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"CHRISTIANDS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 6.

FOR THE WEEK ENDING SATURDAY, MARCH 22, 1884.

NO. 284

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LECTURE BY BISHOP WALSH.

TEMPERANCE.

Long before the time for vespers last Sunday evening St. Peter's Cathedral was crowded to the doors, many persons of different denominations, as well as the

different denominations, as well as the regular congregation, having come to listen to His Lordship Bishop Walsh, who had been previously announced to deliver a lecture on Temperance. After the Magnificat His Lordship ascended the steps and spoke substantially as follows:

On last Sunday evening the subject of our discourse was that form of temperance called continence, or chastity, and its opposite vice. On this evening our discourse will be on that feature of temperance which with us is called sobriety, or, in other words, the moderate use of, or total abstinence from alcoholic beverages and on the vice opposed to it.

that instead of emitting strains of sweetest music and harmony, sent forth the most jarring and discordant sounds. Man, the author of this revolt and confusion, became the victim of disorder and the sport of rebellious passions. As he himself had revolted against God, as his soul, his reason, and his will refused to obey their Lord and creator, so his passions and his appetites revolted against his control and have ever since tended to evil as streams to the sea, and have striven to conto the sea, and have striven to con-trol and master him and make him their troi and master him and make him their slave and the victim of intemperance. Man's whole being was in conflict and in warfare with itself. Even a pagan philosopher, Seneca, recognized this conflict within himself when he said, "I see and approve of the better things of the higher life, but I follow the worse things or life, but I follow the worse things or the lower and more animal life." And St. Paul describes it in And St. Paul describes it in the following words: "For the good which I will I do not, but the evil which I will not that I do. I find then a law that when I have a will to do good with the law of God according to the in-ward man, but I see another law in my members fighting the law of my mind and captivating me in the law of sin that is in my members." [Romans, vii. 19-23.] And in another place he describes the constant struggle that is waged within us by these antagonistic laws:—"For the flesh lusteth against the spirit and the spirit against the flesh, for these are contrary one to another [Gal. v. 17]. Our divine Lord the new Adam came to repair the ruins wrought in God's works by sin; he came to restore the reign of law and order in God's creation; he came to set man right with himself and to re-establish in him that power of ordering and con-trolling his lower appetites which he had lost by his original rebellion. And with this view and in order to effect this Godlike purpose He gave the world he re-deemed the laws of abstinence, temper-

CLERICAL.

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discourse will be on that feature of temperance will be on that feature of temperance wild be on that feature of temperance which with us is called solviety, or, in other words, the moderate use of, or total abstinence from alcoholic beverages and on the vice opposed to it.

Temperance is defined by St. Thomas as "the moderation of our affections according to the prescript of reason." Content it as "the dominion of reason over our importunate passions," In this sense it is a general virtue or a part of all other virtues, for they consist in observing the just medium prescribed by right reason between excess on the one hand and defect on the other. Temperance, taken more properly, is the moderation and government of the love of pleasures, especially of those which consist in the sense of the taste and of the touch, and in this sense it is a cardinal virtue, or the source and fountation of many other noble and elevating virtues which flow from it, and hang and depend upon it as the door turns on its hinges. This evening we shall speak of it in its character of sobriety, in the moderate use or entire disuse of alcoholic drinks. We may observe that the very first law God imposed on man was that of abstinence. "Of the garden thou mayest not eat, lest thou die." When man was first created and whilst he remained in the state of innocence, temperance was the character of his being. His passions were subject and obedient to the law of reason nad the empire of the soul, whilst his intellect and will were in perfect submission to the voice of conscience and the law of 60d. But then came man's rebellion and the fall, and all this happy state of things was reversed. With sin came into the world disorder, revolt and confusion. The whole creation became like a broken musical instrument, that instead of emitting strains of sweetest justing and dissordant sounds. Man, the himself from all things; and they indeed that they may receive a corruptible crown; but we an incorruptible one. [I. Cor. IX. 24-25 v.] Abstinence and sobriety are the necessary conditions of success in athletic games, in commercial and professional careers; in all the contests and struggles of life. How much more necessary should they not be esteemed in our warfare with the enemies of our salvation, in our efforts to promote virtue and to scale the heights of Christian perfection in the battle for an immortal and an imperish-

