NOVEMBER 15, 1902

that follows after death. The Gospel that follows that they found Him drenched with blood upon the ground. They found Him in the agony of despair, cryfound Him in the words that rent the ing out, with words that rent the beavens, "Father, if it be possible, let heavens, "Factor, if to be possible, le this chalice pass from Me!" NO ONE THINKETH IN HIS HEART. " I wish you to stand for a few minutes

beside that Child of Nazareth, and see Him broken-hearted in the shadow of a eloud. I wish you to stand for a few minutes beside that Man of Sorrows suffering in the garden of the oil press I wish you to do a little thinking on the subject He was trying to think out then. And the reason why I ask you to do that is this-there is no subject

in the world in regard to which men half so careless as this subject should most concern them. The holy writer cried out once in accents of desnair: "With desolation is the earth aespath. In the action is the earth made desolate, and the whole wide world is filled with sorrow, for there is no man that thinks." You will find the despair: minds of men are busy in the other fields of thought. They hate to make mistakes, even where mistakes are not so serious, and where the errors of one may be corrected by the carefulness of another. In all the other ways of men there seems to be a balance. The this life that do not concern affairs of our eternal destiny seem always able to adjust themselves. But in all those things that religion deals with, in all things that rengion deals with right those things that have to do with right and wrong, there is always a mysteri-mitted in that town could come back and wrong, there is always a mysteri-ous relationship that makes the con-sequences of our mistakes destructive to the best interests of others. There ests in the time to come. They say that the relationship between the various parts of the material world is so to the various parts of the material world is so intimate and so nicely balanced, that the dropping of a postage-stamp upon the pavement of the street is serious enough to send a tremor throughout the uni-verse. It may be just as truly said that to send a tremor throughout the uni-verse. It may be just as truly said that in the social and moral world there are even greater things depending all the time upon the decisions that you and I make between right and wrong. There where any lawful and respectable busiare always ten thousand interests that may be cursed or blessed. There are with their own. You find them in the may be cursed or blessed. There are shows that may be salon. When the little ones are made more happy. There are always crying at home for bread and the unter thousand lives that may be made fortunate father is dissipating, where more miserable and unhappy, But, do you find the man who is mean enough above all things, there is our own life that is in our hands, a life that does not and to look for it, and to be angry that is in our hands, a life that does not end at death, a life that lasts forever, and a life that is not going to be affect, the does not get it? You find him in and a life that is not going to be affect, the saloon. Where do you find these who will permit a Catholic mother the present or in the few years to come, the first salow will find the mother the present or in the few years to come, the present or in the few years to come, the present or in the few years to come, the present or in the few years to come, the present or in the few years to come, the present or in the few years to come, the present or in the few years to come, the present or in the few years to come, the present or in the few years to come, the fact that she is the the present or in the few years to come, the fact that she is the the present or in the few years to come, the fact that she is the present of the fact that she is the present of the pres but a life that is going to feel the con- mother? You will find them in the sequences of the present through all saloon. Where will you find those who the ages of eternity. "With desolation might pretend to be your friends, but is the whole world made desolate, for there is no man that thinks." What is the whole world made desolate, for there is no man that thinks." What wonder that the little Child at Nazareth headlong down to ruin? You will headlong down to ruin? Where will find them in the saloon. Where will What wonder that so many men upon their death-bods ery out for one short Jesus Christ is on the saloon? Now,

