

THE VIRTUE OF TEMPERANCE

ARCHBISHOP GLENNON SAYS REASONABLE RESTRAINT IS NEEDED

In his sermon on Sunday, Feb. 8, in the St. Louis Cathedral, Archbishop Glennon, after reading the Epistle and Gospel for the fourth Sunday after the Epiphany, made "Temperance," one of the cardinal virtues, the subject of his discourse. He defined temperance as a reasonable restraint on the appetites, which when exercised in obedience to God became a virtue. His Grace said that the Catholic Church had always inculcated temperance and encouraged total abstinence, which was practiced by many before prohibition was thought of. Catholics may differ about the eighteenth amendment, he said, but they must obey the law.

Temperance runs through the whole gamut of life, he began. You can apply it to your thoughts, to your words and to your actions; it refers to married life and to single life; to youth and to age; to public, to private and to individual life. Under this head comes self-restraint, abstinence, which runs through such a period as Lent, but likewise all through a Christian's life. Unfortunately, I think temperance is not a characteristic of American life in general. We are all likely to go to extremes in every pursuit.

In legislation, for instance, we have a plethora of laws, we are intemperate in our efforts to legislate. In the medical world it was thought that fake cure-all had been relegated to oblivion, but now it seems that the fakers have more followers than ever; in our desire to live we are so intemperate that we follow anything.

In the field of religion there never was so much credulity, so many followers of false theories and false gods he continued. We have run all the way from crude materialism to an Alexander Dowie; and our minds are affected so easily that a literary woman says: "Now that we understand Christianity we discover that we owe so much to George Eliot." Thus Christ may be gone, but we still have the writings of Eliot. I suppose it will be admitted, said the Archbishop, that we have intemperate language in political life. I hear some extraordinary utterances, which are the outcome of greed for public office.

But it is not of these I would speak, but according to the limitation of the word temperance, as applied to eating and drinking. Intemperance in eating is gluttony, in drinking it leads to drunkenness. In this restricted sense people apply it to the drinking of liquor, with the subhead "intoxicating liquor." In condemning drinking, the promoters of temperance and legislators may be somewhat intemperate—in thought, in language and in their idea of the value of legislation.

You may ask why speak to us of the use of intoxicants, is not all of that settled by the eighteenth amendment, which makes it illegal to make or sell liquor and therefore imposes temperance on consumers? Well, that is the law, but the law is violated. It does not require an expert to prove this; we know there is general violation of the law of prohibition, of the constitutional enactment.

So we have to return to the position of the Catholic Church. Whatever laws there may be and what ever may be thought or said of intemperance, the Church has always taught temperance and commended total abstinence and deemed it necessary in some instances. Long before the constitutional amendment was thought of we had our total abstinence societies. The Church has ever advised against intemperance and intoxication and proclaimed them hurtful to physical, mental and moral character, for they gradually destroy moral character and are thus a menace to society.

It is true, said His Grace, that there is a variance between the idea of the Catholic Church and subsequent legislation. The Church has always taught voluntary abstinence, the use of the will, the withdrawal by moral power from acts that are injurious, whereas legislators eliminate exercise of the will and remove temptation. But this variant from Catholic ethics must not be made an excuse for violation of the law. Violations of the prohibition law today are dishonorable, illegal, disgraceful and altogether unworthy of Catholics and of Christians.

It is not for me to say what your opinions shall be, or your attitude towards the wisdom of the law or its amendment. I say there is for us a need of return to Catholic morals and for an avoidance of the destructive element of greed by those who might profit by this contraband trade. Some say that total abstinence is not temperance, that they must take something in order to be temperate. Rather, total abstinence is a heroic form of temperance.

Not only are law violations illegal but they are a cloak for putting out under the guise of non-intoxicants drink that is poison, impure. This all tends to destroy moral fibre, for which reason there is all the more need to encourage the virtue of total abstinence.

Again, there are some now in politics who would set up the Catholic

Church and Catholics as opposed to the eighteenth amendment. They say we have to be, and ask, "Is it an infringement of personal liberty?" We may answer that it is no more infringement of the personal liberty of Catholics than of anybody else. So why say that Catholics are opposed to it?

In fact, it is difficult for us to know how much personal liberty any of us has a right to. Some say it is unlimited, but if we have no limit we shall have no government, which is based upon the giving up of a part of our liberty for the good of all. At the corner out here the police law has set up a sign, "Stop" and "Go," which is a limitation of personal liberty. It may be the eighteenth amendment injures by limiting personal liberty, but this is a moot question. Many Catholics who are broad and temperate-minded may so think, but this is not a controlling reason for the Catholic conscience.

