is necessary and its humility. Our short sermon must be contented with a little corner of this great field—that is to say, morning prayers.

Suppose that your child is sick, what is your first work in the morning? It is, How is the baby this morning? Then follows much more: I think it is a little better today; it seems easier; or it passed a bad night; I hope the day will be cool, for it suffers from heat. So, anxiety for your poor little child consecrates your first thoughts and words to its welfare. And do you not know that your poor soul is either sick or runs the risk of catching a deadly sickness every day you live? There are bad signs on the streets that tend to sicken it; there are snares of the devil, such as cursing and foul-talking companions, bad reading and saloons; there is a spiritual cancer with flesh—which can only be kept from destroying the soul's life by constant and severe treatment. Now thoughts and words do your sick child little good; but they are the very best things for the soul, especially early in the morning. The man or woman who kneels down and says the morning prayer guards against temptation, heads off the noon day demon, and provides that happiest of evenings, that is to say, the one which follows an innocent day.

There's a saying against braggarts and promise-breakers that "fine words butter no parsnips." It is not true of words said in charity to our neighbor or in prayer to God. Sincere words addressed to God as the day begins sweeten every morsel of food the livelong day, lighten every burden and weaken every temptation. Why, then, are you so careless about morning prayers? It is only because you do not appreciate your spiritual weakness or you do not care what becomes of your soul before bedtime. But somebody might say: Father, can't you tell us something to make the morning prayers easy? It is very hard to remember them, and then it is so pleasant to get even five minutes' more sleep, especially in the winter time; and, again, I am always in a hurry to get off to work, etc. Now you might as well ask me to tell you how to clean a shirt, or to wash a good something to make you refresh a good wash and a clean shirt. If a man does not hate dirt, it is preching up the chimney to try to make him love to be clean. Prayer cleans the heart. Prayer clothes the soul with the grace of God. Prayer brings down God. Prayer drives away the devil. Or, I might rather say, that for a clean heart, and in order to get the grace of God, and in order to vanquish temptation, prayer is simply and indispensably necessary.

Once a man came to me and said: Father, for years I was addicted to habitual vice of the worst kind (and here he named a fearful sin); but I began some time ago to say the Litany of the Blessed Virgin every morning and the Litany of Jesus every night, and this practice has entirely cured me of that dreadful habit. Some such story as that, my brethren, every man must tell before he can say that he is delivered from sin.

For my own part, I look upon regular morning prayers as a plain mark of predestination to eternal life. "Ask and you shall receive; seek and you shall find; knock and it shall be opened to you," is our Lord's promise to those that pray; and the best prayer is the morning prayer. Be ready, therefore, to correct yourself for omitting it. The day you forget it go without something you like to eat, put a nickel in the poor-box, double up your night prayers, make a special request to your guardian angel to get you up in good time for morning prayer, the following morning. For the "Our Father," "Hail Mary," "Apostles' Creed," "Confiteor," and Acts of Faith, Hope and Charity, that you say in the morning will in the end give you a happy death and the kingdom of heaven.

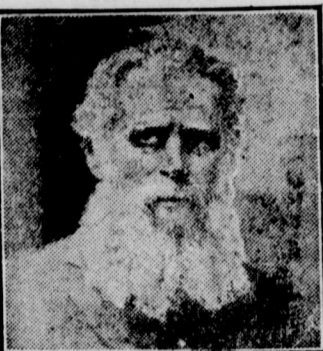
UNLIKE THE PAST

England never seemed to realize the folly of her policy that for centuries has driven from their homes the Irish people. Unwilling to submit themselves to her domination, particularly in religious matters they made exiles of themselves. Still England never seemed to appreciate the strength and energy, the will and determination that each year poured with Irish immigrants into other lands. She believed that every drop of Irish blood that sought refuge in other places left Ireland so much weaker, so much more ready to assent to the persecutor's edicts. Yet the efflux has never effected Irish strength requires her to prepare for self-defence, she is putting forth a force in no way inferior to those of the past.

But the fact that Irishmen have left their homes and have gone to other parts to enrich themselves and the lands of their adoption, is now Ireland's greatest asset. Thousands of poverty-stricken, unarmed Irish volunteers, even with the injustices of the ages giving them provokes, could still offer little telling resistance to England who with her hands

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in nearly every well of wealth the world over, has the military superiority that comes to a nation with riches. But the funds of the patriates are flowing into Ireland and have given her what thus far she has lacked when she wished to assert her rights. Results may with certainty be predicted to be other-wise than in the past. England too may learn to know the folly of her past policies in relation to the Irish people.—New World.

