

"TEMPERANCE WORK IN ALL LANDS."

The Rev. James M. Cleary, president of the Catholic Total Abstinence Union of America, delivered last Thursday in McMahon hall at the Catholic University of America, a lecture on "Temperance Work in All Lands."

Father Cleary was introduced by Bishop Keane, rector of the university, with the statement that he hoped the spirit which imbued Father Cleary would prompt the students to become apostles of the holy cause of temperance when they left the halls of the university.

REMEDIES AGAINST INTemperance.

The excessive use of alcoholic stimulants, being such a fruitful source of moral disorders, of misery, wretchedness and debasement in all nations, the conscience and moral sense of mankind, very naturally arose in rebellion against it. The most impregnable, and powerful barrier against the evil of strong drink is the refining influence of true religion. Religion alone is able to suggest the overruling motives that will lead the unhappy slave of appetite to the blessed enjoyment of that freedom wherewith Christ has made us free. Religion alone truly defines human dignity, and, therefore, it alone is able to clearly reveal to inquiring man the appalling depth of degradation into which depraved appetite may sink him. Religion confidently appeals to man's reason and man's conscience to protect the noble faculties of his soul from the slavery in which passion would bind them.

Man invariably suffers serious loss when he surrenders his soul to the captivating charms of appetite. But no loss that may come to him for a moment be regarded with such earnest alarm as the loss of innocence, the injury to his moral being, the de-thronement of his reason, and the enslavement of his free-will, which are peculiarly the results of intemperance. Man is degraded by every vice. Indulgence in any passion is followed by evil results. When resisting the insidious assaults of one passion we by no means become unmindful of the dangers that may confront us through the hostile vigilance of other passions, that must also be kept under the control of reason and will; but if the strong man armed is to keep his court well, so that those that he possesseth may be in peace, his first precaution will be to guard against the assaults of his foes, the reigning powers of his soul, his untainted reason and his free will. Morbid appetite cannot be mastered by Reason, when Reason herself has been led away captive by the brute power of appetite. The free will of man is powerless to protect the citadel of the soul, when that will itself is fettered, a slave in the pitiless power of the enemy.

Religion makes her first and strongest appeal to man's reason. No influence ever known among men pays such loyal homage to human reason as the benign influence of religion. Religion respects the sacred rights of human freedom, and never fails to impress the important lesson upon reasoning man, that all the rewards and advantages that religion can promise him must come in response to reasoning man's voluntary choice. Religion, therefore, that sees in intemperance the sin of the drunkard, not an inherent evil principle in drink, summons all its best energies to protect man's noblest faculties against the most ruthless foe that assails them.

One of Religion's first lessons reminds us that sin is best conquered by uncompromising resistance. To craving appetite, therefore, she offers the answer of self-control. She leaves the morbid longing without hope, and crowns the happy conqueror over self with the laurels of victory won in the school of self-denial. Her great heroes have been invariably models of self-conquest, and she gauges her success in the world by the victories she has led men to win over the empire of evil. The cross is ever the symbol and the lesson of self-denial; and St. John the Baptist, who was sent to prepare the way for the triumph of the cross, is the great prophet of self-denial, the heroic patron of total abstinence, linking the Nazarene of the Old Dispensation with the faithful followers of Him who suffered cruel thirst on Calvary's cross, in atonement for the sins of man.

CARDINAL MANNING.

Cardinal Manning, whose magic power rescued thousands upon thousands of his countrymen from the slavery of drink, organized the mighty League of the Cross, preached and practiced total abstinence, from his early ministry until his kindly eyes were closed in death; but he did not neglect his duties as a public leader of men, and he left nothing undone to arouse the English people, and to arouse the Parliament of England, against the destructive power of the liquor trade. In an historic speech delivered in Exeter hall, in 1882, the great Cardinal said: "What are all politics compared with this question? It seems to me that this is the time that men should understand that while they are legislating, the foundations of society are sinking. We know that a moralized foundation is as a house built upon sand; and if there be one thing which demoralizes a people more rapidly than any other, it is that which makes the brains of men reel, and the hearts of men to be pinioned and inflamed, and the wills of men to be unsteady and weak in the way of temptation; and when I know that intoxicating drink is doing all this, and that in the great centers of our industry, just there where the people are crowded

together, where the national life is intensified, when I know that there the evil is spreading itself to the greatest intensity, I ask what are we about? How is it that men who profess to be statesmen and politicians can waste their time and the time of the legislature before they take this subject in hand?"