But what is the drunkard and what is drunkenness? The drunkard is not like to any creature of God that lives. angel is a pure creature created to adore God in heaven and carry down messages to earth. A Christian is a person who is baptized, professes the law of Christ, and makes the sign of the cross. A man is a rational animal who thinks and sons. A brute is an irrational animal that follows its appetites, it is true, but never indulges in them to excess. But what is a drunkard? He does not enjoy want is a drunkard? He does not enjoy happiness like an angel; he does not live and strive for happiness like a Christian; he does not think and reason like a man; he does not observe the law of moderation in satisfying his appetites like the beast of the forest and the field. A drunkard is the forest and the field. A drunkard is nothing but a drunkard; there is nothing like him in the living creation of God. He is a self-made wretch; he is a slave of the most brutalizing passion; he is an apostate from the Christian law and Christian. life; he is a social pariah, an outcast from society; he is a scandal to the Christian church, and a curse to his home and his family; he is a madman, and is worse than an ordinary madman, for this poor creature may be innocent, but he is certainly guilty. The fool is the object of tender guilty. The fool is the object of tender sympathy and compassion, is the ward of the Christian state, and is surrounded by all the cares which science and philan-thropy can bestow upon him. The drunkance and sobriety, and conferred on fallen man the heavenly helps and graces needed is shunned and despised, and the very is shunned and despised, and the very boys of the street hoot at him as he stag-

ilesh are manifest, which are fornication, uncleanness, drunkenness, reveilings, and such like, of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of heaven." [Gal. v. 19] Drunkenness is therefore a tremendous religious evil. It is also a grievous social evil. Man was made for society. His duty as a member of society and as a citizen is to uphold all just laws and to observe them, and as far as in him lies to cause them to

temperance is in soper truth a tremendous social evil, let us turn for a moment to the consideration of the prison statistics for 1883 just published by the Ontario Government. We find therein that for 1883 the number of persons committed to the Central prison were 669 and we find them classified as follows:

Temperate.....

for the Mercer Reformatory for unfortu-nate women. We find detained there 117 females whose habits are thus described Temperate......22

Intemperate......95 We thus discover that out of the number of criminals and unfortunates com-

mitted to those two institutions respectively, the overwhelming majority were so committed because of their intemperate. habits. Turning to the report of the common gaols of Toronto, Hamilton, and London, we find the following statistics: To Toronto gaol there were committed for

the past year 2,633 persons, to Hamilton gaol there were committed 898 persons, to London gaol there were committed 806 Now, if by the standard given us by the reports of the central prison and the MercerReformatory, we judge of the causes, direct and indirect, which led to the committals of prisoners to the common gaols,

we are necessarily forced to the conclusion that intemperance is the cause, proximate or remote, of the great majority of legal offences, that it is the greatest and mightiest factor in the production of our criminal classes, and that it is therefore the worst enemy of society and of the state, and is in sad real-ity a tremendous social evil. With reference to the number of our people com-mitted to prison, I would remark that many of them are the victims of unjust and oppresive laws-that they came to

John 111] He whole life for our examples we one of shelimens, merification and holy temperates. He facted forty which the soul of the dranked is imprised and holy temperates. He facted forty which the soul of the dranked is imprised and holy temperates. He facted forty which the soul of the dranked is imprised and holy temperates. He facted forty which the soul of the dranked is imprised and holy the law of nature of the court of the shell when the time was to compare the source of the shell and clothe their distinct. In the second was the shell when the time of the shell and clothe their distinct. The shell and clothe their distinct. The shell and clothe their distincts, and could thus aft it up to the high and conception the shell and clothe their distincts, and the shell and clothe their distincts, and the shell and clother their constant and conceptions. In fact, one a system proper to and alternative of two Christians, whole the constant and conceptions. In fact, one a system proper to and characteristic of two Christians, whole the constant and conceptions. In fact, one a system proper to and characteristic of two Christians, whole the constant and conceptions. In fact, one of the shell and characteristic of two Christians, whole the constant and conceptions. In fact, one of the shell and characteristic of the constant and conceptions. In fact, one of the shell and characteristic of two Christians, whole are also the shell and characteristic of two Christians, whole the constant and conceptions. In fact, one of the proper to and characteristic of two Christians, whole the constant and conceptions. In fact, one of the proper to and characteristic of two Christians, whole constant and conceptions. In fact, one of the proper to and characteristic of two Christians, whole constant and conceptions. In fact, one of the proper to and characteristic of two Christians, whole the proper to and characteristic of two Christians, whole the constant and conceptions of twas characteristic of the proper to a characterist depth of the sea. See that you despise not one of these little ones, for I say to you their angels in heaven always see the face of my Father who is in heaven."

