

earthly spouses to communicate well. If we are not worthy to receive the Son of God, He himself, present and living in our hearts, renders us worthy of Him; and it is Jesus with us, Jesus in us who advances to the foot of the altar and gives us all we need. Live wholly in Him and wholly for Him, in great joy, in great peace, simple as little doves, meek as little lambs.

Adieu, my dear good daughters; may the Holy Virgin guard you and all those you love, beneath the beautiful mantle of her love! I bless you in the name of our good Jesus. Kindly remember me ever in your prayers.

CATHOLIC TOTAL ABSTINENCE.

The lack of true spiritual life is apparent in the condition of modern society. Wealth, honour and pleasure are the objects that engross men's attention. The great injunction of our Saviour to deny one's self and take up the cross finds little place in our busy, material world. Passion governs and true development suffers in consequence. Selfishness is the law of the hour. On all sides social reforms are demanded. The body of the people, the subjects and objects of all reform, are appealed to and played upon by men whose impulse is passion or hypocritical selfishness. The aim of the Catholic Total Abstinence Union is a religious one, it offers itself as a helper to Church and State in the work of individual and social reform. It tells men that reform can come only through the grace of God in a spiritual life. It appeals to humanity as redeemed and ennobled by Christ, who is the source of all true reform, and without whom society must wither and die as the tree deprived of life-giving sap. What society wants is a better manhood—a Christian manhood; living, not for self, but for God; ready to make sacrifices, not for material advantage, but for the elevation of mankind into a virtuous life and union with God. Social reform that builds on humanity separated from God can lead only to the satisfaction of vanity, and soon becomes but a loud sounding word, while men languish and die for want of the proper moral food.

Among the moral evils which help to arouse passion and make selfishness brutal, and so to render social reform difficult, intemperance stands prominent. No community is free from its encroachments, no home safe from its contagion. Possessing the body of man, it robs him of mind and heart, and deprives society of his intelligence and affection. Home is the fountain head of citizenship and manliness. Intemperance changes it into a nursery of vice, transforms it into an agent to destroy society, which it was intended to build up and to defend.

Men dread the destructiveness of the elements. The great reservoirs of the heavens pour down their floods and rush headlong to the sea, gathering madness in their course and scattering destruction in their path; the mighty tempest spreads havoc in its train; gaunt famine and grim war depopulate nations. Men shudder when attempting to estimate the loss of life and property from all these causes; yet not all combined can equal intemperance, which, like a mad torrent, rushes over the land, scattering along the highways of life the wrecks of broken homes and the hulks of ruined mankind. The State is forced by intemperance to increase its charities a hundredfold and more, to enlarge its prisons and reformatories for self-protection. Labour in battling for its rights, finds itself handicapped by intemperance, and robbed of more of its earnings than by its most grinding monopolies. The Church, placed on earth to save man's soul by leading him into the spiritual life, finds intemperance an antagonism which neutralizes her efforts, paralyzes her energy, and disgraces her good name. This will explain why men are called upon to combine against this monster slayer of mankind. Indeed, it is not strange that, in considering the evils caused by drink, men have been led to regard drink as an evil in itself, not to be used, but banished from the land as a fiend whose very touch defiles. The Catholic

total abstinence movement sprang into being from an essentially Christian hatred of drunkenness and pity for its victims. Because Catholics realize the hatefulness of that vice and the extent of its ravages, they have combined against it, and exhibit as a test of earnestness the public and private practice of the opposite virtue.

Men in all ages have combined for protection, whether the object was country, home, health, labour or intelligence. The bundle of sticks teaching the strength of union has impressed itself upon men in all time. Our age is characteristically an age of combination, as seen in the many unions, for trade, labour, benefit or monopoly, which appeal to all classes and to all conditions in society. Now, men are agreed that intemperance is making vast havoc among the people. They must be blind indeed who doubt it. Men combine against it in order to break its hold on humanity, to succor the suffering, to lift up the fallen, and to strengthen the weak. Can a higher or better motive for union be proposed than this act of sacrifice by which some wretched brethren may be redeemed from the thralldom of drink and made freemen? Men say this makes hypocrites and pharisees. We shall find these everywhere and under all banners. They are not confined to the ranks of total abstainers. Were more of the best men in society to lead in this as in other movements, many of the disturbing elements might be eliminated. The movement suffers from the vapid utterances of some who imagine that total abstinence is a religion in itself, and that they have by the pledge, as if by magic, been elevated into a position of moral superiority over their fellow-mortals. But Catholic total abstinence makes no such claim. It affirms that the pledge is one means to the great end, and a very efficient one. It claims that it leads to thrift and providence; that it helps to preserve a sound mind in a sound body; that it guards man's intelligence for God's truth and man's heart for God's love. It should make better men and better Christians, holding with St. Ambrose that sobriety is the mother of faith, as intemperance is the mother of infidelity.

In other matters men overlook much, in total abstinence nothing. It is condemned in advance as fanaticism and bigotry, bordering on false and heretical principles. Men sometimes forget that Catholic total abstinence and party prohibition are totally different. The former hates drunkenness, the latter hates drink. The one asserts that the use of liquor is not in itself an evil, while the other calls it an evil under any and all circumstances. Catholic total abstinence may accept prohibition in certain cases as a method of curtailing a traffic grown into monstrous proportions—an extreme remedy, a sort of war measure. It asserts that drink-selling is not always sinful, nor sinful in itself. But it affirms that as a matter of fact, and here and now, it is fraught with the destruction of multitudes of souls.

The Catholic Total Abstinence Union, which will meet this month of August in Philadelphia, numbers many thousands of men who have not tasted intoxicating drink since early youth, and probably never will. They have seen the evils about them in their own homes, and they have determined to show their hatred for it and their pity for its victims. The Catholic Total Abstinence Union teaches them not to rely on themselves but on God; to have resource to the Sacraments, to prayer and to Holy Mass. It tells them that the pledge is a help and not a substitute for religion, that it is a promise solemnly made in the presence of God and of their brethren—a promise which their manhood will hold sacred and inviolable, protecting them as with a shield and aiding them in obtaining self-control.

The Catholic Church by its highest authority has blessed our Union. Pope Pius IX., of sainted memory, in 1873 from his heart blessed the Union. Leo XIII in 1879 bestowed his apostolic benediction, and later granted to its members indulgences that, with God's blessing, "day by day the Union be farther extended and more widely propagated, in order to lessen the evils lamented and dreaded." Cardinal Manning, in a letter, says; "As a pastor of souls I have before me the wreck of men, women and children, home and all the sanctities of domes-