FATHER MATHEW.

Speaking of Father Mathew's work in the temperance cause the rev. gentleman said: "What an inspiring lesson his (Father Mathew's) simple but unselfish life teaches! What weighty influence may lie concealed in one honest heart! What untold power for good may even one man yield! True merit will command the respect of men, and all the world will render the verdict that he indeed is a hero, greater than the conqueror of many battles, who leads virtue triumphant over vice. No Irishman of this century has brought greater honor to his country, and conferred greater blessings upon his countrymen, than Father Mathew. The great liberator, O'Connell, had repeatedly declared that his monster meetings would have been impossible, and his agitation of little avail, had not Father Mathew taught the masses to be sober. His name and his memory are an inspiration for thousands to day to preach and practice the doctrine of intelligent self-control. Intoxicating drink is in the world in answer to an imperative demand. The perplexing problem of solving the drink evil is simple if we can only succeed in destroying or diminishing the demand. The appetite for intoxicants becomes imperious and exacting in direct proportion to the generous response made to its capricious cravings. The intelligent method of 'moral suasion,' adopted by Father Mathew, has been more successful in mastering the appetite for strong drink, in arresting the progress of intemperance, and in reclaiming inebriates, than all other methods combined. This method appeals to the conscience, and to the enlightened reason of men, makes plain to them, on conservative and intelligent lines, the inexcusable folly and the disgusting sin of drunkenness.

By a remarkable dispensation of Divine Providence, Father Mathew's co-religionists and countrymen are keeping pace with the great Anglo-Saxon tongue in its triumphant march throughout the world to day. In every land where that tongue, once the hated language of the oppressor, is spoken, Father Mathew's memory is cherished, and the sacred cause of Christian sobriety is pleaded in Father Mathew's honored name.

TEMPERANCE STATISTICS.

Ours is an age of mathematical calculation, concerning nearly all the affairs of men, and the statistician is abroad as never before. In no department of human inquiry has the statistician been more interesting than in his investigations bearing upon the drink problem.

All statistics must be studied with judicial fairness, and in the light of their environment. But no doubt can remain in any honest man's mind as to the injurious effects of even what is commonly regarded as the moderate use of intoxicants, after a careful study of English statistics upon this question. During the past thirty years life insurance associations in England have taken special care to note the influence of total abstinence upon the lives of their members, and compare the result with the influence of even moderate drinking upon other members. It is quite superfluous to observe that life insurance companies, in all countries, stubbornly refuse to assume any risks on the lives of intemperate drinkers. The comparisons made, therefore, are invariably between men of moderate habits, and total abstainers. Among many, I will select only one, to illustrate the lesson. "The Sceptre Life Association" of London, was established in 1864, with the special purpose in view of assuming risks only upon the lives of religious bodies. This association has kept a separate section for total abstainers, and reports that between the years of 1884 and 1892 the expected deaths in the general section of the association were 913, and the actual deaths 716; while in the temperance section the expected deaths were 433, and the actual deaths 241. In 1892, in the general section the actual claims amounted to 80.67 per cent, of the "expected"; while in the temperance section the actual claims were not 55.06 per cent, of the "expected". In most English companies total abstainers are insured at lower rates than are moderate drinkers, because of the salutary influence of total abstinence on human health and consequent longevity.