In China the use of opium was injurious and degrading to the people and the Government had a right to prohibit opium, which it did. But, Catholics must not be set down as opposed to the eighteenth amendment. Many see that it has done good and there is not one of us who would wish to see the old order back. I have said these things because of the similarity between the personal liberty argument and another movement.

There is a section of the American public who think they have a right to deny religious liberty to others and possibly, they wish to see this idea of theirs set up as a law of the land. We must stand together and maintain that these are two distinct issues; we must keep apart the law of prohibition, which limits personal liberty in regard to liquor, and the law which gives us freedom of conscience and of religious worship. Any movement or law that would interfere with freedom of conscience should be resisted, though resistance might lead to exile or even death. But such a law will never be enacted here, unless we fall to the condition of Russia.

Christians must be true to conscience which, while it leads us to obey just laws, must protect us against unjust laws and persecution. We must keep the two issues separate—those of personal liberty and freedom of conscience. Let us cherish the virtue of charity and exalt the Catholic standard from day to day. Let us live soberly and peacefully and exhibit to all the charity of God.—St. Louis Herald.

A STINGING REBUKE

GOVERNOR HUNT ANSWERS FANATIC

The Douglas, Arizona, Daily International publishes the following as a leading editorial: "The following letter was written by Governor George W. P. Hunt to a citizen of Miami, who had sent a letter to the Governor protesting against his recent attendance at the installation of a Catholic Bishop in Tucson. The letter well expresses the Chief Executive's views on religious intolerance:

"State House, Phoenix, January 25, 1934.

"Dear Friend: I have your letter of January 10, in which you complain that during a recent trip to Tucson, where I went to attend a meeting of the board of regents of the University of Arizona, I accepted an invitation to be present at the ceremonies incident to the installation of Bishop Gercke, the new Bishop of the Diocese of Arizona.

"In your communication you state that 'this is a Protestant country and not a Catholic one.' 'I think if you give this statement further consideration and refer to the Constitution of the United States you will find that your position is erroneous.

"The first amendment to the Constitution of the United States provides:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

"Article 2, Section 12, of the Constitution of Arizona provides in part:

"No public money or property shall be applied to any religious worship, exercise or instruction, or to support any religious establishment. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror in consequence of his opinion on matters of religion, nor be questioned touching his religious belief in any court of justice to affect the weight of his testimony."

"Article II, of the treaty of peace and friendship between the United States and Tripoli contains this very definite statement:

"As the Government of the United States of America is not in any sense founded on the Christian religion."

"Mr. Thomas Jefferson, in whose illustrious steps I have endeavored to follow, who was the author of the Declaration of Independence, in reply to a delegation of the Danbury Baptists Association (the particular religious faith in which I was reared) made use of these words:

"Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his

faith or his worship; that the legislative powers of the Government reach actions only, and not opinion, I contemplate with sovereign reverence that act of the whole American people which declared that their Legislature should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between Church and State. Adhering to this expression of the Supreme will of the Nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights, convinced he has no natural right in opposition to his social duties.

Having established the constitutional legal and historical policy of the United States toward religious beliefs, I feel it only incumbent upon myself to say that while I believe it is true that the majority of people in the United States profess one or another of the Protestant religions, yet I, as Governor of the State of Arizona, am not Governor of the Protestant State of Arizona, but Governor of the State of Arizona, which includes all citizens of all religious denominations, and some who profess no religion at all.

"While in Tucson recently attending a meeting of the Board of Regents of the University of Arizona, I did avail myself of the invitation extended to me to be present at the installation of Bishop Gercke, the new Bishop of Tucson, and I accepted the further invitation to be present at the banquet tendered the Cardinal Daugherty and Bishop Gercke in the evening.

"The invitations were extended to me and I accepted them as Governor of the State of Arizona, in the spirit in which all invitations are extended and accepted. "If the occasion arises and other religious denominations of the State hold exercises in honor of some prominent member of their faith, and extend to me an invitation to be present, I shall, if possible, respect their invitation by acceptance, whether the invitation come from Protestants, Hebrews or those of some other faith, and in the same spirit as I, as Governor of Arizona, accept invitations to meetings of fraternal, benevolent, labor and Boy Scout organizations.

"Less than seven years ago, when the Government of the United States called upon all citizens of the republic, irrespective of religious beliefs, to answer the call of their country and bear arms, no exceptions were made. Men were sentenced to jail in the State of Arizona because their religious beliefs were such that they refused to register for the selective draft. We made no distinction then as to differences of religion.