[Matt. xviii.] The blood of their lost children will be required at the hands of such guilty parents.

such guilty parents.

Drunkenness destroys reason, the great was made for society. His duty as a member of society and as a citizen is to uphold all just laws and to observe them, and as far as in him lies to cause them to be observed. The drunkard violates the laws of his country, he breaks the peace, he fights and quarrels and sometimes under the spell of this shameful maddening vice he commits the horrid crime of murder. Drunkenness begets poverty and is the fruitful source of crime, and its victims too often become a burden on the state.

For our better information on this subject and in illustration of the fact that intemperance is in sober truth a tremendous social evil, let us turn for a moment to the comment to the social evil, let us turn for a moment to the content of the content o

As an illustration of this sad truth, I will relate the following story told by the late great Father Burke, and which is but a type of the many instances of the kind which priests meet in the course of their sacred ministry: FATHER TOM BURKE'S STORY.

I remember being called in to the bedside of a man who was dying from excess of drinking. I went into the room, indeed not without fear. Four men were holding him down in the bed. It seemed to him, in his delirious mind, that in holdto him, in his delirious mind, that in holding him down in the bed, they were sinking him, inch by inch, into hell! He looked around him with his awful, terrorstricken eyes. He cried: "I am on a bed of fire! Oh, God! I burn! I burn! The blood is boiling in my veins! Devils! will you not let me rise from this bed of torment and of flames! Will nobody help me!" He went on while his great chest was heaving as he writted like one chest was heaving, as he writhed like one possessed by a thousand devils, to get away upon his fevered head. Keeping perfectly calm, I tried, if there were any mesmeric calm, I tried, if there were any mesmeric influence in me, to give peace to him. For a moment he grew calm; he knew me.

"Ah! Father Tom, is it you?" "Yes; I am here." "Tell me," he said, "tell me, "Yes," have you the Blessed Sacrament." "Yes,' I said, "I have the Blessed Sacrament." "Oh! begone," he cried, "you and your God! Begone! He is not my God! I will not have Him, or belong to him. There are those around

sistency in such persons advising either of the first-named two classes to take the pledge, any more than there is in a physician advising a patient to avoid something which disagrees with him while he himself can and does use it with impunity.

With regard to drink-sellers, the following principles can be laid down:

First, that in itself the selling of drink is not sinful. And, second, that it becomes a mortal sin when it is sold to a person—even when he is sober—who is in the habit of getting drunk; and, inasmuch as very many of those who deal in places where drink is sold belong to that class, the business is a very dangerous one, certain to be the occasion of sin to those who sell indiscriminately to all who apply.

No one can deny that intemperance is a gigantic and widespread evil, that it destroys the bodies as well as the souls of its victims, and that unceasing efforts should be made to put it down, but at the same time, our only safety and real hope of success in dealing with it, are on the simple principles of truth and religion, which if they are only applied, are amply sufficient to bring about the desired result and to banish this scourge from the land. And that this may be accomplished, let it never be forgotten that, for the permanent reformation of any one who has fallen into this degrading vice, are needed; first, prayer to Almighty God for grace to keep from drink; second, the avoiding drinking places and drinking companions; and third, approaching the Holy Sacraments at least three or four times a year. The faithful use of these means will enable every one to keep from this, as from every other sin.