The eminent medical scientists, Drs. Richardson, Sir Andrew Clarke and Norman Kerr, have rendered in valuable service to the cause of temperance by their testimony against the common delusion that alcohol is conducive to health. Their solemn warnings against inebriety as a disease, that may be inherited as well as easily contracted, have been productive of most beneficial results.

The world is awakening to the folly of the drink habit. If better results cannot be shown after the earnest efforts of sixty years, we must not feel disheartened, but bear in mind that the condition of the people would have been infinitely worse were it not for the popular movements that arose in 1832.

All the teachings of religion surround strong drink with solemn warnings. Modern medical science has come to the rescue of shattered nerves, and wrecked manhood. Honest legis-

lation is earnestly striving to curb king Alcohol's power. With these three powerful forces cemented together—the moralist, the scientist and the legislator—all have good reasons to hope, with the blessing of God, that the demon of strong drink may not triumph over the enslavement of man.

CALL HER "BLESSED" SAYS REV. J. D. HILLS.

A Protestant Episcopal Minister, on Reverence for the Mother of Jesus.

Rev. John Dows Hills, assistant rector of St. Mary's P. E. Church, Thirty-ninth and Locust streets, preached there last Sunday morning, taking as his text the words, "Mary, the Mother of Jesus." (Acts i, 14.)

An epitome of his sermon appeared in the secular press of Monday, and with a copy of it a representative of the *Catholic Standard and Times* called upon Rev. Mr. Hills to obtain his views on the subject of devotion to the Blessed Virgin, and particularly to have him define what he considered the extremes regarding it. These extremes, he said, were the attitude of Protestants generally, amounting in many cases to irreverence, but in most cases to an ignoring of the Blessed Virgin on the one hand, and the Roman Catholic cult of the Blessed Virgin on the other. When requested to point out what he considered extreme in the latter he declined, as he did not want to involve himself in any controversy regarding the subject, but wished the epitome of his sermon already published to stand as his views. He said, however, in explanation of his sermon that his right to be called "Blessed" was established by the words of the "Magnificat." In explanation of the sentence, "She was most naturally appealed to for His aid in an emergency," he denied that it implied that she now occupies the position of a mediatrix.

The abstract of the sermon is as follows: A parish bearing St. Mary's name must keep St. Mary's days, the Annunciation and the Purification. This one, the Purification, sets her name in the prayer book just as here used, St. Mary. "To-day, though extremes exist, the great body of thoughtful people are not extremists. History shows the extremes to which men have gone regarding the Blessed Mary."

In this age we are both devout and possessed of common sense. Because of the latter we decline to be influenced by extremes, whether historical or before our eyes. Because of the former we seek to know the Holy Gospel—all of it. So to St. Mary's people it is a joy to speak from the Word of God regarding "Mary, the Mother of Jesus."

Around motherhood the world throws an almost divine halo. Around the mothers of all the great and good the world gathers in affection. So highest in man's esteem should stand she whose Child is the Son of God, and deepest in man's heart should be enshrined she whose Son is the Saviour of the world. See the Holy Maid at the Annunciation! Think of the message and hear her, "Be it done unto me according to thy word!" It is the Lord's will to be born and to live in every soul of man. He appoints certain ways or channels. Men need now to drink in these Mary's words. For men stumble at the new birth of Holy Baptism, questioning His word as to how these things can be? Men stand aloof from the Holy Communion of His establishment, and in these and all things else would serve in their own ways. Men forget the model of the little child and the test that doing His will shall prove His doctrine. See the Blessed Virgin at the Visitation, and hear the "Magnificat," which the Church in all ages has given the chief place at evensong. As if gazing from a lofty eminence, she pours forth the prophecy of what this event means to all mankind. And in its very midst she asserts her right to a title as unique as her honor was unique, "All generations shall call me blessed." Strong was the "yea" with which the Christ endorsed the title when some one said in His presence, "Blessed is the womb that bore Thee!" Yet stronger the explanation of the secret of her blessedness, and in that explanation His linked Mary's blessedness with any man's that would have it in the words, "Rather blessed are they that hear the word of God and keep it!"

