

The Catholic Church vs. Saloon

Famous Decrees and Their Meaning—The Saloon is a Doomed Institution—Why so Many Catholics Have in the Past Been in the Business—The Church Compelled to Set Herself Right.

Archbishop John Ireland, of St. Paul, Minn., in the North American Review for October.)

However limited in their immediate application, decisions of high courts usually work out far-reaching results. They set forth the spirit of laws and institutions and establish a standard of action which provokes compliance. This is decidedly the fact in the ruling of the ecclesiastical law, recently handed down by the appellate court of the apostolic delegate, Mgr. Francis Satolli, which sustains the edict of the bishop of Columbus, excluding liquor-dealers from office, or even membership, in Catholic associations.

Some months ago the Rt. Rev. John Watterson, Bishop of Columbus, published for his diocese the law that existing Catholic society, or branch division thereof, shall be allowed to have a liquor-dealer or a saloon-keeper as its head or among its officers; and that no new Catholic society, or new branch of an old organization, shall be formed which would admit even to membership any person engaged, either as principal or as agent, in the manufacture or sale of intoxicating liquors. A supplementary clause of the episcopal edict excludes from the sacraments of the church saloon-keepers who persist in selling liquor on Sundays, or otherwise conduct their business in an unlawful manner.

From this law an appeal was taken to a society of the diocese of Columbus to the highest Catholic tribunal in the United States, that of the apostolic delegate, and in due time a decision given sustaining the bishop in all its points. "Those three things," writes Mgr. Satolli, "which are expressed in the letter of the right reverend bishop, the approval not only of Catholics, but of non-Catholics in your city, only being in harmony with the law of the church, but also reasonable and necessary to the honor of the church, especially in Ohio. Therefore these things which the right reverend bishop has commanded in his decree I approve, and I decide that they are to be observed. And if, perhaps, for the being they seem to hurt the material interests of some, this will be to be patiently endured for the good of the many and the honor of the Catholic Church." The law of the bishop is affirmed, and the reasons the law are accepted and approved by the delegate.

The law as made by Bishop Watterson and ratified by the delegate is confined to the diocese of Columbus. At the same time, a

MAJOR VICTORY OVER THE SALOON has been won for the whole United States. It is plain that, if other bishops issue like laws for their respective territories, their action will be sustained by the higher powers. What may be done within other jurisdictions, where bishops consider the law power already sufficiently enforced in their dioceses as to render further restrictive measures unnecessary, or whether this power is so less that prudence counsels more drastic methods of attack, the American saloon is branded with the stigma of the church. Henceforth Catholic public opinion frowns upon the saloon and the saloon-keeper; the saloon-keeper, however, still, because of the general dorousness of the business in which he is engaged, must not, and not be permitted to appear in any city as a representative of the church or as a prominent Catholic; he and will, be kept aloof from all of honor and distinction in the church.

The action of Bishop Watterson and his successor Satolli makes no general law for the church in America; but

THE CATHOLIC PUBLIC OPINION of the whole country, and public opinion is often more potent than law. Its effects, the saloon in Ohio is the same as the saloon throughout the United States; the opprobrium it incurs in Ohio deservedly falls in other States, whether this is because it is crystallized or not by law; the hands which in Ohio the saloon into obloquy practice out to it the same penalty throughout the country. Whoever stands the force of religious prohibition among Catholics will easily find the signs of the times, and perhaps that among the Catholics of America

A SALOON IS A DOOMED INSTITUTION; saloon-keeping is a disgraced business, which Catholic instinct will shrink from. The American saloon has of late fallen at the hands of the Catholic church. In 1834, the Third Plenary Council of Baltimore, the decrees of which were approved by his Holiness Leo XIII., bids Catholics who are engaged in saloon-keeping to leave that business, and "choose, if at all can, some other more honorable method of making a livelihood." It comes the decision of Bishop Watterson and Mgr. Satolli, telling saloon-keepers that Catholic societies should not tolerate their presence, and have moved far since the days when saloon-keepers acted as if they were leaders and princes of the people.