THE VICE OF INTEMPERANCE. The purpose of what I am saying to that you have. you is to convince you that it is not the for y drunkard alone who is responsible for the sins of drunkenness or who suffers money. But they want it. It may be for them. We all have certain obliga-tions devolving upon us by reason of the prevalence of this vice. Drunken-heaven to get the money for them, beaven to get the money for them, the prevalence of this vice. Drunken-heaven to get the money for them, the prevalence of this vice. Drunken-heaven to get the money for them, the prevalence of this vice. Drunken-heaven to get the money for them, the prevalence of this vice. is a sin, because it destroys health and dulls the conscience. The physi-cian deals with it as a disease, which it you. But the saloon-keepers want sometimes is. The philanthropist looks upon it as one of the most efficient causes of poverty and suffering, and for that may be necessary for sake. But they will accept the sacri-tical sector to put and the sacri-tical sector to put and the sacri-tical sector to put and suffering sake. that reason tries to put an end to it. fice. manifests itself by violence. The legis-lature tolerates it as an incidental evil lature tolerates it as an incidental evil for the individual, but at the same time may be worse than the thirty pieces of an abundant source of revenue for the state. The Church considers drunken-ness a very serious offence against the geodesics of the state of the sta state. The Church church is offence against the ness a very serious offence against the goodness and mercy of God, and a great wrong done to man's own soul. The domain dents forbid it, because it makes man less than his Creator intended. The pricest is opposed to it, because it is the most productive cause of sin, be sides being a very grievous sin in itself. Most neople are intelligent entity to the case it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it, for it is the price of but to take it for it is the price of but to take it, for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of but to take it for it is the price of the knows by careful observation that it is the most productive cause of sin, be-sides being a very grievous sin in itself. Most people are intelligent enough to know their own interests. And it does not take much hard thinking to convince an honest-minded and intelligent man or woman that drupkenness is a curse, and that moderate drinking often leads up to it. Drunkenness does not make a man respectable to-day. It does not recommend him for a responsible position. It does not entitle him to the confidence of his friends. The railroad company does not want a drunkard in the signal-house or on the locomotive. The steamship company does not want him on The commercial house or the bridge. banking institution does not want him handling its funds. The merchant does not want him behind the counter. The manufacturer does not want him beside the machine. We do not call in a drunken physician if we care much for We do not expect a drunken the patie lawyer to gain a suit. We do not want drunken teachers in our schools. We do ot want drunken judges on the bench. There is the strongest arcument with most people in favor of temperance, and even in favor of Total Abstinence. There is nothing gained by drunkenness, and there is not much gained by moderate drinking. Now let us turn to some of the arguments in favor of drinking and in favor of drunkenness. argument. The greatest promoters of drunkenness to-day are those who have money invested in the business, and who want to make it pay. He may be who want to make it pay. He may be the owner of the distillery, or the brewer. He may be the owner of the liquor-store, or the man that runs the saloor. salocn. They may not want to make a drunkard of a man for fun, for there is no fun in it for them. But they have their money up against the happiness of your home, against the good name and the honor of your child, against your own immortal soul; and they would rather see you lose than lose themselves. Perhaps they did not start into the business to do harm by it. But it is a bad your home, against the happiness of your home, against the good name and the honor of your child, against your own immortal soul; and they would rather see you lose than lose themselves.

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business, and it makes them bad. They want ten, twenty, fifty per cent. on their investment. And when you offer them your money, they do not care whether your blood is on it or not. They want it. They are going to take That is just how it comes that the it. worst element in this country are en-gaged in the manufacture and sale of intoxicating drinks. The business may be legitimate in some ways; but it is inimical to the best interests of the community. We all suspect the liquor-dealer or hotel-keeper. He may be a good man in his way. But we cannot help suspecting him just the same. make that statement a little more definite. THE SALOON AS IT IS.

I remember hearing a priest in a certain town, on one occasion, make this remark. He said: "If I had a deep, personal enmity against some one in this town to-morrow, and if I wanted a mean, low erime committed against that person; if I wanted to have a wrong denote that man's family. if I wanted mean, low crime committed against that person; if I wanted to have a wrong done to that man's family; if I wanted that you could break from it, and you a theft or a robbery committed against him, or a murder; if I wanted to see a theft or a robbery committed against him, or a murder; if I wanted to see his child seduced or outraged, I would write to a saloon-keeper to do the crime. And he would do it. And if I crime. And he would do it, And hi goto, and you include to care that wanted it well done, I would write to a Catholic saloon-keeper to do it." That statement is made in regard to a cer-tain town. I know what I am talking about when I say it. And if some of from the dead to night, and if some of the former saloon keepers of that town could come back from hell to night, they run it as it should be run. Where do you find the criminals of a city? Where do you find the outcasts? Where do you find the gambling places? wonder that the inter contract Mazarein nearbody down to run? for will slaves to drink. We want you to take in for reality. hesitated for a moment, and was almost find them in the saloon. Where will grind to for the sake of those who love you. overcome by despair! What wonder you find the men who will grind We want you to take it for that the strong Man was overcome that their teeth at me because I am telling you the sake that sister who is night in the garden of the oil press! the truth? You will find them in the samoment more to think! The particular reference these thoughts have is to the vice of intemperance. for you to lay down every dollar that you have. Is may be necessary

ou to sell the roof-tree from reason tries to put an end to it. fice. It may be necessary to sell your court considers it a crime when it child to a life of sin for their money. silver that Judas Iscariot got for Jesus Christ. But they want it. It does not make any difference whose blood