TEMPERANCE

ANTI TREATING IN FRATERNAL ORGANIZATIONS

A paper in Albuquerque, New Mexico, printed recently the following editorial:

"Out of the mass of suggestions for checking the evil of alcoholism, legislation, force, arbitrary limiting of personal liberty, and the rest, the suggestion which is refreshing, one of these is the suggestion made by Francis E. Wood of Albuquerque to the Knights of Columbus in a meeting of that order at Las Vegas recently. Mr. Wood suggested that the order as an organization place the ban of disapproval upon the great American institution of treating; that it take a stand against the custom handed down from our forefathers to 'have one on me.'"

"Mr. Wood suggests that if the custom of treating in saloons and other public places where liquor is sold is done away with, the consumption of alcoholic liquors in this country, instead of the regular annual increase, promptly would be decreased about one-half. He thinks the annual crop of habitual drunkards would be reduced by at least one-half. The chances are that Mr. Wood is just about right. Think over the list of your friends and acquaintances and count from among them the number of men who drink alone in public places. The small group of the number will astonish you. And from those who do drink alone, the confirmed consumers of excessive quantities of alcohol, count those who have reached the stage where liquor has become a necessity, who reached that stage through the sociability route. It is probable you will find ninety per cent. arrived that way."

"No man deliberately becomes a drunkard. The habit is a creeping habit. It does not grasp and throttle its victim all at once, like opium or cocaine. The treating custom is the national greaser of the skids."

"It is mighty easy to 'take another' with a group of friends. It is mighty hard to keep away from the 'have a little one with me' when the other fellows are buying. One hates a 'piker' and hates to be one. Our national institution of treating is so well established and so widely respected that the man who doesn't conform just about has to climb on

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the water wagon and be a 'clam.' To stretch one drink into ten is the easiest thing under the shining sun; and with ten under the belt, there is no limit to liberality, even with the rent money.

"Mr. Wood doesn't propose to stop treating by law. He doesn't even propose to place any check on hospitality with liquor in the home; at least we assume he does not, since his suggestion is sensible in every other way. He doesn't even propose to make 'anti treating' a rule of the order he was addressing. He merely proposes that individual members of that order 'stop treating.' It is big enough, he thinks, so if every member would step out of the 'have one on me' brigade, there would be enough of a hole in the ranks to have a national movement. It would be a voluntary movement in behalf of the weak brother—and the brother who takes chances on becoming weak so long as he trains with the 'have another on me' crowd."

"Suppose the membership of half a dozen of the great fraternal societies of this nation should take up this proposal, make it an individual principle and abide by the rule. Wouldn't it make a hole in the drink evil? It would, for there are common sense, practical ways of checking the drink evil, and the limiting of the institution of treating; limiting it by personal, voluntary sanction and consent among large bodies of organized men, is one of those ways."

So well did a Colorado Knight think of this editorial that he had it reprinted in the Denver Catholic Register, with the query "Why can't the Colorado and Wyoming Knights of Columbus undertake a similar movement?" We are willing to give the suggestion the benefit of our circulation. No Catholic paper in the country has a deeper regard for the Knights of Columbus than we have, and none is less disposed to intimate that the members of the order as a whole are in need of an anti-treating regime; but there are many places where an anti-treating movement would, if successful, benefit materially more than a few Knights of Columbus. And the same is true of all other Catholic fraternal organizations. A tendency to con- sideration is one of the weak spots of our fraternalism. We want to be "good fellows," a good many of us, like our friends in the so-called "non-sectarian" orders. There is a great deal of talk about brotherhood and charity in most fraternal organizations, but a true exemplification of those virtues would be found in the removal of temptation from those whom we are supposed to love and cherish.

THE MODERN PERIL

Ferrer was not a dreamer. How ever perverse in his purpose, he was intensely practical in its execution. To his mind there were two things of supreme moment, the press and the school. Both have the same end in view, to set the seal of their doctrines upon the lives of men. The press is the great world's university; the school is more limited, but likewise more thorough in its work. The education they give is either for or against God. There can be no neutral press and no neutral school. He that is not with Me is against Me, scattereth. There can, consequently, be no middle way. The words of Christ are infallible truth.