No small share of opposition has in certain quarters been manifested to the decision of Mgr. Satolli, and considerable efforts have been made to distort its meaning and minimize its influence. This was, naturally, to be expected, and one need hardly take pains to give reply. The decision will, of its own momentum, work out its results; time will justify its wisdom and secure for its illustrious author the grateful blessings of religion and of society.

A BAD INTERPRETATION.

One view taken by the opponents of the decision should, perhaps, be noticed on account of the notoriety which it has received through certain classes of newspapers. The real point in the letter of Mgr. Satolli is, we are told, the refusal to set aside an order promulgated by a bishop; the delegate simply declines to nullify a regulation prescribed by the Bishop of Columbus for his own diocese; and, hence, nothing can be deduced from the words of the decision which would bear unfavorably upon the saloon. An interpretation of this kind betrays ignorance, not only of the meaning of a decision of an appellate court, but even of the very words in which the decision is couched. No appellate court worthy of the name, not, surely, that of Mgr. Satolli, sustains the decision of a lower court merely on the ground of giving the latter comfort and support; it sustains the decision on the sole ground that the reasons alleged for it are of sufficient weight and cogency. In upholding Bishop Watterson's decree, Mgr. Satolli necessarily judges, with him, that the saloon in America is a nuisance so baneful and malodorous that the church, for her own honor and in pursuance of her mission to propagate good morals and to save souls, must make plain her disapproval of it. Moreover, Mgr. Satolli makes use of words which leave no doubt as to his own mind on the subject. He says:

"Those three things expressed in the letter of the right reverend bishop have the approval, not only of Catholics, but of non-Catholics in your city; not only being in harmony with the laws of the church, but also reasonable and necessary to the honor of the church, especially in Ohio."

The delegate is a man who thinks with judgment, and writes in terse, clear language, his meaning stands in need of no commentary.

The Bishop of Columbus does not refuse to saloon-keepers or liquor-dealers, as such, the sacraments of the church. The refusal of sacraments is one of the last penalties inflicted by the church upon her members. The treat of this penalty is seldom made to classes of men; it is reserved, rather, for the individual, in retribution of his own personal acts.

IN THE TRIBUNAL OF PENANCE

In the saloon-keeper is held responsible for what he personally does, and not for what his class do; outside this tribunal, in foro externo, he may more easily be made to suffer from the shame which belongs to his fellows. Catholic theology does not teach that saloon-keeping is, in itself, a sin. If the saloon-keeper happens to be the ideal one—never selling to men who are likely to become intoxicated, never selling to minors in violation of the law of the land, never opening his saloon on Sunday, never voluntarily allowing around his counter blasphemy or obscene language, never turning his saloon into a den of unjust and injurious political machinations, in a word, observing in his business the whole moral law, divine and civil—her may be absolved and admitted to communion. Further than this the bishop does not let him pass. Saloon-keeping, as a rule, the bishop decides, is practically bad, and productive of many evils; over it hangs a heavy cloud of social and religious disgrace; even the ideal saloon-keeper cannot rid himself of its shame, and upon him, as upon his whole class, the church frowns in anger and sorrow, and amid Catholic gatherings and Catholic works she bids him retire to corners of silence and obscurity.

In all that is being said the American saloon alone is considered. We are now dealing with the saloon or its substitutes in other countries, where matters may be better or worse and requiring a different treatment.

The American saloon is responsible for the awful intemperance which desolates the land and which is the physical and moral plague of our time. The drink which intoxicates is dealt out in the saloon, and there temptations to use it are multiplied through conscious and deliberate plannings. Let us waste no words on the saloon in se, on the possible or ideal saloon; when this is discovered, and is something more than a rare exception, it will be time to discuss it. The saloon of today trades in and batters upon intemperance, and all the dire evils which accompany or follow from intemperance are to be laid at his door.