"As Governor of the State of Arizona I make no distinction between religious faiths. "I reserve the right as an individual to worship God in my own way; but, as the Chief Executive, sworn to uphold the law and support the Constitution of the United States and the State of Arizona, I cannot and do not make any distinction. I regret to see the tide of religious intolerance which is rising in this country.

"Thanking you for your kind holiday greetings, I am

"Very sincerely yours,

"GEORGE W. P. HUNT,

"Governor."

PRIESTS WIN IN DEBATE ON LOURDES

Paris, France.—A debate on a religious subject is a rare thing in Paris. Great interest was therefore attached to the appearance of two priests in a debate held in the political and literary club known as the "Club du Faubourg." The subject was the "Miracles of Lourdes." The Club du Faubourg is frequented principally by non-believers, revolutionaries and Jews. Considerable courage was required to hold the debate here. Canon Desgranges and Abbe Lancrenon, a professor from the College Stanislas, were not afraid to do so.

Dr. Vachet, an anti-religious, first denounced Lourdes. He claimed to explain all miracles by emotion, or hysteria. The applause which greeted his speech proved on which side was the sympathy of the majority of the audience.

ARGUMENTS

But Dr. Vachet had met his match. Abbe Lancrenon, who replied to him, is a doctor of medicine, and he carried the discussion into the field of medicine. He based his arguments on the observation of the physicians of Lourdes and studied in detail three miraculous cures which are absolutely undeniable.

Then, in turn, replying to a socialist writer who returned to the charge, Abbe Desgranges declared: "You allege the 'healing breath of crowds.' Well, then, why do you not cause it to breathe over the secular crowds? You attempt to explain miracles by what you call unknown forces. Well, either one thing or the other; either these forces are conscious or they are unconscious. If they are unconscious you must admit that the clergy and faithful whom you represent as being credulous and weak-minded, are stronger and cleverer than you, since they know how to use them. And if they are conscious, you must admit that they are on the side of the clergy and faithful."

The debate ended there. There could be no other conclusion. But the anti-clerical, habitues of the Faubourg meetings, were forced to admit to themselves that the argument of Canon Desgranges was irrefutable.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

AND STILL THE LEAKAGE GOES ON

(By G. Daly C. S.S.R.)

Many times, in the columns of this paper, in the pulp and on the platform, "in season and out of season," have we written and spoken of the great leakage in the ranks of the Church out West. We were so thoroughly convinced of this fact and of the deplorable consequences it entails for the Church and the country, that for the last ten years we never missed an occasion to bring this issue of tremendous import before the Catholic public. The idea of responsibility that this fact necessarily involves, inspired our book on "The Catholic Problems in Western Canada." We were fully persuaded that "problems are only solved by those who know them, who understand their full meaning, and grasp their vital importance."

Everyone knew vaguely that a leakage of our spiritual forces was going on in the Church in our Western Provinces, although at times certain optimists were inclined to tax our general statements as exaggerated. Yet, we had no official figures to offer and had to content ourselves with "glittering generalities." For, at the time of the census of 1911, the country was in the very midst of a period of intense immigration. The tide was running high and strong, and one could not reckon with any accuracy the elements that it was bringing to our shores.

The new Dominion census for 1921 brings new light on the subject and offers figures which can now serve as a substantial basis of argument.

At a recent gathering of Bishops and priests, a prominent member of the Western Hierarchy made this startling statement: "The last official religious census of Canada gives my diocese twice the number of Catholics as that accounted for in the returns made by priests to the Chancellor's office." This statement of one of our most eminent Churchmen of Western Canada led us to investigate and compare the figures of the Religious census for 1921 with those given by Kennedy's official Catholic Directory for 1923 for our four Western Provinces.

In Manitoba the Directory gives to the Archdiocese of St. Boniface, 36,000 Catholics; to the Archdiocese of Winnipeg, 40,000; to the Vicariate of Keewatin, 5,300; total, 81,300 Catholics in Manitoba. The Census report on the other hand gives to that Province 165,394. There is here a discrepancy of 24,094 not accounted for in the ecclesiastical reports.

In Saskatchewan, the Archdiocese of Regina counts 70,000 Catholics, the Diocese of Prince Albert 40,500, the Abbatia Nullius of St. Peter, 9,000; a total of 119,500 Catholics. The Dominion census for that Province has 147,292 Catholics, a difference of 27,792 from the figures in the Catholic Directory.

In Alberta the Archdiocese of Edmonton has 55,000; the Diocese of Calgary 35,000; a total of 90,000 Catholics. The Census gives to Alberta 97,178; a difference of 7,178.

