

young Holmes Abbott shoulders, as much as to show he is an original. "Question of conscience?" essay, who was rather going to what he called "a lions." "The hunt of wild game has, I mean forbidden. It finds reason even in the pages of a man."

THE NECESSITY OF TEMPERANCE.

The following lecture was recently delivered in the church at Soule by James Bennett, a young man of less than twenty years of age, who is now attending the University of Notre Dame, South Bend, Ind., studying for the priesthood. His mother, Mrs. Arthur Malpass, resides near Soule. We predict for the young man a brilliant future, if this, his first effort, is any criterion:

It is an undeniable fact, my dear friends, that intemperance is the chief source of all the other vices to which the American public is addicted. This is the demon who is filling our prisons with criminals, our poorhouses with paupers, and insane asylums with lunatics, who might have been good men had they not been led by drink.

How many mothers and children, throughout the land are suffering from hunger and cold this very day, while their husbands and fathers are spending in drunkenness the money which they should have to procure the necessities of life? How many families have been disgraced by a drunken father or brother? How many widows are there mourning over the loss of their husbands lying in drunkards' graves? How many orphans are left alone in the world on account of liquor, which has killed their father and broken their mother's heart? How many murders and suicides are daily committed by those who are under the influence of liquor? Oh! if we could only look into every home to day, and see the misery that is caused by this cursed demon, surely we would forswear the wine-cup forever, and strengthen our resolution by taking the pledge of total abstinence.

Two years ago some students of the University of Notre Dame, some thirty in number, were induced to indulge in intoxicating liquor, the use of which is strictly forbidden. They were found out and promptly expelled. Think of these thirty families being disgraced by these thoughtless boys, for it is certainly a great disgrace to be expelled from an institution of learning.

Visit the prisons and ask the poor unfortunates what has brought them thither, and nine cases out of ten, if they speak truthfully, they will answer "Liquor."

There are thousands of men tramping through the United States to day, going from house to house begging for a bite to eat, sleeping in barns, box cars and sometimes even on the bare ground. What causes these men to lose all self-respect and sense of shame, and bring themselves lower than the brute creation? "Liquor."

LEO XIII'S DIPLOMACY.

His Efforts to Bring About a Reunion of Churches.

Amid the political complications that are gathering thick and fast about the ill-omened capitol the Pope is ever watchful and busy. His head is like an eternal spring, where flowers and fruits forever delight the eye. To the secretary of state, his faithful and incorruptible helpmate, he has given over all care of current affairs. He wishes to enjoy the glorious sunset of his triumphal Pontificate, and at the same time to remain upon the heights, where nothing intercepts his view, as with keen and penetrating glance he looks far out into the future; for he knows that the future has great things in store for the Church and the Papacy.

Hence his fondness for questions of which the solution is yet a long way off. As a rule old men are given to reminiscences. They recall events of the past. They are, each, as rare, old Horace has it, a *laudator temporis acti*, in love with the days that are gone. Leo XIII., as though endowed with perennial youth, faces the other way, and goes forward each day with firm step towards the unexplored. His intellectual vitality and dauntless intrepidity present a combination that comes but little short of the marvelous.

This characteristic trait stands out in bold relief in his attitude towards the Church of England. At the present moment this Pope, at the age of eighty-seven years, presides over the deliberations of the commission which his discussing the validity of Anglican orders. On this commission, may add, are found the ablest theologians of England and Rome. From the fusion of the two committees—the Roman and the English—brought about by Cardinal Vaughan, the light so long desired will surely come. But not until the conclusion is in every way satisfactory to him will the Pope affix his seal to it, and probably in that form it will differ somewhat from the solution reached by the commissioners.

Seldom does the eye of man light upon a sight more beautiful than that of Leo XIII. as with splendid courage he unfurls, like a banner of light, those formulas of religious unity which appear to contain for Christianity its one hope and marrow. He would, in fact, be that Christian republic of which our fathers never ceased to dream. Now, towards the evening of our century—the century of doubt, positivism and *kulturkampfs*—this undertaking on the part of Leo XIII. is assuredly an extraordinary phenomenon.

