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TORONTO, THURSDAY, AUGUST 28, 1902

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VOL. X. No. 34

Catholic

Temperance **Organizations** Stirring Sermon Preached Last Sunday on the question by

On Sunday Last, In St. Peter's Church, a Stirring Sermon on the Temperance Question and the need for Catholic Parish Total Abstineace Societies, was Preached by Rev. Father Minehan the Pastor. The Reverend Gentleman took for his text the words :--

Father Minchan

"Bear yo one r other's burdens, and so you shall fulfil the law of Christ." (Gal., 1., 2.)

Of the various congregations to whom St. Paul wrote, the Galatians were, judging by the severity of his language towards them, the most imperfect. Soon after this great apostle had shed the light of Christianity upon their souls they yielded to the seduction of some Jewish disturbers, who wanted to subject them to -the rites and observances of the Law of Moses. In his indignation at their conduct St. Paul calls them "senseless." "O renseless Galatians! who hath bewitched you that you should not obey the truth" (Gal., ill., 1.) Yet it is to these weaklings that he addressed the words: "Bear ye one another's burdens; and so you shall fulfil the law of Christ." One would think that the utmost to be expected from such poor material would " that each should carry his own burden. The great apostle, however, understood Christianity and human nature for too well to propose such selfish individualism. The central idea of the religion of Christ is new'a number of isolated units each looking after himself but a world-wide body knit together by the ties of divine love. "By this all men shall almost hopeless to attempt to teach know that you are My disciples, if | them religion or decency--heart-brokyou love one another as I have loved

you." How fully St. Paul entered into this idea is evident from his words: "We being many are one body in Christ, and everyone members one of another in Christ Jesus Our Lord." (Rom., xiii., 5.)

Mutual help is, then, the fundamental law of Christlanity, It is at the same time the suggestion of enlightened selfishness. A number of beams of word which, separate, would not support their own weight, will, when properly joined, support a heavy root. So the weak individual, in helping others, acquires solidity and support for himself. Here is the plain

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and profound philosophy of nature and of religion contained in the words of the greatest of missionaries to his very imperfect flock in Galatia: "Bear ye one another's burdens, and so you shall fulfil the law of Christ." If you follow the rule of everyone for himself you will soon, like separated coals, be extinguished in your own ashes. Your only charge of develop ing heat is to keep together

To no subject is this more applicablo than to that which now comes up for consideration in our series of summer talks, namely intemperance. There is no need of dilating upon the physical and moral ruin wrought by this vice. One has only to linger round some of our street corners on a Saturday evening and watch the stream flewing through the lightly swinging screen which shades from prying eyes the barroom-men of evcry age, from the youth just emerging from boyhood to the grey and wrinkled toller whose 'ast days will be spent in the alnuhouse-men who slink in shamelacedly and others to whom shame has long been a stranger-men well dressed (though these generally patronize some club-room and are not so much in evidence), men grimy with toll-men of the parasite class, who are beneath toil men who, together with the internal supply, carry with them the sufficiency for a Sunday orgy—in order to realize in some measure what disappointment and inisery and shame and strile and blasphemy and obscenity and Sunday desceration are carried to many homes by this foul stream. Borne on this current are blotches of a viler kind-slatterns who have emerged with muffled heads from side entrance and hurry home to plunge into depths of degradation which tho male drunkard never reaches. What are the results? Homes rendered iniscrable and broken up-children tainted before their very birth, and after their birth permitted to grow up for years without Baptism, abandoned to the streets so perverted and warped by all they see and hear that it is en parents whose sons instead of being a credit and support are a burden and disgrace-wives worn out by fear and fret and tell-sisters whose lives have been robbed of all joy by silent suffering endured to save the family from disgrace. Every priest, every city priest especially,, could point to not a few instances in his own charge of families broken up or rendered wretched, of children growing up without faith, of Mass and Sacraments neglected, because of intemperance. He could also tell of the humiliation be felt when on the crowded street or street car some unsteady wretch endeavored to salute him, nearly overturning thimsolf in