The fact that the Dioceses of Prince Albert and Edmonton do not take in the extreme north of Saskatchewan and Alberta, which belongs ecclesiastically to the Vicariates of the Northwest Territory, would not modify substantially the figures of our compared statistics of these Provinces.

In British Columbia, the Archdiocese of Vancouver counts 38,000 Catholics; the Diocese of Victoria 12,600; the Vicariate of Prince Rupert, which takes in the Yukon district, 7,100; a total of 57,700 Catholics for the Province. The census gives to British Columbia and Yukon District, 64,679; a difference of 7,079.

This comparison shows that in the four Western Provinces there are 68,148 Catholics, who are listed as such in the Dominion Census, and not accounted for in our ecclesiastical reports. This figure, 68,148, represents about one-sixth of the whole Catholic population of the Western Provinces. We are fully aware that it is an easy matter to juggle with figures and to make statistics say whatever we wish them to say. Yet, we are firmly convinced that under examination these compared statistics do not tell all the tale. We are sure that they only reveal partly the spiritual tragedy that is being enacted west of our Great Lakes.

When we know that on the one hand we are always inclined to inflate our own statistics by rounding out the numbers, and that on the other our census officials in many cases make no scruple not to give the Church her full quota; when we are certain that many should-be Catholics and their offspring are listed on the Official Dominion Census as belonging to non-Catholic denominations (this being particularly true in the cases of mixed marriages), are we not entitled to claim that the figures, 68,148, falls short of the reality and that other thousands more are not

accounted for in our own reports.

Some may claim that the Ruthenians, who do not come under the jurisdiction of the Latin Hierarchy, are accountable for this discrepancy in our religious statistics. In answer to this we would say that it is very probable that a small percentage of Ruthenians are listed in the official census as Roman Catholics. But the vast majority come under the heading of "Greek Church." The census makes no distinction between Greek Catholics and Greek Orthodox, and according to Bishop Budka, the Greek Orthodox in Canada do not exceed 30,000.

The fact therefore stands. A leakage is draining the spiritual forces of the church in Western Canada. Who is to blame? The clergy? No, absolutely not. The circumstances that have brought on this condition with which the church is confronted on our Western front are beyond the control of our religious leaders. There is no clergy in Canada living under more trying conditions than our devoted clergy of the West. The present life of our missionaries is strained to the breaking point. With all the zeal of a Francis Xavier, they could not reach these scattered sheep of Christ's flock. No wonder that our Western Bishops are sending constantly from their far flung line of battle the cry of: "Men, more men—and still more men." The call of the West is a call of distress. If indeed in the near future these 68,148 Catholics and more do not come into contact with the Church of their baptism, with its divinely constituted authority, with the vivifying influence the sacraments, they will be soon a total loss to the Church. Reckon what that means in another generation when that number will have been more than doubled.

To the Catholics of Eastern Canada who enjoy so peacefully the benefits of Mother Church do not these statistics remain as a challenge to their Catholicism and to all it stands for in this life and in the next. Are we going to leave these sixty-six thousand Catholics to go adrift. The Catholic Church Extension Society is established to reach out to those of our Faith who are destitute of Churches and priests. But to accomplish its divine task it needs more and more the support of all Catholics throughout Canada.

Let these figures awaken us to the stern reality of the present and prompt us to a greater zeal in the support of the truly apostolic work of Church Extension.

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Liverpool.—Several canvases, each of which represents the Blessed Virgin and Child, at Clerkenwell, are in the opinion of Signor Pozzi, a great critic, authentic works of Botticelli, Lorenzo Credi, and Perugino, the teacher of Raphael.

"I set about restoring the pictures about a month ago," Signor Pozzi said. "I was first attracted by their beautiful frames more than anything else, for one could hardly see the painting."

"These frames, I may say, are themselves almost an indication of the age of the pictures. They are circular, between two and three feet in diameter, and, in my opinion, undoubtedly of the fifteenth century."

"As soon as I had set to work on the canvases themselves I was astonished at the beauty of the paintings. The colors were rich, and put on in the manner peculiar to the Botticelli period."

RESTORATION

"I was naturally very excited, but did not form any definite opinion until I had completed the first picture. Then I was no longer in any doubt that it was a Perugino."

"Next I restored the Lorenzo Credi, leaving till the end the Botticelli, which was rather badly damaged and required careful handling."

"The Blessed Virgin in the Credi, I discovered, had apparently been drawn from the same model as the work by the same master in the National Gallery. This will be an important point in proving the authenticity of the picture."

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Frankness consists not in blurring out everything but in saying always that which is true.—Pere Darlin, S. J.

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