London Free Pres

The anuiversary of Ireland's patron saint was observed yesterday by the celebration of High Mass at St. Peter's Church. Bishop Walsh was on the throne, and Rev. Father Tiernan officiated as Master of Ceremonies, Father Feron, of Strathroy, as Celebrant, Father Walsh as Deacon, and Father Cornyn as sub-deacon. A full choir was also in attendance. Rev. Father Molphy, of Ingersoll, de-livered an excellent and impressive ad-

dress upon the life and work of St. Pat-rick and the glorious results accomplished through his teachings. The speaker said there were days in every family that were days of rejoicing, when special events were honored, and it was in the same way that nations render honor to their heroes. If all this were right and appropriate how much more so was it that Irishmen should bow down and honor the man who had done so much for them and the progress of their religion even to this day. He possessed by a thousand devils, to get away from their grasp. He saw devils around him, sinking on the pillow where he was lying, and endeavoring to shake them off, he said: "Save me! save me! there—there are seventy seven devils! Oh! where shall I fly from this hell around me! Thus where the saw here is the said we was it not right that they should venerate him who redeemed the country from idolatry. Hence it was that the area was the was to dear—it called up glorious reminiscences, and wherever his lot might be cast never did not the said we was the way and the said we was the said we was the pillow where the said we was the pillow where he was the was the said we was it not right that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate him who redeemed the country from idolatry. Hence it was that they should venerate was he when I entered the room. His the Irishman's heart expand more than on shricks were terrific to hear. Truly the this day. He hailed it with delight; to was ne when I entertain shrieks were terrific to hear. Truly the this day. He haned it with the shrieks were terrific to hear. Truly the tone of the despair of hell was in his him it was no ordinary day. It told not voice. I came over and laid my hand alone of the conversion of his country but of the progress of his sacred religion and the progress of his sacred religion and the progress of his race. Such was Ireland's glory. The speaker then reverted more particularly to St. Patrick himself, saying that of hi early life it was not necessary to say much—his history was that of the Irish race from his time down. His history was one of suffering, and that characteristic was indelibly written on his children. He sketched the early life of the Saint, his capture in France, his captivity in the Emerald Isle. or belong to him. There are those around me who will take me away forever! Begone!" With these words he heaved one mighty sigh, his heart broke with the excess of his terrible delirium—and he fell conversion of the nation, as the messenger to enable him to observe those laws. In fact the whole religion of Chris is based on the principle of repressing and controlling the animal appetites and unruly passions, and of replacing them under the dominion of reason and the empire of the soul. "If any man," says our Saviour, "wishes to be my disciple let him deny himself, take up his cross daily and follow me." [Math. xv—24]; and again, "he that loveth his iffe shall lose it and he that hateth his life in this world keepeth it unto life eternal."

by sof the street hoot at him as he stagger and one pressive laws—that they came to mighty sigh, his heart broke with the examet to the Emerald Lie, his noble mission for the mighty sigh, his heart broke with the sacred less they found themselves in a strange of the bands of those who held him, a corpse—his last breath a blasphemy. And in the thing them in the face, and that therefore the temptation for them was strong to turn to the bottle and to strive to find in sorrows, and a short-lived forgetfulness of their poverty and observed the chains that bind him and they sigh, his heart broke with the examet to mighty sigh, his heart broke with the examet a blasphemy. Of the particle, and regain his liberty, he is a wreck and a ruin—a poor, degraded, besotted creature, the chains that bind him and they found themselves in a strange of the bands of those who held him, a corpse—his last breath a blusphemy. Many a time and oft, for I knew him well out of the hands of those who held him, a corpse—his last breath a blusphemy. Many a time and oft, for I knew him well out of the hands of those who held him, a corpse—his last breath a blusphemy. Many a time and oft, for I knew him well out of the bands of those who held him, a corpse—his last breath a blusphemy. The day of the principal and intimately, many a time and oft, for I knew him well out of the bands of those who held him, a corpse—his last breath a blusphemy. The day of the people day of the principal and intimately, many a time and oft, for I knew him well out o