It can be accounted for, however. After a reign of sixteen years, his pontificate reveals to us its inspirations and its harmony. At its dawn and during a part of its morning he elevates the papacy in the esteem of men. For the fulfillment of his mission of sympathy and light God has bestowed upon him sovereign common sense in politics, i. e., the art of governing wisely, common sense means a thorough understanding of the needs, both present and morrow, of society, its composition of tact and foresight. Tact enables the ruler to lay his finger upon the need of the hour—a quality all the more rare because the need of the hour is always a burning question. Foresight is at once liberal and beneficent. Interested in that which lies beyond the purview of the present generation, it aims at turning to our profit the sacrifices made by our fathers. This is common sense, as possessed by Leo XIII. And since the life of man is ruled by common sense, and there is no other quality that ranks higher than it, we ought to call it simply *genius*, and to proclaim Leo XIII. the most truly great man of our era, because he is the only one whom heaven has dowered with genius.

There is this difference between the politician and the reformer—the one thinks only of what already is, the other of what ought to be. That which ought to be is the drawing closer together of peoples and of hearts. Never, we may safely say, was Pope more keenly conscious of the vitality of the foremost moral power in the world than is Leo. And this is all the more wonderful because at the time of his accession to the throne of Peter, detractors had predicted the speedy fall and annihilation of the Papacy. Papal prognostics! He has won back for the Papacy its former conquests, its world-wide ascendancy over minds, and that attractiveness which has drawn all hearts round the hill of oracles—and all this he has enlisted in the service of the great aim so long desired by God and man—unity. That is the secret of his reign. Enamored of good, in common with all great men, Leo XIII. hopes to bring about unity by the prestige and renown of that old Rome which, to day as in the time of Livy, is the gentle mother of civilization, beautiful beyond compare—"pulcherrima rerum."

It was but natural that Leo XIII. should begin his work in the Orient. Its creed scarcely differs from ours. He continues it in England. It is true that the difficulties here are both more numerous and more profound, yet the real knot in the case is the primacy of the Holy See. Untie that and you will have thrown down barriers which for ages stood impassable. Unlike Lutheranism or Calvinism, the English schism was not a revolt against the Church, either in her constitution, her discipline, or her creed. As in the Orient, it meant the beheading of the great ecclesiastical body, and war on Rome, war all the more systematic and bitter that the roots of faith were not utterly dead. No doubt, during these three centuries the Anglican Church has been marked and modified by time and schism.

Yet through it all and despite it all she has retained, whether in England, the United States or Australia, the old familiar features which tell of her intellectual and moral kinship with Roman Catholicism. Assuredly the Papacy, which is the centre of unity and before all else an international institution, can do nothing at which converts, from whatever side they come, may take umbrage. The revolutions of the nineteenth century have set the Holy See in an ideal sphere, whence it sends forth its beneficent rays upon the whole world. Papal Rome finds its old-time pacific influence enhanced by the sweet, harmonious and irresistible genius of Leo XIII. The Church of Rome has retained throughout the centuries a lively sympathy for the Anglican Church. She looks upon it still with the eyes and sentiments of Bossuet. She admires, as she has ever admired, its national genius, strong, yet simple, which, in its international policy, seems modeled on ancient Rome.

This appeal of Leo XIII. is well-timed. The world is just now passing through an era of general transformations. The falling off in religious forces coinciding with democracy's accession to power has uncrowned the human family. We have reached a pass in history where the religious as well as the political thermometer stands very low. Hence the appeals from every side to idealism and for the education of the people. Hence, too, those dissonant voices that are raised in every land asking who will cure society of its paralysis? On every hand we behold great efforts at reform. Here it is neo-Christianity with its aspirations and imperfections; elsewhere, societies for the promotion of "the moral life," as in Germany and England; further on it is "the party of duty" everywhere the need of a society resurrection, the thirst for the ideal, a prayer towards the beyond. But these attempts at renovation, all consoling as they are as signs of the times, are no more than the indistinct stammering of a babe. The faith and the religion that would be of service in bringing about the renaissance so much desired to-day cannot dispense with government. The Vatican has studied the course and observed the fate of all things human. While it is the guardian of the eternal verities, it accommodates itself to the contingencies of history, and adapts itself to the needs and conditions of its ever varying environment. This double force of firmness and expansion has given it a cohesion and vitality which no other institution, even in Christendom, has ever exhibited. Unchanging yet progressive, it has, to a far higher degree than any merely human institution, the capability of compromise, for all that is relative has for it but an inferior and transitory value. What day soever various religious bodies, whether churches, communities or groups, shall open negotiations with the Holy See, Leo XIII. will be able to satisfy all their legitimate desires, on the one condition that the new contracting parties accept the definitions of the councils. Whoever shall come to her will find naught but the pure rule of faith and right living, without the human alloy which is merely one of the historical sides of the religious metropolis of the world.