NO OTHER COURSE OPEN.

What can the Catholic Church do, if she is loyal to her professed principles, but raise her hand in opposition

to the American saloon, and put herself on clear record as its antagonist?

The Catholic Church does not assert that the moderate and legitimate use of intoxicating drinks is a moral evil, or sin. Neither does she assert that the manufacture and the sale of intoxicating liquors are of themselves moral evils, or sins. All this is clear and undoubted. But there are other and important aspects of her teaching and practice which the Catholic Church will not, and cannot, have us overlook. In her eyes intemperance is a sin, heinous and soul-wrecking, whose victims shall not possess the kingdom of heaven. The Catholic Church renounces her own life and principles when she ceases to combat with all her might intemperance, its causes and alliances. The American saloon is her foe; between her and the saloon there can be no truce.

In the convictions of the American people, and as a plain matter of fact, the American saloon is a personification of the vilest elements in our modern civilization. It means, in menace and in actual work, death to virtue, to piety of soul, to peace of family, to the material, moral and intellectual welfare of the people, to the free institutions of the republic. The church that would prove herself to the country as Christ's most speak out boldly against the saloon; her sentiments must neither sleep on her watch-towers nor lack the courage of the battlefield.

AN ANOMALY EXPLAINED.

The peculiar circumstances into which the Catholic Church in America has been thrown create a special obligation for her to make the country understand that she is opposed to the saloon. The anomaly exists that with the principles and traditions of temperance and self-denial which we have noted in her, the accusation has been made against the Catholic Church in America that she is lenient toward intemperance and courts alliance with the saloon. Nor is the accusation devoid of all apparent grounds.

A large proportion of the intemperate and of the liquor-dealers and saloon-keepers of the country profess membership in the Catholic Church. This lamentable fact has its explanation. The Catholic Church has a numerous membership among the poorer classes of the population. The servant and the laborer, the occupants of the tenement house and the cheap hotel, are very often Catholics. They are immigrants from foreign countries where poverty was their portion, and they do not accumulate wealth immediately on reaching our shores. The church is not ashamed to own them; it is a divine mark of Christ's church to preach the Gospel to the poor. Yet it is plain their lot subjects them to temptations and to intemperance. Fatigue of body, loneliness of heart, pains of poverty, lead one to use the bowl, which will drown sorrow and give momentary succor from the hardships of toil. The aids to sobriety, which are lent by cultured thought, cheerful hearths, elevating companionship—although even these do not keep off intemperance—are not the belongings of the poor. The sole clubroom open to them is the saloon. No wonder they frequently drink and drink to excess.

THE POOR MAN AND THE SALOON.

When the poor man, who has his own dreams of independence, seeks to go "into business," one sort of business is within his reach, the saloon. But little capital is needed for the enterprise, and that is willingly loaned to him by the brewer, the distiller, or the ward politician, each of whom will gain in money or votes, a hundredfold for the investment. Some consideration is due also to the previous conditions and social habits of immigrants, and we must judge them somewhat from the standpoint of their own history and ideas. Catholic emigrants come from Ireland or from countries of Southern and Central Europe. Irishmen bring with them a natural temperament and customs begotten of ages of political thralldom, which incline them to the use of strong drinks and saloon-keeping, but for all this the church, assuredly, can be made to bear no responsibility.

Immigrants from the continent of Europe had been drinking beer and wine as Americans drink tea and coffee; they had lived amid beer-gardens and cafes, which, to say the least, are very different from our saloon. Arriving in America they demand beer and wine, alongside of which they find in our saloons the more baneful alcoholic potions. Some among them will minister to the tastes of the others, and a substitute for the beer-garden and the cafe is opened, which from the influence of environment rapidly puts on all the aspects of the full-fledged American saloon. Immigrants and their immediate descendants grow slowly into our American ideas, and with difficulty understand the trend of public opinion, or perceive the evil workings of our American saloon.