THE CATHOLIC RECORD.

of these causes is the saloon. There are two other principal causes, and the moderate drinker is both of them. It is no use to blame the drunkard. He was led into it by the so-called moderate drinker. Get after the so-called mod-erate drinker. He is the man. Do not get after the so-called modafter him as a class. Get after some particular one. If you are one who abuses intoxicating drink at times, you are playing with fire; and you are going to get burned with it. You are nursing the viper that is going to Not one year from now, perhaps. But it is going to strike you when you least Not now. expect it, and it is going to strike you where it can hurt you most. You may be ab'e to take a drink now or leave it alone. But you will probably not be

able to do that ten years from You may be only sipping at it to-night; but there is poison in the bottom of that glass, and you will drink that canuot. It may not hurt you now, but begin to pay the penalty for your sin, and you are going to coin the blood of your own heart to pay it. There may be a mother to night when up, because plead with you to give it up, because she is your mother, and she they as no one but a mother ever will. You , and may not do it for her sake, but the day both will come when you will stand beside the open grave and see the last sad rites It is performed over that mother's remains, and then you will say, as many anothe mother's boy has said : "It's no use now : I have sowed the wind and I am going to reap the whirlwind. It does not rake any difference what I do now. I killed the only friend that ever cared whether I did right or not. If I could only hear that mother plead to-night, and ask me once again as she used to do to give up drink for her sake and my own, I would do it. Oh, my God ! I must have been blind when I refused to take the pledge."

APPEAL TO YOUNG MEN. There are some men who cannot give on account of it, for they have been having a hell fight here. All that we can say to them is, "God pity you! May the Almighty look down in pity on you till you find a little rest in the anay the Atmighty look down in pity on you till you find a little rest in the grave !" But we want the young men in the prime of life to guard against the siren glass. We want you to take the pledge because you have your lives before you, and you may be happy enough if you do not become slaves to drink. We want you to take slaves to drink. months. We want you to stand up in all the manhood of your soul and say : Never will I enter the door of saloon again. come to receive the good-night kiss from a father's lips they will not have

their young lives poisoned by my When they grow up into the breath. dangerous years of youth they will not find themselves overcome by the inclin-ation for intoxicants that they have inherited from a drunken father. Father, I will take the pledge, and I will take it for the rest of my life." father. TO THE CATHOLIC WOMEN. I am not addressing myself simply to

