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STRONG SERMON ON TEMPERANCE

BY THE REV. DR. O'LEARY Saturday News, Collingwood, March 9, 1914 On Ash Wednesday it was an-

nounced to Catholic congregations in a Lenten pastoral that His Lordship Archbishop O'Neil had requested pastors throughout his archdiocese pastors throughout his archalocese to place before their people the evils of intemperance and the advantages of total abstinence. Rev.Dr. O'Leary took advantage of an early opportun-ity to comply with the request and Sunday evening the large congregation, of which a representative of this paper was one, who braved the March gale, listened to a thoughtful discourse upon these topics. Dr. O'Leary first complimented his parishioners upon their abstemiousness, but pointed to Christ's atonement on the cross for any contrary sins of excess, and His burning thirst as an incentive to total abstinence. He touched lightly upon temporal evils that follow intemperance, and then depicted the gravity of this sin, the depicted the gravity of this sin, the spiritual loss and eternal dangers attendant upon it. Many texts from the Old and New Testaments were quoted in proof, and pertinent examples cited from Holy Scripture. The Rev. Doctor added that sins against temperance debase human nature. Reason is the light of God in man, man's ornament and glory, and surely it is vicious to quench besmirch this glory. As a capital or parent sin, it is often responsible for a large progeny. The intemperate are easily led into transgressing other commandments, if not the whole Decalogue. Then he cited some examples of how intemperance begets irreligion, distaste for prayer cursing and swearing, blasphemy against God and things holy. The against God and things holy. The intemperate are exposed to profana-tion of the Sunday, for only, too often debauchery takes up time that should be devoted to rest and divine abuse their children, or children rise up against their progenitors. Loss of mental control incites to brawling, to anger and quarrels, neither kith or kin. "Wine "Wine is a luxurious thing," excess dispels modesty and induces lewdness. It cause to debt, and at times even to steal. Intemperance is therefore injur-ious to God, by abusing His gifts, injurious to one's church by scandal giving, injurious to one's family and injurious to the community of which one is an offending member. It is above all injurious to one's soul for St. Paul numbers it among those vices that exclude from the kingdom

In the second half of his discourse the speaker drew conclusions for those who had experienced past weakness, for the moderate drinker, and for the total abstainer. While discussing intemperance in regard to drink, he wished to avoid intemperance in language, for some zeal ous hurt their own cause by exaggeration. The Gospel commande temperance, but not total abstinence though this latter is a counsel of per fection. Pure liquors, especially light ales and wines, used moderately and judiciously, may do little or no harm, in fact they may be of some benefit to the sick or convalescent. This, however, is a debatable question, and a wise physician may affirm tion, and a wise physician may affirm or deny according to the temperament of his patient. There are undoubted-ly healthy persons who partake of liquor rarely and moderately with no lurks in needless and general use, the danger of cultivating an indious appetite. The wise man who sidious appetite. The wise man who has felt the first symptom of this appetite, and the man who has ever fallen into excess, should practice nothing but total abstinence. The avoid danger or he will surely fall again. God commands in such cases total abstinence. His Grace is attached to no middle course.* "Safety "ituals except that which make for virtue and righteousness we are told that we are not in the secret and that there are certain Black Degrees which are of the devil! "We admit the print that the course."

first" is the slogan of the hour, and total abstinence is the ouly safe plank after shipwreck. There are cases arising from habit or heredity that is almost irresistible. Duty is unquestionable in such cases, total abstinence from moral poison. The determination to keep within moderation does not hold good in the majority of such cases, but they who love the danger usually perish in it. Temperance for some is practically impossible, and consequently for them "safety first" means total abstinence.