Such, in brief, are our reasons for confidence at the present hour. Will Leo XIII. live to see this dawn of unity brighten and broaden into fuller day? Will the Church of old England draw nearer to her elder of Rome? I know not. The future will reveal to us how much there is that is fruitful or illusory in the currents of to-day.—Bentivoglio, in Catholic Citizen.

PARENTS AND CHILDREN.

"The fact that there exists in our days a class of young men, idle, turbulent, lawless in whom neither church nor school training has had perceptible influence is due principally to the pernicious example of parents who have totally neglected to impart the principles of religion and morality on their young minds."

The quotation is from Archbishop Janssen's Lenten pastoral, alluded to by Miss Elder in her vigorous article in last week's issue of *The Citizen*.

Well, what is the matter with the parents anyhow? Will they never learn? It seems not. Not until we can have training schools for fathers and mothers as well as for sons and daughters.

Undoubtedly there are good and wise and sensible parents in the world, thousands of them, but the proportion of those who are not wise or sensible, however they may endeavor to be good, is large enough to attract attention.

It may be set down as a fact, too, that few fathers and mothers in the world do not actually desire the good of their children, are not eager for their welfare and success. But how do they set about it? In the first place when children are in the very beginning given to them they fall into one of two extremes; either they *own* the children, body and soul, or the children *own* them. One notion is as likely to result in disaster as the other. How often have not many of us seen parents swoop down on their children with some such ultimatum as this: "You are to do this simply and solely because I tell you to do it." It is not for you to question for one moment whether it is right or wrong, reasonable or unreasonable.

And then we wonder that children are sullen and sulky, that they grow to look upon their parents as tyrants to be deceived, outwitted, and broken loose from on the first possible occasion! As long as parents are unreasonable, tyrannical, children will deceive them and the blame of the deceit rests with the parents and not the children. When a parent, finding something broken or a command disregarded, gets into a white heat and threateningly approaches a child with the question: "Did you, Johnny or Jennie, do this?" that parent deserves to be lied to. What can the trembling child do, feeling the tornado of abuse that is likely to sweep upon him, feeling that he is to be given no chance to explain, to exculpate himself? As a well-known kindergarten said of like instance: "Any self-respecting child would lie upon such an occasion."

There is, too, a time when children cease to be children. Parents should recognize this fact. At that critical period, when boyhood and girlhood are blossoming into manhood and womanhood, parents should more than ever have their children's confidence. They should unfold to them gradually, reverently, the new world that is opening to them; they should warn them of the pitfalls of which, perhaps a bitter experience has taught them the danger.

The same holds true of the children of larger growth, of young men and women, still children in the eyes of their parents of course, of twenty, twenty-five. After a childhood and youth of this sort of treatment, children have naturally drifted away from their parents, they have far more fear of than love for them, they have little respect for their judgment, they have lost confidence in them and will open their hearts to strangers rather than to those under the same roof.

This is a sad state of affairs, but it is true and it is quite common. Intolerance will always breed rebellion. Young men have been known to go to Dwight before they were twenty, whose fathers were the most rigid of tolerance advocates—and largely to the fact that those fathers, instead of talking reasonably and sensibly to their sons on the justice and wisdom of their principles, have simply tried to force them, unreasonably, down their throats. Intolerance has been met by defiance, and destruction is the result.

In the same way young women have been known to plunge into the most foolhardy marriages largely because of their parents' high handed and violent measures in opposition thereto.

Parents should respect the rights of their children. Until they do they need not complain that children grow up "turbulent and lawless." Let them give them the proper liberty, wise, self-respecting, self-restrained, and they will be less likely to rush into license.—Catholic Citizen.

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Please address J. G. Moylan, Daily Freeman, Ottawa.

THE WORLDLY SPIRIT.

The pride of life is one of the three great things to be avoided.

There is love of the world, so Alban Butler says, which, though it be not, either for the matter or the degree of it, criminal enough to destroy the hopes of salvation, yet abates our vigor, hinders our perfection and bereaves us of many degrees of fervor.

The indications of this kind of love of the world, are a fondness for the pomp and show of life; too slavish an exactness in the modes and customs of the world; too quick a sense of praise, reputation, and pre-eminence; too great an eagerness to grow; too brisk a relish of pleasures; too much diversion; too great a love of ease; or an uninterrupted pursuit of worldly business, which extinguishes all gust of virtue and all relish of heavenly things, and leaves not to the mind sufficient leisure or ardor for spiritual duties.