There is no need of dwelling further on the effects of intemperance now, for the question immediately arising from our text is: "What are we doing to remedy its undeniably serious ravages? And this question comes home to us with redoubled force because of what others are doing to counteract, and also, alasi to extend these ravages. Quite recently We read with pleasure that, at a convention of that powerful organization, the Cathalie Temperance Association of America a branch from Peterborough, Ontario, won the banner given for the greatest increase in membership during the past year. But with the pleasure evoked by this victory and still more by the enthusiasm with which it was celebrated by the citizens of Peterborough, came the humiliating question: Why have we nothing of this kind in the Queen City, of Ontario? We are informed that a city of this Province which has not a Catholic population equal to some of our Toronto parishes numbers some filteen kundred

members in its division of the great

the process, or shouted a tipsy "good

evening, Father," or tried to engage

him in conversation. The unfortunate

of this kind has the instinct of faith:

but to what purpose does this serve

save to bring out to the sneering

gaze of the enciales of that faith how

lictle influence it has on the lives of

some of its children?

Catholic Temperance Association of this continent. Yet in all our city parishes we have not, at least visible to the naked eye, a society of any kind which has for its special object the suppression of intemperance. We have indeed an effort made with considerable success in the largest parish of our city to bring our young men together to give them a tasto for reading and debate, to interest them in healthy and manly sports. and in this way to keep them off the street corners. A movement of this nature is a most effective ally of temperance, for it in at he acknowledged that the temperance talks without intermission from one end of the year to the other become exceedingly dry and if we want to fight the influence of the social glass we must put in its place social enjoyments of a more clevating kind. But whilst athletic and literary societies are powerful and indeed necessary ailies, they are not of their very nature temperance organizations. And this fact has been brought home to the people of the great parish to the south of us by recent occurrences. Some of the most prominent members of the excellent young men's association in that parish have been set up in the hotel business in various parts of that parish. The object is quito obvious. It is hoped that their positions amongst and acquaintance with the young men of the literary and athletic association will be an inducement to a large number of the latter to help their genial comrade along in this new venture. A fine stroke of business, no doubtl And brought about by Catholic Influence! Ahl when it comes to setting a bright young fellow on his feet behind a bar-room counter, we Catholics show a wonderful energy and ingenuity. In this respect we carry out St. Paul's words most admirably. We not only help to bear the other, man's burden, but we supply him with house stock, money, everything We bear one another's burden most admirably when it is a question of the man who hands out ligoor; in fact we carry him altogether. We are better than the good Samaritan, for we take a man who is not wounded at all and instead of putting him on a beast we carry him to the inn ourselves and instal him there. St. Paul, however, would hardly be satisfied with this more than literal fulfilment of his Master's and his own words. The great apostle would inquire what are we doing to bear the burden of the many to whom the liquor is served out, since we are doing so much for the one who deals it out. And when told that not a single effort was being made for these the great apostle would make the cars of our apathetic Catholics tingle with words of far stronger denunciation than he addressed to the Galatians. I remember that some time ago at a meeting of the Catholic Children's Aid Society, one of our best known Catholics, in speaking of the cost of looking after neglected children stated that intemperance was the principal source of the trouble. In following him, I could not refrain from saying: "This is perfectly true; but what are you and others like you, doing to remedy this state of affairs? Have you ever lifted a fluger to promote any temperance movement?" This wretched apathy with regard to matters of the high-

mately concern the temporal and cternal welfare of many of our fellow SPOONER'S

est moment-matters which inti-

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Catholics-is the bane of Catholicity. We have an ample supply of critics who are attempting to wrestle in their own way with the problem of intemperance. We are told that some of these are faddists, other fanatics. others hypocrites, and others political wire-pullers. Grant that this is to a certain extent true, and it must be admitted that a faddist, a fanatic or even a hypocrite is better than a do nothing. The hypocrite shows at least some appreciation of virtue, but the do-nothing does not go oven so far. Those who, not making the least move themselves, are ready to attribute motives to others, lay themselves open to a very sharp retort. "You are ever ready to denounce Prohibition as impracticable. an Invasion of individual liberty and so forth. Prohibitionists in your eyes are cranks, fanatics, and above all political schemers. Will you kindly tell us from the eminence of your respectability what you are going to do in this matter? You talk about individual liberty. What about the drunken loafers who sake night hideous in the lane porturing on my property? What about the family some two doors away that break my rest with their drunken orgies and quarrels? What about the Anots of har-room ru:llans who assall the care practicable or unjust, will you kindly bend your diguity so far as to condoscend to inform us of your semedy for the admitted widespread evils of intemperance." What reply can our Catholics make to a retort of this kind? When some of them put on airs of mock dignity and speak of "cranks and faddists and wirepullers," what answer can they give to the ques-

