Church lacking in zeal for the Temperance cause!

What! when she canonizes her temperance men as

saints! Again, gentlemen, the monastic and convent-

ual system of the Catholic Church is undoubtedly

the true and logical conclusion of her Temperance

movement. Excuse me, ladies and gentlemen, I am not going to send each and all of you off forth-

with to be monks and nuns. By no means. But

what I do ask is, if you (perhaps equally logical but

less courageous) have not the courage of your con-

victions sufficiently to send you forthwith into our monasteries—at least give all those good men and

women, who are there, credit for their sincerity and greater courage in the cause of temperance; for de-

pend upon it-all those monks and nuns who at

present fill our monasteries and our convents; and

all those who have ever filled them (in all an im-

mense array), have each and all of them only carried

out to its ultimate conclusion the principles of Ca-

tholic Temperance. You teach us, gentlemen, (I

speak to you now as members of the modern move-

ment), that we must be temperate because it is dis-

graceful before men-the Church teaches us to be tem-

perate because it is disgraceful before God; you

teach us to be temperate because intemperance de-

stroys the peace of families-the Church because it

destroys the peace of the souls you teach us to be

temperate because intemperance multiplies crimes:

this is a good christian reason but the Church goes

further still-she preaches temperance for all these

reasons and for others fur greater and far holier. The

Catholic Church preaches temperance as an expia-

tion of sin-as an atonement to God-that by ab-

staining we may atone for the abuse of lawful things.

It is this principle that has made our monks and

nuns-it is this principle which has taught hundreds,

nay! thousands of men and women to leave the

world, and enter our religious orders-that leaving

lawful things for God's take, they may atone for

the lawful use of things. You see now, then, that our monasteries and convents are standing protests

(some of them one thousand years old, many five

hundred years old) against intemperance; and are

standing monuments of the zeal of the Catholic.

Church in the cause of temperance. And remem-

ber-they are all the stronger protests against

drunkenness, because protesting as they do against all intemperance (the lesser is contained in the

greater) they protest all the stronger against the

lesser intemperance of drunkenness. Behold then

the army which the Catholic Church has for ages

very great. If you travel through the old countries

of Europe, you find them bristling with forts, and

castles, and fortifications—every town and every

city and many villages environed with miles of

ramparts and surrounded with miles of ditches—so

that you will at once say "This is truly a military people. It is no fault of theirs at least if their en-

But if you look around you at the same time,

you will find that, numerous as these forts and for-

tifications undoubtedly are as protests against

foreign invasion, the forts and castles (her monas-

teries and convents) which the Catholic Church has

erected as protests against intemperance, are far

more numerous still—so that you will be forced to acknowledge: "This is truly a temperance-loving

Church. It is no fault of hers at least if the vice of

REPORT PROGRESS.

The Catholic Church then, gentlemen, has in all

ages and countries by her doctrine of atonement

through mortification and self-denial, protested

against intemperance—she has been earliest in the

frown down intemperance—her whole monastic and

intemperance, and therefore (a fortiori) against the

OBJECTION.

taese monasteries which you praise so much as bul-

warks of temperance sustained many drunkards.

How then can you claim them as monuments of

the zeal of the Catholic Church in the cause of tem-

As we shall treat this question more in detail, when

we quote Canons of the Church against drunken-

ness, I will only pause to answer it thus. We

know well that our monasteries and convents now-

a day do not contain any drunkards-and there is

not sufficient evidence to show that the monaster-

ies and convents of former times contained any

more—but even suppose there were—that they did

-supposing all you wished to assert against them

proved-it would not invalidate our argument one

tittle; the protest of the whole monastic system

against intemperance and for intemperance remains

the same. The system is of the Church the the abuse

is of man. If there ever were drunkards there, they

were not there in accordance with the system, but

in violation of it. Was Judas, think you, of the Apostolic college, or only in it? But I hope yet to prove (if we have time) what I have already asserted, that there is not sufficent proof to show that

SYLLA AND CHARYBDIS.