What then is the gravest of modern perils? Clearly it is education without Christ. The irreligious press has power chiefly over those formed in the irreligious school. It is this mainly which has brought the world to its present pass, with revolution fomenting in every State, with confiscation, robbery, violence and lust openly preached in the public platform and taught in the very classroom. We give it high sound of speech. We give it high sound of law and representatives of the people do not, as a rule, dare to interfere. They themselves have been shorn of all their power by the education of to-day. There is no authority upon earth unless it comes from God. Even, therefore, though religion is merely ignored in our schools without being actually opposed, every reason for obedience, law and order has been taken away, in spite of fine phrases, anarchy remains the only logical rule of civil life. Each man may follow his own unbridled instincts. If education without religion is right, then Ferrer was right and he deserved the apotheosis which the world gave to him; his system of the Modern School, based upon opposition to all constituted authority, is right.

Men who do not hesitate to uphold an education without Christ must not, therefore, be surprised if their pupils are more logical than they, if they demand that the full consequences of such doctrine be both taught and put into practice. To make this application more freely Socialists and anarchists have founded their own schools, as well as their own press. If any consideration is shown by such men for the Public School system of our country, it is only because they either hope to control it absolutely or are already in part doing so. The following is the "yell" with which the pupils of the New York Ferrer school one day surprised their delighted teacher:

One! Two! Three! Four!

What are we for?

Modern School! Modern School!

Rah! Rah! Rah!



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Five! Six! Seven! Eight! What do we hate? Public school! Public school! Ha! Ha! Ha!

It was in this school that the young anarchists, blown to pieces on July 4 by the machine which they had evidently planned for others, had attended a meeting on the night before.

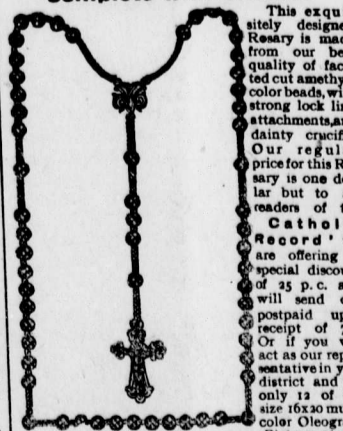
To protest against libertarian education; to restrain the violence of the advocates of sabotage and direct action; to imprison the men found guilty of unlawfully transporting dynamite in the cause of a labor feud; to hinder the progress of a bloody mob flaunting with impunity in the face of public authority its black banner inscribed Demolition; to close by the strong intervention of government troops the horrors of a long-protracted conflict between hired guards and desperate strikers who have proclaimed the existence of civil war; to hold up to public scorn the unconscionable capitalist offender, who in defiance of charity and justice is seeking only to increase his own wealth; to end the misrule of criminal monopolies whose sole purpose is to raise to the highest the price of products and commodities; to carry out these and a thousand other measures will not bring us any nearer to the true solution of our problem. Social reformers are for the most part like unskilled physicians. They are vainly making exterior appliances for a disorder seated deep in the blood. Heal it in one place and it soon breaks out in another.

Not Socialism, not anarchism, not an oppressive capitalism, not the vices of the slum or the excesses of the rich are the true sources of our misery. They are only the outward manifestations of it. They all proceed from the same cause, irreligious education. Here, then, is the modern peril. It is education without Christ. It is to this one evil that the attention of all our statesmen must be directed if the great catastrophe is to be averted. In vain have a thousand remedies been proposed, many of them, perhaps, worse than the evil they would cure. With the prophet Jeremiah we must cry out to the nations, not permitting our voice to be silenced.

"Be astonished, O ye heavens, at this and ye gates thereof, be very desolate, saith the Lord. For My people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water."

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Irreligious education is, therefore, the peril of our time. All neutral education, as our Lord Himself has taught us, is of a class with it. In our day the devil is leaving no means untried to destroy the Church. But the first and principle means to bring this about is education without Christ. In school and press it is carrying on a relentless war. That the gates of hell can never prevail upon us, for we have the infallible promise of God. But countless souls can be lost, anarchy in creed, in morals, in civil life can be made triumphant for a time. More than that, therefore, is the formation of character in the Catholic school, college and university of the utmost importance for the welfare of our nation. But even this alone will not suffice. The influence of the press must likewise be taken into account. It continues with us through all the years of our lives. The indifference, therefore, of Catholics who neglect their press is second only to the criminality of the Catholic parents who send their children to the so-called neutral schools and universities. All the world is alive to the power of the school and the press. Let Catholics not ignore it.—Joseph Hueslin, S. J., in America.