HOW THE CHURCH SUFFERED.

We shall not deny that, as the natural result of these facts and conditions, the church suffered. Saloon-keepers made themselves the centers of groups of their countrymen, whom they guided in the novel road of American politics, and whom they sought to guide, also, in religious affairs. They were officials in church societies, marshals in church processions, chairmen in church meetings. They contributed liberally—as a matter of business—to church works, and paid

rent for prominent pews. The public opinion of Catholics towards intemperance and the saloon was to a degree perverted, and things were done and allowed which appear at first sight inexplicable to persons more conversant with American ideas and practices. At times clergymen feared to offend the potent saloon-keeper; they softened the tone of denunciation when treating of intemperance; if total abstinence was mentioned, emphasis was laid on the peril of running into the Manichean heresy—that liquor in itself is morally bad. At church fairs and picnics liquor was sold; religious societies at their annual outings kept their own bar and paid high tribute to it; at certain church fairs punch-bowls were voted to the most popular saloon-keepers; Catholic papers admitted into their advertising columns paid notices of saloons and liquor stores, and, in one instance, a brewery invaded the grounds of a monastery. What was all this but an encouragement to patronize the saloon? And the saloon was patronized with a vengeance, and intemperance among Catholics was growing apace.

The Catholic Church in America was compelled, for her own honor and in loyalty to her mission, to set herself right before the country on the saloon question. She did so energetically in the Third Plenary Council of Baltimore she has done so no less energetically this present year, through the Bishop of Columbus and the apostolic delegate. The mind of the church is manifest. Individual Catholics, Catholic societies, may follow the church, or they may adhere to their own counsels and oppose her. But from the doings of such as these the church will fear no reproach; she stands on record as the determined foe of the American saloon.

JOHN IRELAND.

The Prince and the Child.

(By A. Wansley.)

Prince Charlie left the border, and To England he was bound; How proudly trod his gallant men When they reached English ground.

The banners floated in the breeze, The pipers played with glee, Loud was the cry, "Our rightful king Shall rule the kingdoms three."

They gained Carlisle, the pipers blew With all their might and main, The tunes "Lochiel," "MacGregor" and "The Stuarts Back Again."

The people of Carlisle ne'er heard The pipers play broad and clear, And so the sounds fell like a knell On their astonished ear.

Out from a house a young man rush'd; He cried: "Oh, prince, within A child is born; for love and life Stop that unearthly din."

The prince leaped from his coal-black steed, No more the pipers blew; He reached the room—the child was then Presented to his view.

His bonnet from his head he took, He knelt to heaven and smil'd, And then the white cockade placed on The bosom of the child.

The prince bowed low and took his way, A morbid doctor stood, He heaved a sigh and thus spoke in This melancholy mood:

"How strange the tunes that nature plays Upon the human mind; They tell the tale of good and ill That sway and guide mankind."

"The young to youthful age thus cries, 'Blot out the word repining; But Age replies, 'Alas, to me No star of hope is shining.'"

"Ambition climbs the paths of fame, And great are little men; Ambition's dead, the sword is sheath'd, And pointless is the pen."

"The poor may beg, the rich may pass And lend no helping hand; But nature guides their steps away Unto the silent land."

"My love, the golden sun has set, And nature's hushed to rest; How sweetly sleeps the beautiful Upon thy loving breast."

"My love, how dear is life and light, The earth how wondrous fair; The Queen of Love reigns over all, And good is everywhere."

Women in the Pulpit.

The women have won in their contest in the Illinois Free Methodist Conference, held at Peoria last week, and the ordination of women as preachers was allowed by a vote of 31 to 27. The analysis of the vote by which this result was arrived at is instructive. The vote stood as follows: Ayes—ministers 10, laymen 21; nays—ministers 17, laymen 10. As will be seen it was by the laymen vote that this departure was made, thereby furnishing a text to those who argue that as the laymen are nearer the people than the ministers, they should be accorded a voice in governing the church, while those who hold with Paul that it is a shame for a woman to speak in church will doubtless point to the fact that the ministers (that is, the majority of them in the conference) are not responsible for what they doubtless regard as an innovation of at least doubtful expediency.