seen, it is something never to be for-gotten. The sound of a whistle clears he way before the plunging horses. to prevent him from being dashed to the pavement in the mad rush that must be made. When the engine has religion. We are asking you to join this society because the work of this once been turned into the avenue, then society is absolutely necessary for the protection of the homes of the people everything along the route is turned out of the way. comes a gallop, then a cyclone almost in against their worst and meanest enemy -the liquor-dealer. We want to have its speed. And until the destination is reached the driver's own life and the lives of many others depend upon his -Catholic population impressed with the fact that the very name " Catholic " is synoymous with Chriscoolness and his personal bravery. There is hardly time to think. In fact, tian living. We want to have all our most of the real hard thinking has been people, men and women, old and young, done in advance. He knows, for in-stance, that if life must be sacrificed arching together in one solid phalanx under the standard of the cross of Jesus Christ. Impossible ? There is nothing for life, and his own life is in question, impossible about it. It is the work of the sacrifice must be made by him. That part of the progamme is always Jesus Christ for the protection of the home. And it must be done. The known in advance. So way of explanation. Now let me tell the story that I Now let to tell. When the driver home. should enlist in this special women And every one of their number can be a missionary in the grand cause of Total Abstinence. One of our most prominent and work. of No. 10 turned into Tenth Avenue that Christmas morning everything seemed to be all right ahead, and so the respectable liquor-dealers, in conversation with a priest a few days ago, made this remark: "You people up there at the church got nearly all the Catholic horses were urged onward at topmo speed. The wheels of the steamer were striking fire from the car-tracks and the men. But you are not going to get all the Catholic women. We can lay claim to a few of them." I do not know payement. The horses were making a blind, mad rush ahead. Every muscle of the driver's body was stretched to it utmost tension. His feet were firmly whether that man means to organize the victims of the liquor-traffic or not. planted on the foot-board. His two strong arms were bared to the elbo My God ! what an organization it would be. Get all the liquor-dealers and while the sinews stood out like whip cords. He did not see the horses, he only felt them. He did not see the engine that he was sitting on. He saw their poor unfortunate victims into one grand brotherhood. Bring them all to-gether under the banner of Satan. nothing but the avenue ahead. Just one block above a mother and her child Forward, march ! There goes the saddest procession that the eyes of the world ever rested on : the liquor-dealers and their victims. Why do you not join it? Why don't you become a victim? Think of all they have done for the betterment of society and the protection of the homes in this com-You munity! See their victims, dead and living. See the thefts that were com-

pcor unfortunate widows and orphans paying the penalty of a father's sin. See the broken-hearted mother, wife, and sister. See the bodies of the murdered men and women, done to death before the eyes of a respectable public and beneath the shadow of the liquor-saloon. See that long proces sion pass! Why will you not join it? Why not join the organization set up against this Total Abstinence Society of ours? The liquor-dealer who said that the respectable Catholic women of this town would not organize into a Temperance Society, did not say what was true. The liquor-dealer who claims our Catholic girls and women in the name of his accursed trade is a murderer and a thief The liquor-dealer is the sworn tried, and even proven enemy of respectable womanhood. Put the mark

of Cain upon him, for he is the man of blood. He is not his brother's keeper. If there is any Catholic woman in this congregation now who prefers to join the counter-organization, let her do so. But the claim of our society comes first with every respectable woman in this parish. And we know that our claim going to be respected. You are going to join this organization, and re-main in it, for many reasons. The first reason is, because it will be an act of reparation for the sins of drunkenness

mitted against the Almighty. An other reason is, that it will strengthen husbands and your brothers and your your sons in their good resolutions. And another reason is that it will be for the honor of the Catholic Church in this vicinity. And another reason is, that it will be something done for the greater protection of the home and all

it stands for. There is another reason that I will illustrate by telling you of a little incident that happened in one o our great cities a few years ago. I want you as women to think of what the Catholic men of this town had done for your sake. And I want you to do this much now as an act of gratitude and appreciation. There are very few things that a noble-minded man will not do for the protection of womankind. And especially, there are very few things that such a man will not do for the protection of a mother or a child. already a member of the society. Nearly all the children of a First Comalready munion age are Total Abstainers. Now we want you to crown the good

It happened in the great city of New York on a Christmas day a few years ago. It is one of those very simple and beautiful incident which do not happen in fiction, because that is impossible; but which do happen in fact, because nothing is too beautiful to become a

It was on Christmas merning and a great number of people were returning from early service in the churches of the city. Just as the congregation of a certain church had been dismissed there take the pledge for the sake of that poor mother who spends her night and days in thinking of your future. We height of many of the buildings in which poor mother who spends her night and days in thinking of your future. We want you to take it for the sake of that young girl who is going to entrust her is always the greatest danger of a loss entire future into your hands. She of life when a fire does break cut. To knows the risk she is taking. Other lessen this danger as much as possible She of life when a fire does break cut. To knows the risk she is taking, to do it. the fire department of the city consists of men \neg cill trained for the performance of their every duty. There is no tradition of their department more lived up to than that of personal heroism in the face of danger. The lives of others are at all times dependent upon them; When the little children and as a natural consequence they begin to take a personal interest in every life that seems to be in danger. When the alarm sounds within the station there is no hesitation whatever in re-gard to what is to be done. The first thing always is to get to the fire as quickly as possible. The latest and best perfected mechanical devices are used to enable the horses to be attached to the engines as quickly as possible. In fact, it is usually only a watter of a few In seconds before the apparatus is on the street and speeding at a terrific rate towards the scene of the fire. Once