CATHOLIC SOCIOLOGY

In these days of sociological agitation it ought to be borne in mind by Catholics with justifiable feelings of pride that the Catholic Church was the champion of the people's right and of the laboring classes at all times and that her leadership on all social questions was particularly conspicuous and enthusiastic during the Middle Ages. In her great universities and schools Christian economics was a separate branch of study to which much time and attention was devoted. Among her distinguished churchmen who were lights on the subject of Christian sociology no one ranks higher than St. Antoninus, Archbishop of Florence, whose work flourished in the latter half of the fourteenth century. As the Catholic Church has her Angelic Doctor, her Seraphic Doctor, and her Doctor, so she has her Doctor of Christian Economics in St. Antoninus. And strange to say his teachings are as modern as those of to-day and as well adapted to the necessities and exigencies of the times. By nature this gentle Archbishop was well suited to his philanthropic mission. He was eminently charitable and a lover of little, helpless children. For men he founded the benevolent society of St. Martin, whose object was to relieve all manner of human suffering. The good Archbishop set an example himself by visiting the poor in the days of famine and distress, going from house to house on his pack mule and distributing provisions through the narrow streets of Florence. It is said that he changed the magnificent Episcopal flower beds into truck gardens for the poor.

But his doctrine on social problems and economics is well worth perusing and may be considered the final word on the subject ever said in these days of progressive ideas. St. Antoninus begins by saying that religion is the foundation of all true economics and sociology. Poverty in itself is not good, nor is wealth in itself bad. To accumulate riches for the sole motive of possessing them without any intention of using them for the benefit of our fellowbeings is morally wrong and indefensible. This would mean the upsetting of the natural rights of men; and the designs of Providence in their mutual dependence upon one another would be frustrated.

The Doctor of Christian sociology explains himself: "God gave us natural riches, such as property, cattle, food and the like; and also artificial riches, such as precious metals, clothing, etc., so that we might, by the application of them, merit eternal life. God has bestowed wealth on man so that he might look on Him as the 'Well-wisher of the race, might love Him and in His name give alms to those in need. Temporal goods are given to us to be used in the preservation of our lives. The object of gain is that by its means man may provide for himself and others according to their state. The object of providing for himself and others is that they may be able to live virtuously. The object of virtuous life is the attainment of everlasting glory."

In speaking of wealth and riches this great social teacher applies them to the workingman as well as to his richer employer. The object of wealth, little or great, is to do good with it for the ultimate purpose of an eternal reward. The greater the wealth, the more urgent and imperative the duty of charitable distribution and use. This idea on the relation of capital to labor and vice versa meets the most approved teachings of modern Christian sociology. It is analyzed by a writer in America: "The early Christian writers looked with suspicion upon trade. Their difficulty was the same as that which arises again in our day. Shall a man draw a profit from anything except his own labor? Saint Antoninus answers that trade whose main object is cupidity is certainly evil. It is justified if the trader seeks a moderate profit 'not as an ultimate end, but merely as a wage of labor,' to provide for himself and family, to aid the poor, or promote the common good. Upon the same principle he is justified in taking interest. Those who are unwilling to work, but 'directly seek by lending their money to merchants to secure

an annual interest besides the eventual return of an undiminished capital,' he denounces as evidently guilty of usury. Men, however, who would otherwise lawfully invest their money and consequently by lending it lose the profit they would gain by it, are no less clearly entitled to a compensation. The danger even of losing the money which is loaned, and other similar reasons, he admits, suffice to transform mere barren currency into productive capital. A moderate interest on money that would otherwise lie idle can likewise be permitted as an inducement for the making of loans."

This is Catholic theology as it is taught in the seminaries of the Church to-day. It is also good common sense—essentially and eternally opposed to the vagaries and trumpery of Socialism as preached by Marx, Engels and associates.—Intermountain Catholic.

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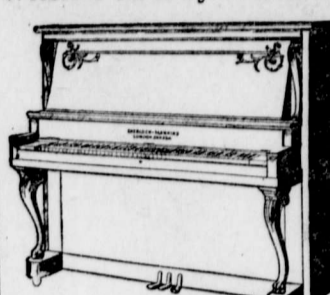


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