

FATHER BARRY ON TEMPERANCE.

Readers of the *Liverpool Times* may be interested in hearing more at length of the proceedings at the Chicago Conference, in which, as representing Mgr. Nugent and the Liverpool League of the Cross, it was my privilege to take a share. On my own behalf, I should like to sketch the principles on which I was led to insist when addressing that assembly. And the occasion suggests, and I may be permitted to offer, an expression of the deep debt of gratitude which I owe to the many friends, public and private, lay and clerical, whose kindness to me during my journey to the United States and Canada I shall never forget. As a token of Catholic brotherhood, binding the New World with the Old, every such reception bestowed on a visitor from our side of the Atlantic is a most happy omen for the time to come. Over and over again I heard it said, almost in the language of complaint, that too few of our English clergy were in the habit of asking hospitality from their brethren in the Great Republic. The hearts of Americans are open to them, and, as all the world has long been aware, a people more generous and affectionate does not exist under Heaven. If we studied that growing and expanding Church at home, I believe our own enthusiasm would be kindled afresh. We have neither its numbers nor its wealth, but the very sight of all it has done, and the promise of all it means to do, would fill us with encouragement and perhaps throw a not unwelcome light upon the nature of the enterprise which is called among us the Church of England.

The meetings which took place in the Art Building on Lake Shore—and not, as many suppose, at the World's Fair itself—included delegates from every part of the States and Canada. But they were not organized on the lines we generally pursue, which contemplate large popular gatherings after the practical business of the day is over. I am doubtful whether we could have held our own against the attractions of the brilliant streets, the Princess Eulalie, and the fireworks of the Exhibition had such been attempted. But the marshalling of temperance leaders had its use, and the nature and difficulties of the crusade in America were clearly brought to light. We missed Archbishop Ireland, whose powerful speech had been read on a previous day by that unwearied servant of the Church and the public, Mr. Onahan. Another eloquent speaker was absent, Bishop Keane, of the University, but his example of life-long temperance, and the tracts and addresses already published by him are among the forces which make for victory in this movement. The Archbishop of Chicago gave us words of welcome. Cardinal Gibbons, with his accustomed courtesy, wrote to say how much he sympathized in the good work begun, and Philadelphia sent the largest contingent of delegates, with an efficient leader in Mr. J. Wash. Logue. Our chairman, the Bishop of Winona, remarkable for the graceful style and language of the paper which he read to us, proved himself as kindly as he was firm in managing an assembly composed of such varied elements. The Women's Total Abstinence Union found an advocate of genius in Mrs. Lake, from St. Louis, enthusiastic, witty and humorous, to whom, it must be candidly acknowledged, fell the honors of the session whenever she opened her lips. Father Canevin, of Pittsburg, sent a strong, practical paper, recommending the education of school children in the principles of temperance.

But perhaps no one spoke more clearly to the point than Father Doyle, whose earnest and sustained eloquence carried the meeting with him, as he dwelt on the need of temperance literature drawn up in accordance with

the Church's teaching. Father Doyle belongs to that fervent and progressive Order of the Paulists in New York. He is at the head of their printing press, edits the *Catholic World*, and has begun to publish temperance tracts by the thousand. There can be no question that the Congress will help to scatter them more widely. If, besides, the association of their leaders should end in uniting the detached societies now spread over the face of America, it will have done a notable work.

My own remarks were directed to three points. The duty incumbent on the Catholic priesthood, as I conceive, of protecting and propagating the faith by means of the virtue of temperance; the possibility of combining legislative action with what is known as moral suasion, and the duties of individuals to whom democratic institutions give so large a power. But democracy in America is not quite the same thing as democracy in England. I am bound to say that this representative meeting of native citizens allowed me to speak to them with great freedom. They received Father Nugent's name, as everywhere else in America, with loud and long applause. It is still remembered how in Baltimore his opportune presence enabled the temperance party some years ago to carry a measure of "high licensing," which has largely diminished the number of "saloons," and has swept away the worst of them. But here came to the surface a vital difference between the policy of total abstinence in the States and that which most Englishmen favor. The strongest interests now ruling the republic are, I was assured, the liquor traffic and the railroad system. The saloon defies or endeavors to capture the Church. It has corrupted the State legislatures. It appoints the magistracy, tramples down opposition, and has the police at its mercy. I have always heard that prohibition, or the Maine law, though proving a check to the unlimited sway of the saloon, is not, on the whole, successful. Nor do I think it opportune, so long as the vast majority believe in alcohol as a food or a physic. What the law cannot suppress I think the law should regulate in this department. Such is the verdict of the Supreme Court at Washington, and it has been affirmed with equal clearness and cogency by the House of Lords. But I was much interested in observing how little faith my hearers seemed to have in legislation. From San Francisco Mr. Fallon, sending an account of the League of the Cross, assured us emphatically that the legislature was on the side of drink, and would continue to be so. When I asked if there was not such a thing in the States as a Catholic politician—I mean one who acted on Catholic principles—the audience laughed, and on my abating that demand, and requiring only a Christian one, they laughed still more. Mrs. Lake, with the courage of her sex, answered me publicly that there would be Christian politicians if Christian voters could be found to resist the tyranny of the saloon. But to moral suasion, individual effort, and the training of the young, it all came back at last. When good laws are made, no one keeps them. The State legislatures in this province must be looked upon as indifferent or hostile to the party of temperance, and this despite enactments which go to greater lengths than we have ventured upon in England.