These are symptoms of a soul tainted with a love of the world. How opposed it is to the love of the cross, to the spirit of self-denial, to the fervent following of Christ, to the desire to lay treasures of merit for eternity!—Catholic Columbian.

Catholic and Protestant Service.

Religious toleration is nowhere more plainly set forth than in Heidelberg, an ancient city of Germany. One of the most important buildings of the town is the Church of the Holy Ghost. Through the middle of this Church a partition wall has been run, that the service according to the Roman Catholic and the Protestant ritual may be held at the same time.

Food, when it enters on the stomach, becomes unwholesome and unwholesome. It poisons the blood, and both mind and body suffer in consequence. What is needed to restore perfect digestion is a dose or two of Ayer's Pills. They never fail to relieve.

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Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

WAR HAS SLAIN HUNDREDS OF THOUSANDS.

of the very best of our men, the plagues more than all the wars and plagues that have ever taken place.

Total abstinence is not a mere Catholic preventative against the liquor

traffic. There are now over three hundred different religions,—this means three hundred different opinions upon religious matters, but there is one point at least upon which we all agree, and that is the necessity of total abstinence.

Father Mathew was the first to organize a total abstinence society. The thought that influenced him to inaugurate this powerful crusade can be fully understood from his own words. Being asked by a clerical friend what had induced him to become a total abstainer, he replied: "I thought how terrible it would be if I myself never should become a drunkard."

Now, my dear friends, let me beg you to consider how terrible it would be if any of you here present should ever debase yourselves in such a degree as a drunkard. A drunkard, who is a disgrace to his family and has transformed the image of his Maker into that of a demon!

It is said that there are two hundred thousand saloons in the United States. It would be a very low estimate to place to the credit of each saloon at least four or five drunkards; this would give at least nine hundred thousand drunkards, and it is estimated that one hundred thousand of these go into dishonored graves each year.

This form of vice swings its sythe and our noblest men fall before it; they lose all their property, they disgrace their families and they sink into hell to meet the punishment which a just God meets out to the drunkard.

Let me picture to you two characters. The first is a bright old man, whose vigor three score years have scarcely impaired. His erect form and firm step and elastic limbs are the reward of his fidelity to the right laws of living. His brain has never been stupefied by the poison of rum.

The other is an old drunkard of sixty years. He is a total wreck; he is a mass of corruption and disease. Life to him is a misery. He cares not for anything but the demon which has wrecked his life. Nature has branded him with the mark of disgrace. She hangs labels all over his body to testify her disgust, and to admonish others to beware of his example. Behold a beast!

Now, my dear young friends, you who are just entering on the period of your manhood, look on these two pictures and ask yourselves which one do you choose for yourself. Do you choose the man whom old age has made more graceful, or do you choose the wreck of humanity, this beast, for your model? If you choose the former remember that in most cases you can do so successfully only by pledging yourselves to total abstinence.

I am sure there is not a mother or father here present who will not feel interested in this work, and I am sure that there is not a young lady present who will not join with me in exhorting her brother or sweetheart to take the pledge of total abstinence.

Join this crusade against the demon of drunkenness, banish him from our country and rally around the flag of total abstinence. This society, a branch of which I wish to organize amongst you, has already over sixty-seven thousand members. What a mighty revolution this Catholic organization has wrought during its few years of existence! For myself there is nothing of which I can feel more justly proud than that of being a member of such a society.

True, your society may not have the honor of closing a public saloon, but if each one of you can succeed in closing the public saloon of one of your friends, (the public saloon under his nose I mean) you will soon have a temperance society at Pinnebog of which you may feel justly proud.

In honor of the sacred thirst of our Saviour on the cross let us pledge ourselves to total abstinence.

A Busy Priest.

One of the busiest writers in the ranks of the Catholic clergy in England is the Rev. Thomas Edward Bridgett, whose "Poems on the Priesthood" was one of the most prized of Lenten booklets. Sixty-six years old, and of Derbyshire birth, he received his education at Tonbridge, whence he went up to St. John's College, Cambridge, and on reaching his majority he entered the pale of the Roman Catholic Church. From that time he has been a member of the Order of the Most Holy Redeemer, commonly called the Redemptorists. It is he who has given the best Catholic life of Thomas More and John Fisher, and in his recently published "Wisdom and Wit of Sir Thomas More" he has entered the field of general literature. Not to mention the large mass of controversial writing, he has also written a monograph on the use of alcoholic drinks in the British Isles before the sixteenth century. He is at present attached to St. Mary's, Clapham.

Ninety Per Cent.

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Yet through it all and despite it all