The one commandment of Mary should never be forgotten. It was spoken at a marriage, where she and her Son were together. She was most naturally appealed to for His aid in an emergency. "Whatsoever He saith unto you, do it!" This from His Mother, than whom none could know a Son so well. This rings down all the ages. This might well be the motto of a parish of St. Mary's name, writ large and clear beneath its title.

Such thoughts as these are our "Ave Marias." And such would surely have best suited her in whose honor we sing them. Motherhood always forgets self and magnifies the child. So Mary's motherhood, better than that of all mothers besides, emphasizes this ordering of God's good providence. Thus we deeply love her. Thus we most surely will never fail to call her "blessed." Thus in highest honor will we hold "Mary, the Mother of Jesus." — Philadelphia Catholic Standard and Times.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

ORGANIZE THE YOUNG MEN.

Organize. This is an age of organization. Individual effort has been largely replaced by associated. People combine for every conceivable purpose, good and bad; for profit and pleasure, for benevolence and altruism, for self-improvement and mutual advancement, for the promotion of religion, charity, education, comfort, prosperity and for innumerable other objects, praiseworthy, indifferent or questionable, as the case may be.

The Church is fully abreast of the times in taking advantage of this universal tendency directing it for the temporal and eternal benefit of the faithful. The number of religious societies and guilds is already very large and is steadily increasing. Nearly every pious devotion has its special confraternity, and so the various activities are guarded and stimulated.

In local Catholic circles there has been a general movement for organizing the young men in social and literary clubs. No fewer than a dozen such societies have been inaugurated since the first of the year. In the principal parishes these institutions have assumed large proportions and importance as to membership and scope. Inviting quarters have been provided in most instances, with library, reading and lounging rooms, gymnasium, billiard-parlor and other features calculated to appeal to the tastes and to subserve the best interests of those for whose benefit they are designed. They furnish effective counter attractions to the numerous doubtful and dangerous means and places of amusement that flourish outside.

No better or more needed work could enlist the sympathy and encourage the efforts of priests and laymen, than this one of bringing the youth and young men together, in an atmosphere of sound faith, wholesome social influence and innocent recreation. Next to the Catholic school, the well-conducted young men's society is the surest guarantee of parochial growth and prosperity. — Catholic Universe.

THE KINDLY WORD.

It is Often Withheld Until Too Late to Do Good.

"Taffy is better than epitaphy," says one. It is sometimes difficult amidst the restraint and conventionalities of every day life to speak our love and interest in the welfare of those near us in the daily life. The opportunity does not seem to come; the heart does not seem to open itself freely. The husband thinks his wife incomparable; but their talk is of business, household expenses and social engagements, and there seems to be no point at which the tender speeches of their courtship can be renewed. The wife believes her husband to be the greatest man in America, but she fears to tell him so lest he call her "a sentimental little goose." The children are not unmindful of the debt they owe their parents, but their native and acquired independence keeps them from speaking of it, and their parents wonder sadly if their boys and girls are growing away from them, now that they are growing toward manhood and womanhood. By and by calamity breaks up the long habit of reserve. The loved one passes out of the daily presence, and then the words of love are spoken. They are not sincere words; but they are fruitless, for the moment of their opportunity is past.

It was not the crucified Jesus who most needed the anointing from Mary's precious vase. It was the living Jesus, still tortured by the brutality of His enemies, and by the gross misconception of those who called themselves His friends. If Mary had waited for the Easter morning her sweet ministry would have been too late. As it was she filled the whole world with the fragrance of an opportune service. Whatever good word is in your heart, dear friend, say it now! — Boston Budget.

A dying inebriate in Oswego left this last will and testament: "I leave to society a ruined character, a wretched example and a memory that will not rot. I leave to my parents as much sorrow as they can in their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart — a life of shame. I leave to each of my children poverty, ignorance, a low character, and the remembrance that their father filled a drunkard's grave. This is for drunkards to read when they have time."

scrofula

Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says:

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