mother was completely dazed. The little one was now clinging to the mother. It would be only an instant and the lives of both would be crushed out beneath the heavy iron of horses feet, and the merciless weight of the heavy steamer. There no hand to help them. No eye There was resting on them except the eye of God. Yes, there was some one else! The driver saw them; and he saw them just in time. The call to make a sacrifice had come to him. It was now a question of his life or theirs. Sometimes it makes a man proud to be just a man, and not an angel or anything else—but just a man. Every time I hear the story of Jim Calran's act of heroism, I am proud that I am only a man. There was only one second to decide. The muscles of the left arm relaxed, the muscles of the right were tightened on the The plunging horses swerved against the curbstones, and the machine smashed beyond recognition the pavement. The mother and child were missing at home at the Christmas Not a hair even of festivites. baby had been disarranged. The danger was over. But when the crowd collected, and

when they had raised the heaviest portion of the machine, they found the dead body of the driver with the right hand tightly clinched upon the reins, and the eyes still looking on the mother and the child.

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WHAT TO DO WHEN BABY IS FRETFUL AND SLEEPLESS.

It is wrong to take up a wakeful baby from the cradle and walk it up and down the floor all night. It demoralizes the infant and enslaves the parents Baby does not cry for the fun of the thing ; it cries because it is not wellgenerally because its stomach is sour its little bowels congested, its skin hot and feverish. Relieve it and it will sleep all night, every night growing stronger in proportion. Just what mothers need is told in a letter from things that such a man will not do for the protection of a mother or a child. Nearly every man in the parish is if avor of Baby's Own Tablets. They have worked like a charm with my baby, who was very restless at night, but Baby's Own Tablets soon brought crown the good your names for the little inci-baby's Own Tablets cure all minor ailments of little ones, and are guaranteed to contain no opiate or They are sold at 25 cents a bo drug. They are sold at 25 cents a box by all dealers, or you can get them by mail, post paid, by writing direct to the Dr. Williams' Medicine Co., Brock-

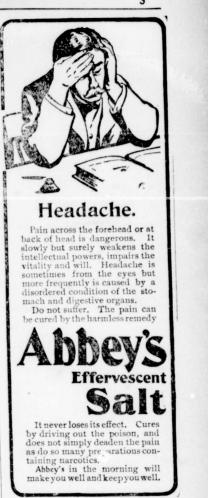
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The day that Judas suicided, they took the money that he sold the Master the money that he sold the Master for, and they used it to purchase a burying-place for strangers. There is a little hint for those who are making in the liquor-traffic. Put a a clause in your will: "This money is the price of blood. I want you to build a monu-ment over my grave with it. I do not ment over my grave with it. I do not want you to have any Masses for me. The God of Heaven has heard the cries of the little ones and the cries of their mothers against me. The money that body brought my own soul down to hell." raised this monument over my dead

THE SO-CALLED MODERATE DRINKRR. That may be sufficient about those who are in the saloon business. I who are in the saloon business. always like to pay my respects to them. It makes us understand one another. It gives me the happiness of knowing that I have a few more and that they are personal enemies, and that they are enemies of the right kind. They cannot hate me any more than I hate their not nate me any more than 1 hate there business. But let us, get out of the saloon business now for a few minutes and think of something else. What are the other chief causes of intemperance and drunkenness? We have just been dealing with the principal one. Give We have just been

ay be lars invested in the business, and there the are too many cheap politicians of f the both political parties waiting with s the their big hands out for everything ake a that comes their way. But I will tell re is you what you can do; and you what you can do; and you will not need to pull any wires to do it. Keep out of the saloon.

The driver is strapped fast to the seat

because the children do not gain strength and flesh we say give them Scott's Emul-The run of the horses be-

> sion. It is like the penny in the milk because it works and because there is something astonishing about it.

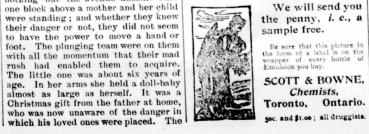
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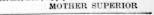
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