RELIEF AT LAST.

The Experience of a Lonesboro Young Lady.

A Victim of Severe Pains, Dizziness and Watery Blood—At Times Could Not Go Up a Step—How She Regained Health and Strength.

(From the Clinton New Era.)

Miss Kate Longman is a young lady of about 22 years of age, who lives with her mother in the pretty little village of Lonesboro, six miles from the town of Clinton. Both are well known and highly esteemed by their many friends. The New Era, having learned that Miss Longman had been a great sufferer and had recently been restored to health by the timely use of a well-known popular remedy, dispatched a representative to get the particulars of the case. In reply to the reporter's inquiries Miss Longman said that if her experience might be the means of helping some other sufferer, she was quite willing that it should be made public. "For a long time," she said, "I was very poorly. I was weak, and run down, and at times suffered pains in my back that were simply awful. My blood was in a watery condition, and I was subject to spells of weakness to such an extent that I could not step up a doorstep to save my life. I doctored a great deal for my sickness, but without avail. At last, after having frequently read in the New Era of cures effected by the use of Dr. Williams' Pink Pills, I determined to give them a trial. The result was that my health soon began to return, and the pains and weakness left, and I was again restored to strength." At this moment Mrs. Longman entered, and being informed who the visitor was and what was his mission, said: "Dr. Williams' Pink Pills are the greatest medicine known. My daughter was so sick that I feared she would die, and she continually grew weaker until she began the use of Pink Pills, and they have cured her, as she has not had a recurrence of the trouble since. Miss Longman is now the picture of health, and declares that Dr. Williams' Pink Pills are entitled to the credit. The New Era knows of many others who have benefited by this remarkable remedy."

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood, or a shattered condition of the nervous forces, such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to the pale and sorrow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

Dr. Williams' Pills are manufactured by the Dr. Williams' Medicine Company, Brookville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

Criticism.

Beware of the habit of petty criticism. If it takes possession of you it will make you disagreeable, uncomfortable and a laughing stock. Such was the lamentable case of Cyrus Small.

His time was largely spent in discovering the faults and shortcomings of things animate and inanimate, while Mrs. Small, as it seemed, was equally vigilant in attempting to bring forward something of which she could say, "There! you can't pick any flaws in that!"

Once she thought this happiness would be hers. A certain man in the town inherited large wealth under peculiar circumstances. It was his under the law, but when the court awarded it to him he stood up and said that, in view of all the facts in the case, he believed that the property belonged of right to another heir. His action was generally looked upon as a noble one.

Mrs. Small was loud in her expressions of praise.

"Yes, I know," said her husband, "was a fine thing. Few men would have done it; and that's why he felt so awkward to stand up there and say what he did. He showed that he felt embarrassed by the way he stood."

"Cyrus Small! I should hope you wouldn't find fault with his attitude when he was doing such a grand thing!"

"Oh, no, I have no wish to criticize," said Cyrus; "but if I had been on the platform, facing all those people, I should have tried to toe out a little more."

Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhea, griping pains and summer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If suffering from any summer complaint it is just the medicine that will cure you. Try a bottle. It sells for 25 cents.

STAMMERING

And Stuttering Permanently Cured By Linton's Famous Educational System. Fees are not payable until a complete cure has been effected. Write for circulars. THE LINTON INSTITUTE, 65 Shuter Street, Toronto, Canada. G. WINDSOR LINTON, Superintendent. When writing mention Citizen and Home Guard.

ANALYSTS.

O. S. JAMES, GRADUATE, S.P.E., AN. 21 Richmond street east, Toronto. Residence, 102 Howard street. Phone 1,707. G. H. H.

CIVIL ENGINEERS.