The Church does not command others, but points out the way to higher perfection. There are many kinds of refreshing drink to supply the place of intoxicants. Much de-pends upon the individual tempera-ment, the absence of danger to onement, the absence of danger to one-self and others, when there is ques-tion of occasional and moderate use of liquor. But the absence of all of liquor. But the absence of all danger, especially in this country where strong liquors are used, applies but to a few, and who dare claim to be invulnerable? The preacher did not condemn the proper use, but the abuse of created things, but he did decry moderate drinking that so enters into life as to become dippling. Passing over the danger of creating an appetite, tippling, he said

creating an appetite, tippling, he said is to no small extent physically, mentally, socially and spiritually harm ful. Physicians will tell you that the man who imbibes daily, even within bounds, is not up to the manhood mark. The practice weakens the heart, the kidneys and other bodily organs. The habit makes inroads, imperceptible for a while, but sooner or later it makes a man organically inferior. Certainly the tippler is more inclined to become stout, wheezy, gouty or rheumatic. The man who has courage enough to give over the habit will have a clearer and saner view of life, he will feel mentally superior after shaking off that desultoriness superinduced by alcohol. Spiritually he will also be of the alcoholic appetite will give place to a corresponding increase of taste for religion. Socially he will also be a gainer, for this is a tolerant age, and the total abstainer is not scoffed at, but highly respected, Friends really worth while will com-mend the change and secretly admire it or possibly imitate it. Example is a potent factor in life, and may quietly reclaim the weak and erring In conclusion Dr. O'Leary exhorte all to abstain from intoxicants, especially during this season of Lent, and to render their self-denial meritorious by forming the intention of

WHERE THE FREE-MASONS STAND

honoring the sacred thirst endured by Christ on the cross of Calvary.

Some weeks ago William Muench President of the Federation of German Catholic Societies of the State of New York, addressed a letter to the Editor of "The New Age Magazine," the official organ of the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, in which he asked him to state his attitude towards the present revival of the old spirit of pigotry which is manifesting itself in a campaign of calumny and vilifica-tion against the Catholic Church, its priests and Sisters. "A frank editorial statement," says Mr. Muench "condemning this sort of propaganda as unfair and un-American, and pos-sibly calling attention to the real ger it involves, would do much to set the public aright in so import-ant a matter." This "editorial expression" Mr. Muench asks in the name of the Federation of which he is President, which numbers 180 societies with 21,000 members in the

State of New York.

In his reply the editor, George Fleming Moore, 33rd degree, states that this letter "demands attention from every one who believes in toleration and religious freedom," and bigotry has been or is about to be the Roman Catholics of the United States? And if such a campaign is 'on' or in prospect, who and what has caused it?" The editor then states that he has no quarrel with any man's religion, that "The New Age" has never said anything savoring of bigotry or bitterness towards the Catholics or their religion, but has often expressed appreciation of the good points of that Church and its members. We quote the salient points of his

reply:
"But the editor is a Freemason charged with the duty, among others, of informing his brethren of the Order about the enemies which are within it and without. The Catholic hierarchy—the clericals—have been the pronounced and bitter enemies of Freemasonary since the first Bull of Pope Clement was issued against the Society in 1738. So far as we are aware the Society has never done anything which merits the heavy condemnation put upon it by the priestly power. We have in our library many books which are full of lies and slanders against the society of Freemasons written by Catholic prelates. No

protests from us seems to be of any avail. If it is proven to them that we have nothing in our books or rituals except that which make for

Menace' with 1,000,000 circulation and the existence (for many years) of the American Citizen and of the Liberator, and while their methods are not those we have pursued in discussing the clerical attitude in this country, we believe that the 'bigotry' of which Mr. Muench complains has its origin in the political activity of the Catholic clergy, the secret and other Catholic Church societies, and that the force and strength of the movement among the people of this country is due to the atrong belief:

"1. That no practical, consistent, Roman Catholic can be a true and

Roman Catholic can be a true and loyal citizen of this Republic in case of a conflict between the Power of our Government and that of the Pope of Rome.

"2. That the system of Government and the Church of Rome is in

ment of the Church of Rome is in direct conflict with the principles on which our State Governments and the Government of the United States

are based.
"3. The present Pope of Rome has denounced the separation of Church and State as a pernicious error, thus denouncing one of the fundamental principles on which our

Government is based.

"But we verily believe that it is the Roman Catholic Church, its priests, its secret societies, and its agencies, which has provoked this attack, has caused these newspapers to spring into existence and to attack that Church. We are informed of a case where a Mason of high de-gree who has served acceptably for several years as an officer of the United States and whose retention the men of both parties favor and yet it is common talk that 'the Knights of Columbus, will get him,' i. e., remove him from office. There is no religion in such movements, but it is politics.