the past was the surest guarantee of her fidelity in the future. Irishmen deserved the admiration of the world for their attachment to the faith, and were as ready to-day to lay down their lives for that faith. He gave some reasons generally ascribed for this, and said it was that Irishmen have no reason to love the English Government, and that they could not believe that God selected for apostles such men as Henry VIII. But although Irishmen had no reason to love the tyrannical government there were other reasons to men had no reason to love the tyrannical government there were other reasons to be considered. Some said Catholicism sprang from the very nature of the country, and besides the soil was dyed with the blood of martyrs. But although these reasons might have contributed to it, it was no human motive that sufficed to retain the faith—it was the grace of fold nowed upon the Irish grace of God poured upon the Irish people, the spirit of St. Patrick descend-ing on the people, to be handed down to posterity. It was a common thing for nations to give up their faith under per-secution, but the faith of St. Patrick remained still as fresh and green as when first instilled by the sacred Apostle himfirst instilled by the sacred Apostle himself. What a great reason they had to be thankful to their fathers for having done so well; how grateful they should be to St. Patrick for what he had done, for in looking at Ireland they could see virtue, courage and fortitude. Ireland had given the best men and noblest women, and let them remain true to the country and their faith. and their faith.

Two Heroic Sculs.

The Holy Father, after reviewing the lives of the venerable servant of God, Diego de Cadix, and the venerable Sister Gertrude Salandri, conferred the degree of the heroic virtues upon them. He ex-patiated on their labors, especially in awakening souls to true repentance, and continued: "Behold then, my dear brethren, two

"Behold then, my dear brethren, two chosen souls, resplendant with heroic virtues, whom we present to day to the world and who have grown in the beautiful garden of the cloisture, under the discipline, one of the Seraphic Patriarch of Assisi, the other of the Patriarchal Saint Dominic. But the world does not understand them, and as it is an imasted by a stand them, and as it is animated by a profound hatred towards the religious orders, it pursues against them a foolish

profound hatred towards the religious orders, it pursues against them a foolish and impious war.

We say foolish and impious war because it tends to destroy holy institutions founded and inspired by God, which are the ornament and glory of His Church, and which, by their works, have been of incalculable benefit to religion and to humanity. Now, after having suppressed the religious communities and pillaged them of their goods they begin, without shadow of reason, to trouble the tranquility of the surviving members and to afflict with oppressions and anguish the last years of their lives. And it is for Us a new cause of indelible sorrow and, for consolation, nothing remains but to supplicate the Lord, by fervent prayers, to repress the audacious crusade and dissipate the criminal and insensate projects of His enemies."

—Baltimore Mirror.

gress represent him as a terrible foe to "Christians" and a destroyer of women captives. But according to the Italia, the Mahdi is not exactly as black as he is painted, or rather, as he painted, or rather, as he painted in the blood-thirsty proclamation in which he expresses himself so much in favor of he expresses himself so much in favor of the baptism by the sword. It seems that a missionary—presumably Catbello— who succeeded in escaping from Upper Egypt to Cairo, states that the False Pro-phet treats his prisoners remarkably well. They are lodged in tents and properly fed, and when some Sisters of Charity and Catholic missionaries expressed some natural anxiety as to the fate of some one hundred and fifty children whom they had baptized, and whose education they had been supervising, the Mahdi had the little converts brought into the camp and entrusted to the care of their masters and mistresses. If this information is correct, it will be possible to think better things of the fierce soldier of Islam who is causing such, trouble in the Soudan.

PARNELL'S COMPANY.

Parnell's company, having for its object the settlement of the landless peasants of the "congested" districts on some of the unoccupied estates of Ireland, has been chartered under the name of the Irish Land Purchase and Settlement Company. The whole capital stock, \$1,250,000, ha been subscribed. A Government grant of the same amount is available. The Directors, besides Mr. Parnell, are: Jacob Bright, member of Parliament for Manchester; Charles Russell, member of Parliament for Dundalk; Edward Dwyer Gray member of Parliament for Carlow; Col. Nolan, member of Parliament for Galway; Capt. O'Shea, member of Parliament for Clare. Prof. Baldwin, a well-known agriculturist, who has resigned his position as one of the sub-Commissioners under the Land Act, will be the Managing Director. The Company will begin operations at once, so that settlers may be located in