

If intemperance had not been the prevailing vice in America during the last forty years the membership of the Catholic Church would be larger by several millions whilst her receipts for charitable and educational purposes would be more than doubled. Penal and eleemosynary institutions would not shelter the remnants of thousands of her families dismembered by alcohol. There is some reason why a large number of Catholic young ladies marry non-Catholics, or never marry at all; they have learned from their older sisters that the hope for something better beyond the grave is the only support to a woman who is doomed to physical and mental torture during the natural term of her husband's dissipated life. It is doubtful if a mother's fortitude and endurance can be put to a stronger test than to be obliged to fight single-handed against starvation, whilst shielding her children from the brutalities of a drunken parent. Such a woman hardly ever manifests her bitter anguish, except, perhaps, to a spiritual adviser, who can do little else for her than counsel patience and resignation. Her virtue and her sufferings are not known to the world. Even her own children, whom the sottish behavior of a drunken parent has prejudiced against all the surroundings of home, are soon eager to leave her. They gladly embrace the first opportunity to cast their lot among strangers. The Catholic Church cannot refuse to give her hearty support to a movement which is destined to deliver from misery a numerous class of virtuous mothers and their helpless infants—if it is not too late—if the demon of alcohol has not already buried its crooked harpy-claws in the vitals of society. —*Handcuffs for Alcoholism.* Rev. Geo. Zureher, Buffalo Plains, N.Y.

Every unprejudiced physician will allow that the rites of the Catholic Church, as administered to the sick, have a decidedly beneficial and soothing effect upon the latter. Goethe, who had little if any practical faith in the supernatural, has left us a beautiful literary memorandum entitled "Sacraments," in which he dwells upon the wonderful power of the sacramental rites in the Catholic Church to raise man's aspirations, to strengthen his purpose, and make him superior to the ills of this life. The confession of past sins, which haunts the sick man during the sleepless hours of enforced reflection, relieves his mind. The fear of retribution, induced by the thought of possible death, turns into hope after he has received the assurance of pardon, given, not in the form of friendly desires or pious sentiment, but as an efficacious remedy vouchsafed to man by God through the ministry of man, and always sure of being obtained so long as the sinner has a true sorrow for his offence. Thus, too, in "Extreme Unction" the prayers which the priest pronounces as he anoints the different senses of the body remind the patient that even now, though his life is in jeopardy, he need not fear. A special sacramental grace is given him when earthly remedies have been pronounced as no longer availing or greatly doubtful. Then the sincere Catholic is made to remember that, if the wisdom of God deem it for his advantage to live, he will recover in the strength of that last sacramental prayer made in the name and power of Christ; but if not, he is fortified for the transit into eternity. And the thought gives him peace, and the last struggle is one of hope and not of despair. If rightly understood, such disposition will be welcomed by every sensible physician. —*Am. Ecol. Review for August.*

POEMS

POPE LEO XIII.

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Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

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