What of the clergy? They are divided. The Council of Baltimore has condemned saloon keeping as a profession. Children take the abstinence pledge when they are confirmed, or on making their first Communion. Religious confraternities include temperance among their counsels. But still, there is neither a platform on which the clergy can meet, nor a line of action which they are carrying out with one mind. The ex-

planation is not far to seek. Total abstinence, which has been the heroic virtue of saints, from John the Baptist down to our own day, appears in the eyes of good men especially too hard a duty for the multitude. They will not enforce it, and are even slow to recommend it. They dread fanaticism. Nor has everyone grasped the idea that total abstinence for our democratic populations has become as necessary as detachment from wealth and luxury was for the rich who would save their souls, when Christianity was preached to the corrupt Roman Empire. Arch-bishop Ireland sees this, and so do the temperance leaders in America. But so do not the men and women whose studies have never enlightened them as to the real conditions of our democracy. They recognize no new virtues for the new time. On this point, as on many others, they apply to the present age a discipline which is unseasonable or antiquated. The Church in America has one enemy, drink, compared with which all the rest are but a regiment of cranes or pigmies. Yet no pitched battle has been delivered against this deadly foe. We must still look to the young for a change of tactics. The rising generation of clergy will yield us recruits. It cannot be imagined that if children making their first Communion are given the pledge, ecclesiastics who dedicate themselves to the service of the people will refuse it. All our deliberations at Chicago went on the principle that total abstinence is a moral and religious virtue, owing to the Catholic faith as its support, and supporting in its turn the exercise of charity and benevolence for the glory of God. My own contention was that a man owes himself to his fellowmen as a citizen and a Christian. He can set an example of temperance at home, vote against the iniquities of the drink traffic at the polling booth, and help his pastor to fill the church on Sundays and festivals with God-fearing, sober people.

Of all which I saw an admirable instance at Toronto, whither I was cordially invited by Father Hand, the zealous rector of St. Paul's Church, and by his flourishing League of the Cross. In that bright and genial city the law is on the side of temperance. Saloons merely for drinking purposes do not exist. Hotels are limited in number, strictly watched, and held to guarantees for their good behavior. Sunday closing is rigidly enforced, and the houses shut at seven on Saturday evening. The population are sober, the churches well attended, and the clergy feel that their incessant toil for the good of their congregations is not thrown away. But, as the Archbishop of Toronto remarked to me, enforcing his opinion from what he had observed in another part of the Dominion (not his previous diocese), it would be the greatest of mistakes to rely singly upon the law and to give up the preaching and organizing of temperance because the liquor traffic has been, perhaps, legally suppressed. For a long time to come we shall need both wings of our army. And where, as in some of the United States, the law is dead or asleep, there we must fall back on moral suasion, and make up by unremitting private efforts for the shortcomings of the Legislature. To sum up, if in the American Republic the Church does not put down the saloon or bring it within manageable limits there is reason to fear that the saloon will make more victims than the Catholic religion makes converts. —*Liverpool Catholic Times.*

Like a ship without a rudder is a man or a woman without health and the necessary strength to perform the ordinary duties of life. When the appetite fails, when dizziness, and a disordered condition of stomach, liver, kidney, and bowels assail you, take Ayer's Sarsaparilla.

Obstinacy is good for nothing; it is the caricature of firmness.

Qualities for Success.

"I like that boy. He is always cheerful. He is never cross or surly, no matter what I ask him to do. And when I tell him to do anything he does it willingly. He never complains. He is always smiling and happy." So spoke a man who is at the head of one of the largest wholesale dry goods houses in New York, to me the other day, as he pointed out a clean, frank-faced lad, whose countenance beamed with honesty.

It made me think again how much boys have to do with carving out their own futures. No man cares to employ a boy who is sour of temper and surly in manner; who is fretful, querulous, and complaining. I like a boy who is smiling and happy. I like a boy who goes to his work with a determination to do it quickly and well. Such a one has a great chance to get on in the world. Get up in the morning, boys, and make up your mind to be gentle and agreeable to everybody about you. Begin by throwing your arms around your dear mother's neck, and telling her you love her. It will brighten all her day. And when you go to school, or to work, let nothing disturb your temper. Your classmates or co-laborers will like you all the better for being kind and agreeable. A cheerful nature is better than any medicine. It is the tonic of life. The cheerful man lives longer than one who is soured and ugly of speech.

Layering Grapes.

This is the time of year when layers of grapes are most successfully made, suggests the American Cultivator. For this purpose one of the last year's shoots is taken and bent into a slight hollow made in mellow soil, and with plenty of rich soil under it. Forked twigs hold it down to the surface, and if the shoots are put out enough to show blossom buds, pinch of the blossoms. The layering process is an exhaustive one, and both fruit and a thrifty new plant can hardly be expected the first season. Cover the last year's shoot as soon as the buds have gained a length of five or six inches, and pinch off any leaves or buds that may appear. Roots will start from the under side of these shoots, and if each joint is pruned down firmly to the mellow soil, every shoot will have a thrifty root before mid-summer. About the first of August is the best time to pinch back the shoot. This will help to thicken it, and as all of the top except one or two buds will be cut away on transplanting, the extra growth of wood is of no value. This is a cheap, easy way to increase valuable varieties that any one can practice. It is best not to layer more than one shoot per year. Having too much of its top set to growing underground predisposes the vine to disease and mildew.

The Art of Being Agreeable.

The true art of being agreeable is to appear well pleased with all the company. A man thus disposed, perhaps, may have not much learning, nor any wit, but, if he has common sense, and something friendly in his behaviour, it conciliates men's minds more than the brightest parts without this disposition. It is true, indeed, that we should not dissemble, and flatter in company, but a man may be very agreeable, consistent with truth and sincerity, by a prudent silence where he cannot concur, and a pleasing assent where he can. Now and then you meet with a person so exactly formed to please, that he will gain upon every one that hears or beholds him, this disposition is not merely the gift of nature, but frequently the effect of much knowledge of the world, and a command over the passions.

What human dignity is equal to the dignity of the ministers of God?