

drink, and were notably a quarrelsome, unthrifty lot, whose native, hee-ful buoyancy of temperament found vent in street brawls, election disturbances and similar amusements.

It is mainly through the zealous and indefatigable efforts of Bishop Ireland and his associates, that a radical change has been effected in the habits, manners and condition of this portion of our population. From the utmost in temperate, disorderly and unthrifty, they have, as a rule, become among the most temperate, orderly industrious, thrifty and moral classes of the community.

It is very rare now to find an Irish saloon keeper in St. Paul, and the Irish Catholics, probably, contribute in proportion to their numbers, fewer patrons of the saloons than any other part of the population. The example of Bishop Ireland has stimulated all the Catholic clergy in this State and elsewhere, and the good work accomplished in St. Paul has given a great impulse to the progress of Temperance reform among the Catholics of the Northwest.

In nearly every city in the country, in nearly every Catholic parish where the majority of the parishioners are Irish, are flourishing Catholic Abstinence Societies, organized by the advice of the bishops and carefully encouraged by the priests. It is estimated that the membership of these will aggregate in the neighborhood of 75,000. One priest—the eloquent Father Hagan, of Chicago—has been the means of securing the signatures of 9,000 of the Irishmen of that City to the Total Abstinence pledge. He is a radical advocate of Pulverizing the Rum Power, and in a recent address said:

"No longer must the men chosen to enact or administer our laws cringe through fear before saloon-keepers, receive their inspiration from whisky and beer elements in the population, and speak and act at the bidding of King Alcohol. No longer should the reins of authority and of government be intrusted to men who hold their caucuses around a saloon counter, and make their appointments to public offices at the bidding of saloon keepers."

Father McMullen, of Indiana, is another Western priest who has distinguished himself by his good work in the cause of Temperance. On his removal from Richmond to Terre Haute, the Indianapolis *Monitor-Journal* said to him:

Rev. Father McMullen, Catholic priest, formerly of Richmond, has removed to Terre Haute, and we may expect to hear of a wonderful change for the better in that City before very long. Father McMullen is a good unassuming Christian gentleman, whose kindness has made him very many warm friends in Richmond among Protestants as well as Catholics.

When he went to Richmond, that pleasant little City contained 32 Irish Catholic saloon-keepers, but by the good influence of Father McMullen they all quit the business, and now there is not an Irish saloon-keeper in Richmond. It is hoped that his good work will meet with success in Terre Haute. What a Godsend it would be if every parish had a Father McMullen.—*Toledo Blade*.

SCRIPTURE CATECHISM ON TEMPERANCE.

1. Who first drank wine to excess?
Noah. Gen. 9: 20, 21.
2. Who first took a temperance pledge?
Samson's mother. Judg. 13: 13, 14.
3. What other celebrated persons mentioned in the Bible abstained from the use of wine?
Sampson, Samuel, Daniel and John the Baptist.
4. What religious orders mentioned in the old Testament abstained from the use of wine?
The Nazarites and Rechabites. Num. 6:2-4; Jer. 35:18, 19.
5. What does Solomon say of wine in the 20th chapter of Proverbs?
Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Verse 1.
6. How does Solomon describe the evil effects of strong drink in the 23rd chapter of Proverbs?
"Who hath woe? Who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Verses 29, 30.
7. How does Solomon warn us against the use of wine?
"Look not thou upon the wine when it is red; when it giveth its

color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Prov. 23:31, 32.

8. What are the usual effects of the serpent's bite and the adder's sting?

Intense suffering and death.

9. What does St. Paul say of the drunkard's condition after death?

"No drunkard shall inherit the kingdom of God." 1 Cor. 6:10.

10. What can you say of St. Paul's advice to Timothy to drink no longer water, but use a little wine for his stomach's sake and his often infirmities? 1 Tim. v. 23.

He recommended the use of "a little wine," not as a beverage, but as a medicine.

11. What purpose did Daniel form when a youth in Babylon?

He purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank. Dan. 1:8.

12. Who joined him in his purpose?

His three companions, Shadrach, Meshach and Abednego.

13. What effect did their abstinence have upon their health?

At the end of ten days their countenance appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Dan. 1:15.

14. What occurred at the end of three years, when the young men who had been educated for the royal service were brought before Nebuchadnezzar, the King?

Among them all was found none like these four Hebrew children, and in all matters of wisdom and understanding that the King inquired of them, he found them ten times better than all the magicians and astrologers that were in his realm. Dan. 1:20.

15. Who was the founder of the Rechabites?

Jonadab, the son of Rechab. Jeremiah, 35:18.

16. When pots of wine were set before the Rechabites in Jerusalem, and they were requested to drink thereof, what did they answer?

"They said, we will drink no wine; for Jonadab, the son of Rechab, our father, commanded us, saying: Ye shall drink no wine, neither ye nor your sons forever." Jer. 35:6.

17. What blessing was pronounced upon them by the prophet Jeremiah for their fidelity to their vows?

"Thus saith the Lord of hosts, the God of Israel. * * * Jonadab, the son of Rechab, shall not want a man to stand before me forever." Jer. 36:18, 19.

18. How were they to "stand before the Lord?"

They were to minister before the Lord in the temple service?

19. What advice does Solomon give concerning sobriety?

"Be not among winebibbers; among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man in rags." Prov. 23:20, 21.

20. What does Isaiah say of the effects of wine and strong drink?

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. 28:7.

21. What curse is pronounced upon the drunkard maker?

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." Hab. 2:15.

22. What does Saint Paul say of the duty of abstinence for the sake of example?

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21.

23. What example of total abstinence practised by a whole nation is recorded in the Scripture?

The whole nation of Israel drank "neither wine nor strong-drink" during their forty years' wanderings in the wilderness. Deut. 23:6.

24. What should be the practice of the Christian church?

The Christian church, as the spiritual Israel, should drink "neither wine nor strong drink" while journeying through the wilderness of this world to the heavenly Canaan.—*The Prohibitionist*.