But we know what people think and say, and we know that thousands of our people do utterly distrust the Roman Catholic in politics because they believe that his first allegiance is to a foreign Power, a foreign Potentate, who claims the power to send its subjects

to hell or to heaven as it desires. "It is not 'bigotry' on the part of any Freemason or Masonic paper to resist the aggression of the Roman Catholic priests on his order. It is merely exercising the instinct of selfpreservation. The French Masons of the Grand Orient are not recognized in this country nor in England. They changed their constitution so as to omit the formula relating to the Grand Architect of the Universe, not, they say, because they are atherists or materialists, but because the Roman Church was trying to crush them out of existence, and they desired to unite against it all the elements of independence and freedom in the Republic. We are not com-petent to give the astute Italian politicians or princes of the Roman Catholic Church any advice about the minds of American citizens. We can say, however, that no good judge of human nature can expect a great order like the Freemasons, when its members learn that the Pope is en-gaged in waging a Battle Against freemasonry throughout this country, to sit silent under imputations that our peace-loving and charitable society is in league with the devil and intent on making war on Chris

tianity. If the foregoing "editorial expres-sion" is to be taken as an official statement of the attitude of Freemasons towards the systematic camwaging against the Church, we sub-mit that it does little credit to the New Age, or of the members of the craft. Evidently, Mr. Moore is frightened by the bugaboo of Papal aggression which he has conjured up, and in order to bolster up his cause he puts the worst possible interpretation upon incidents and events which ought to have no bear-

ing on the question at issue.
It is unnecessary to comment on this "editorial expression" further than to ask if the editor has ever known the Catholic Church to go out of its way to attack Free masonry, or even to take cognizance of its existence until forced to do so by its persistent and aggressive at tacks? Furthermore, has he even known the American Bishops in council assembled to lay aside their official duties long enough to indulge in a vituperative attack on Freemasonry or any Protestant sect? When the American hierarchy meet in the interest of the Church, they attend to the business that called them together and when that is dis-posed of they return to their respect-ive fields of labor without making country by senseless and unprovided attacks on any of the denominations. The same cannot be said of conventions held by the representatives of Protestant denominations. They Protestant denominations. The cannot meet for any purpose withou taking a gratuitous fling at the Catholic Church, and herinstitutions, and in doing so they presumably, act as the official representatives of the Church to which they belong.

Of course, there are Catholics who deem it their duty to indulge in brainless exhibitions of sectarian spleen by attacking Protestants and Protestantism; but their attitude must not be taken as the official attitude of the Church. When the Church, as a religious society, speaks, the world knows it, and is not left in doubt as to what she says. When the Bishops of any country voice the official attitude of the Church, and not their personal views, the public at large are not left in doubt as to their meaning. The Catholic Church

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n this country is not in politics She has no designs on the Government. She does not meddle in public affairs for her own aggrandize-ment. But Catholics, whether clergyment. But Catholics, whether clergy-men or laymen, are American citizens and as such have a right to all that is implied in that title. There is no reason why their religion should pre-vent them from taking an active in-terest in political affairs or from aspiring to political preferment. They are as well qualified for office, to say the least, as their non-Catho-lic brethren and if they use every legitimate means to attain the goal of their ambition in the political world, who shall dare to asperse their character or condemn them as guilty of political intrigue simply be-cause they are Catholics? We are tired of hearing about the Catholic sin of aspiring to political office. It is the battle cry of the pigmies who seek official positions for which they have little, if any, qualification by appealing to sectarian bigotry. The sooner this method of getting into office disappears, the better. Catholics are never among the first to raise the religious cry and they have no designs upon the American gov-ernment.—Bulletin.

LEAD KINDLY LIGHT

NEWMAN'S HYMN FIRST SUNG BY BOATMAN EIGHTY YEARS AGO

The first man to sing the immortal hymn, "Lead, Kindly Light," was a boatman; the place, an orange boat becalmed on the Mediterranean, off

the Island of Caprera; the time, eighty years ago—June 16, 1833. John Henry Newman, afterward the great Cardinal, was a passenger on the boat, Ill in body and mind, he hoped to recover his health. He was especially depressed on that day when the orange boat was becalmed and sought to soothe his spirits by composing a hymn. The result was "Lead, Kindly Light." The composition occupied but a few hours, and the boatman, who spoke English and possessed a fine voice, was asked to sing it. As the day melted into darkness a breeze sprang up, and the be-calmed voyagers were guided by the "kindly lights" along the Caprera shore into a safe harbor. After Newman regained his health he returned to England and became

until 1845, when he came into the noly Catholic Church, which later rewarded his ability and devotion by the bestowal of the red hat.—St.