tion: "Why do you leave this great issue in such hands?" It is high time we quit our present statesque attitude. Phere, I wonder. would Christianity be if the apostles adopted the plan of making themselves neither seen or felt in Jecusalem lest they might disturb the Jewish authorities? Different times and circumstances, no doubt, demand method is inexcusable under all circumstances. Activity-a lively interest which will make itself felt in every department of life-is a duty at all times and in all situations. And may we be brought to a better realiwords: "Bear yo one another's ourdens: and so you shall fulfil the law

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Catholic Temperance Movement Editor Catholic Register:

I read with much pleasure and interest, the letter in your last issue signed "A Catholic Merchant," and I agree with every word he writes think that Father O'Brien, of Peterborough, is discriving of the praise and thanks of the Catholic people of al. Canada for the grand example - "for we teach by example"-he has set in the noble work he has, and is, accomplishing for the cause of temperance

I must confess that I have often wondered why a Total Abstinence Society has not been established in every parish in Ontario, in the face of the known fact that many hundreds of Catholic men, both old and young are daily suffering for want of something of this kind Yes, and are bringing untold suffering on hundreds and hundreds of others.

Father O'Brien's grand work in this grand cause certainly entitles him to the title of being the "Father Mathew" of Ontaclo.

"Hats off" I say, to this noble priest, who is doing so much good to his fellowman, but do not, we pray, confine it all to l'eterborough and vicinity, for I fear "the harvest is great, while the reapers are few " would like to hear from others o your readers on this important subject. Thanking you for the space at forded me in your columns, I am

A CATHOLIC LAYMAN

#### Mr. Hall Caine on the Satholic Church and Drama

Mr. Hall Caine, presiding at Ramsey over a Catholic Bazaar opened by Monsignor Carr and Monsignor Nugent, in aid of new schools, said it would be within the memory of some of his Catholic friends that after the last time he stood on a Catholic platform he was taken severely to task by a club to which he belonged in London for want of fidelity to its Protestant principles. He made no apology for standing on a Catholic of my children as they go to or come platform again. He was not there as from school with vite language. If a Protestant, as a non-Catholic, or ) ou look upon Prohibition as Im- as a politician. He was there as a citizen, who had nothing but admiration for the efforts of the Catholic Church was now making in the interests of education, and would wish to aid them by any means in his power. Speaking as a dramatist, be recognize ed the good feeling which had nearly always existed between dramatists and the Roman Church. That Church had been the friend of the drains in nearly all ages and countries. The English drama in its earliest form had probably been made by monks and priests, and the morality plays were almost certainly intended as illustrations to the teachings of the pulpit. When the drama widened its scope and embraced scenes of secular life the Catholic Church still clung to it, and guided it. The Church had different methods. But the do-nothing not been responsible for what the drama had done in later or more licentious days, But even at the drama's lowest the Catholic Church had held on to it and tried to lift it up. From the earliest times the Roman Church had recognized the zation of this truth by St. Paul's power of the drama to teach, instruct and amuse, and no dramatist, whatever his faith, ought to fail of gratitude to a Church which had done its best to keep his craft alive, even in times of degradation, excess and sometimes merited persecution. It would be allowed by students of the drama that the dramatists had recip-

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used. —It has been endorsed and eulogised !

Church. Lven the most liberal of them had rarely or never used the drama as a vehicle for abuse of the Church or of its ministers. On the contrary, they had nearly always treated the priests or bishops, the services and offices of the Church, with a becoming reverence. This was especially noticeable in the works of the great dramatists in all languages Shake-peare, who was probably not a Catholic, always showed respect for the greater as well as for the lesser clergy and religious-log the Cardinal statesman as well as the monks and friats. No temptation ever prevailed with him to lorget the duty of reverence to a high and holy profession. The same was generally true of most of the great French and Spanish dramatists, and even the strong Protestantism of the German dramatists, of Goethe and Schiller, had never allowed itself to use the stage as a means of famning the flame of anti-Catholic propaganda. May it always be so If the Church was to be dealt with in the drama, if its office swere to be indicated or its ministers were to be presented on the sage, let it te with the reverence that was due to all sacred things and to all great professors. This being so, Mr Hall Caine could see nothing but good that could come of the drama's recognition of the Church and its affairs among the great factors of existence, closely associated with certain of the most important actions of life and wrapped up with human

rocated the good will of the Roman

#### Priestly Dignity (For The Register.)

passions.