SILAS JAMES & SON, DOMINION AND Provincial land surveyors, civil engineers, draughtsmen and valuers, 19-21 Richmond street east, Toronto. G. H. H.

Citizen and Home Guard

Consolidation of

The Canada Citizen, of Toronto, and The Canadian Home Guard, of London. Wives and Daughters, of London.

Published weekly simultaneously at London and Toronto, at \$1 per year, trial trips at 25 cents for three months. Agents wanted everywhere, to whom unusually liberal terms of commission will be given. Special terms to temperance and church organizations. Sample copies sent free to those desiring, or whose name and address are sent for that purpose. Address CITIZEN AND HOME GUARD OFFICE, London, Ont.

21,000 SOLD IN 9 MONTHS IN THE UNITED STATES.

(Canadian Copyright Edition.) BEAUTIFUL JOB. An autobiography by Marshall Saunders, Author of "My Spanish Sailor," with an introductory note, in fac simile, by the Countess of Aberdeen.



And a full introduction by Hozekiah Butterworth, editor of the "Youth's Companion." A book for every family and every Sunday School in Canada. Handsomely illustrated, cloth, 304 pages. Price 75c net. STANDARD PUBLISHING COMPANY, 9 Richmond street West, Toronto. For sale by all newsdealers.

15 CENTS

Worth of Postage Stamps

Secures for your parlor table or for framing, a set of 9 most beautiful pictures in colors, size 6x11, on heavy Bristol board, comprising

CHILD-TYPES

—OF—

MODERN NATIONS AND RACES.

They are well worth ten times what we ask you for them, and no advertising of any kind mars their elegance. We also send free our treatise,

"Modern Progress

—OF—

Medical Science,"

Which should be read by everyone interested in the "Laws of Nature and Health."

Address—

OXYGENATOR CO'Y,

TORONTO, ONT.

DEBENTURES

Municipal, Government and Railway Bonds bought and sold.

Can always supply bonds suitable for deposit with Dominion Government.

STOCKS.

New York, Montreal and Toronto Stock purchased for cash or on margin and carried at the lowest rates of interest.

H. O'HARA & CO.

Members Toronto Stock Exchange.

Telephone 915. 54 Toronto Street

USE GIBBONS' TOOTHACHE GUM!

SOLD BY ALL DRUGGISTS.

LUCAS HOUSE (Temperance.)

60-70 TERAULAY ST. (COR. LOUISA), TORONTO, CANADA.

Take street cars from station or boats to Louisa street.

The situation is very central, being at the northwest corner of the new courthouse, and within three minutes' walk of Massey Music Hall, or T. Eaton's large store. Intoxicants excluded; results and fitted: 30 rooms; modern and best exposed plumbing; reading-room; well-furnished parlors; hot and cold baths. Our guests will find a comfortable, quiet, home-like resting-place. Only \$1 per day. Come and support a temperance house, run by a temperance man. LUCAS & CO., Proprietors. Phone 93.

SUPERFLUOUS HAIR

Moles, Warts, and all facial blemishes permanently removed by Electrolysis. G. B. & Co., The Forum, 100 Yonge and Gerrard streets Toronto.

NIMMO & HARRISON.

Thorough courses in Bookkeeping, Short-hand, Telegraphy and English.

Business and Shorthand COLLEGE.

Cor. Yonge and College streets, Toronto. Terms reasonable. Open entire year. Write for catalogue.

COVERTON'S NIPPLE OIL

For Cracked or Sore Nipples.

This oil, wherever it has been used, has been found superior to any other preparation. One trial is sufficient to establish its merits. Should your druggist not keep it, ask him to procure it, or send us 31 cents in stamps and we will send you a bottle by return mail. C. J. COVERTON & CO., druggists, Montreal.

BUSINESS MEN'S LUNCH

51 King Street East, 51 King Street West, 152 Yonge Street, 68 Jarvis Street, TORONTO, ONT.