THE WORLD'S TONGUES Describing the universality of the

Church Father Phelan, S. J., preaching recently in Scotland, gave a picture of everyday experience in Rome. "From every point of the compass pilgrims come every day pouring in to do homage to the lonely king in the He looked out and surveyed an empire more vast than the mit that it does little credit to the intelligence of the editor of The this that made such an impression on the Protestant visitor to Rome. He saw how narrow, how small, how ininular was his little island Church of England). On the streets of ome the world's tongues were heard every day perpetuating the diversity of tongues at Pentecost and giving a living proof that no other Church could claim the universality of the world and the mission of the apostles

for all ages and all nations. The spectacle has helped to bring many within the fold and will bring many more—"Them also I must bring."

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POLITICAL PRAYERS

The Christian Register (Unitarian) notes that special prayers have been appointed by English bishops with reference to the grave peril of civil war in Ulster. The Register ought to know that these prayers are all ex parte statements, so to speak. They are all appointed by Unionist divines of the Protestant established Church, and they are intended not so much for the ear of God as of men. They are purely political doc-

If there should come about a civil war in Ulster it will result in no small degree from the suggestive prayers of these Unionist Bishops. It would be a far more Christian act for the perturbed prelates to counsel their Orangemen and their congeners to put away their silly fears of Rome, and frankly and freely abide by the will of the majority of the Irish people backed up as it is by the will of the people of Eng-land and crystalized in the Home Rule Bill. There are thousands of Protestants in Ireland of all denom-inations who are not worrying themselves about a possible civil war But there are all too many in Northeast Ulster who will be thrown into a state of still greater fear and hat-red of their Catholic fellow countrymen by the political prayers of the Unionist Bishops.

AN OLD SUBSCRIBER. - Whirlwind campaign means an appeal to all the people to contribute generously for some specified object. Committees are formed, canvassers appointed, and house to house visits made with the purpose of soliciting money.

ST. MARY'S ACADEMY, WINDSOR

In view of the approaching cele-bration of the fiftieth anniversary of the foundation of St. Mary's Academy, Windsor, Ont., the Sisters of the Holy Names are desirous of obtaining the addresses of all former students of the Academy. All such addresses to be forwarded to the President of the Alma Mater Association, Mary's Academy, Windsor, Ont.

ACKNOWLEDGMENT. - The Rev. Mother Superior of the Convent Hotel Dieu, Tracadie, N. B., acknowledges with sincere thanks receipt of a cheque for \$70, the proceeds of a social in aid of the Orphans, given by Mrs. O. J. McKenna and Miss Gotro in McKenna Hall, Feb. 17th.

OUR NEWFOUNDLAND EDITION.-WO have a large subscription list in the Province of Newfoundland, and the papers are distributed at the wharf in Sydney, N. S. Not a complaint have we had in regard to the manner in which they are handled. Prompt-ness and carefulness seems to be the rule on the part of the New-foundland post-office officials at this important point.

DIED

RVAN.-In Macton, Ont., Feb 28th 1914, Mr. Michael Ryan, aged seventy-five years. May his soul rest in

MARRIAGE

LAWLOR-BYRNES. - At St. Ignatius Church, Winnipeg, by Rev. Father Dunn, on February 24, Mr. W. H. Lawlor to Miss Mary Alice Byrnes.

CATHOLIC LITERATURE

Bruno, Sask. March, 1st, 1914
Dear Editor,—For several years St. Bruno's circulating library has endeavored to further the spread of good periodicals and has for this purpose listed a number of German and English periodicals—not too dear, and whose proceeds are used for missionary purposes. I am sending you herewith a partial list with the publication of which I think you would confer a favor on your readers, many of whom no

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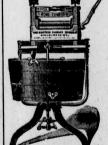
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