In those modern days of go-aheadedness and rush, we are gradually bringing everything to a common lesel Nothing is sacred There is no longer a reverential feeling for holy things, and we are becoming indifferent even to those placed in authority

over us by Almighty God. This is more particularly noticeable in the young people of to-day They take religion, as they take everything else, as a matter of course, and while they may (carefully selecting the choicest words) speak of their religious emotions in a sentimental way, their hearts do not feel tie sentiments they express. It is sad indeed to see Catholics letting this terrible indifference creep into their lives. It were better almost to be downright wicked, than to be lukewarm.

Some young folks (and old ones alco), go to church only to hear the sermon-and criticize it. They forget that it is not necessary to put in flowery language the word of God. which is so wonderful in itself, that the simplest words are made grand when used to express it.

What, however, is most to be deploted, is lack of reverence, for the dignity of those servants of God in whose charge we are placed. They think more of the man than of his holy office, and while meaning no offence, at times forget the great respect they owe to these reprezentatives of our good Lord.

Perhaps, in an idle moment, they think of some action performed by a priest, which causes them anusement, innocent enough in itself, and forgetting the priest they take the man only into consideration, probably discussing the mattern with others, thus causing good-humored criticism and probably some discospectful remarks. While anything like this cannot be denounced as a glaring crime, still it is a great mistake, and occurrences of this kind cannot

be frowned down too severely. When people are looking for fun. they must not use as an instrument a priest of God. By their profession, they are placed infinitely above us, and we take the one step too many when we attempt to hold them up. even in a respectful manner, as a subject for amusement.

There is an old Scotch adige, orlginating I know not how, which tells us "If we do not possess a virtue. to acquire it." Let us consider well these words, and if we have erred in the past, make up our minds here and new to atoms for it in future. Our teligion is already visited with

much editin by those who are not within the fold. Will we then expore to the casual remarks of all and anadry her holy ministers? If we do, we are no true children of the church, and deserve to be trested with the contempt we have well mer-

It is time for us to make a movement in the right direction to show to others how precioe contreligion is to us, and how we reserve the noble shepherds of our flock. We go to too much for "ha ing a good time," and he matter what can minister to our ranacious appetife for amusement is halled as something to be taken possession of and treated just as our royal fancy dictates, but we must restrain ourselves, and not let this foolish desire lead us into doing that, which did we but exercise a little common sense, would be the farthest from our thoughts.

We can make no mistake by always holding in the highest esteem the secred dignity of our priesthood, E G.B.

MR D'ARCY SCOTT IN IRELAND,

The Dublin Freeman's Journal saves A distinguished Canadian, Mr. D'Arca Scott, son of the Hon, R. W. Scott, Secretary of State for Canada, is-as present on a visit to Mr. John Redmond, M. P., at his shooting lodge in Wicklow. Mr. Scott returns to town next week for the Horse Shows Mr Scott was chairman at Mr. Redmond's great meeting in Ottaws last year.

### Sir Wilfrid Laurier on French-Canada

The Paris Journal publishes an account of a conversation in whick Sir Willeid Laurier is said to have taken part. On being asked by a representative of The Journal why Canada did not incorporate herself with the United States, the Canadian Promier is reported to have replied: "Wa should disappear-French Canada would disappear-much more quickly; in that gigantic furnace than in the flood of Anglo-Saxon immigration. All who love the French language ought to wish us to remain Canadlans. Besides, there is nothing nowadays to foreshadow such a change," One of the intiviate friends of the Canadian Premier is reported to have told a representative of The Journal that although Sir Wilfrid in somewhat discouraged by the failure of his former attempts, he hopes that his journey will 'result in am increase of France's Canadian cure-

Sir Wilfrid and Cardinal Mathies lunched at the Seminary of St. Sule pice at Issy.

All the Toronto Separate schools and the Do la Salle Institute opened on Wednesday morning.



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