But there is one difficulty which the Catholic Church experiences (and has always experienced)

in her battle against intemperance, which should

not be overlooked. You have all heard of Sylla

That if from Charybdis you're anxious to run

Well, this is precisely the position of the Catho-

lic Church in her battle against drunkenness. Ever

since the springing up of the Mauichean heresy-

the Church has found herself between Sylla and

Charybdis. You know the Church hates heresy as

much as drunkennesss, and even much more. And

that for good reason. Heresy is a sin against the very existence of God, as manifested to man through

revelation; and is therefore a much higher crime

than drunkenness, which is only a sin against the

and Charybdis; and you know doubtless that

A Monkish old Poet was once heard to declare

'Tis exceedingly likely-unless you take care,

You'll fall into Sylla—as sure as a gun.

the monasteries contained many drunkards.

d in this noble cause—her forts are scattered

emy prevail against them."

drunkenness prevails against her."

vice of drunkenness.

perance?"

objected to wine as a thing bad in itself—some even "Deny thyself—take up thy cross, and follow me" objected to wine for sacramental purposes. We have these heresies still amongst us, and hence the had been the temperance lecture thundered in their ears from their pulpits, and whispered in the condelicacy of the position of the Catholic Church. If fessional, until it had sunk deep into their hearts, in her fight against drunkenness her bishops and and they flew from food and from drink, and from priests denounce wine too strongly there is the fear of Manicheism—if in her fight against Manicheism men, to obey its voice. Gentlemen, these were the logical men of the Temperance movement. Gentlethey advocate the claim of wine as a creature of men, these were the sincere men of the Temperance God, they are immediately accused like our Saviour of being wine-bibbers. Well i Gentlemen, movement. Gentlemen, these were the courageous men of the Temperance movement. No asking for just better be accused of drunkeness than heresy any day one glass a day-no asking to be allowed a little drop on bitters. No! they went into the desert PRUDENCE OF THE PATHERS OF THE CHURCH. logically, sincerely and courageously—and the whole Catholic world reveres them and prays to them as saints—as powerful with God because of their logic, their sincerity and their courage!! The Catholic

How prudently the Fathers of the Church acted under these critical circumstances will be seen from a few extracts, and as these few extracts also show the anxiety of the Church in the cause of temperance they will serve a double purpose. Perhaps the earliest Christian temperance lecturer ou record is contained in St. Clement of Alexandria's Pedagogue written in 195. He writes, "I praise and admire those who have chosen an austere life; who take water as the preserver of moderation and

use wine like a threatening fire. The Scythians, Celts, and Thraclans, and all warlike nations, are given to excessive drinking, and think this is a beautiful and happy mode of life. But we, who are peaceful, drink from necessity, not to excite anger and insolence. How do you think Our Lord drank when He was made man for us? Was it imprudently? Was it not temperately and decorously?

But it is Origen who strikes the key note of all Christian temperance movements. He had his Sylla and Charybdis to avoid - the Judaizing Christians on the one hand, who would have a distinction of meats; and the drunkards on the other hand, who knew not distinction between " enough" and "too much." He gives us this golden rule:
"Eat therefore if your brother is edified thereby; do not eat, if by abstaining the work of God be advanced. Drink (of course he means moderately) if thereby your brother makes progress towards the faith; do not drink if thereby either your brother suffer loss of faith or you loss of charity. The one rule is that all be done that the work of God be not de-

St. Isidore of Pelusium, an Egyptain of the 5th century and a disciple of St. Chrysostom, also thus steers clear of this Sylla and Charybdis: "There is an abstinence which springs from hatred and evil dispositions. There is an abstinence which belongs to the study and exercise of great and sublime virtues. If it is this latter which follow, your fasting is blameless; but if you belong to the execrable sect of the Manichees and of Marcion, none of us will take food with you, since you corrupt the law of Christ, and scorn what is good as if it were evil."

Nicetas of Constantinople, Bishop in Paphlagonia in the 9th century, thus speaks of the heresiarch Severianus: "This Severianus, who abominates wine and mair age, shows himself by the one blasphemy unworthy to have been born; and by the other unworthy of the chalice of the Lord. But Christ blessed both-by His presence at the marriage feast of Cana and by changing water into wine."

You will see from these extracts, which I am had marshalled against drunkenness. It is indeed afraid to multiply, that the Catholic Church, whilst combating drunkenness and advocating abstemiousness on the one hand, has always had a holy horror of Manicheism on the other-so much so indeed that she sometimes appears to favor the wine-bibbersshe appears in fact just about to "Fall into Sylla as sure as a gun."

HOMILIES AGAINST DRUNKENNESS.

It is impossible to read the homilies of such men as St. Chrysostom, St. Austin, and St. Cesarius without feeling how deep and continuous was the struggle which the Catholic Church had to maintain in Asia, Africa and Europe in those 3rd, 4th and 6th century days against drunkenness, and how heroically these her representative men maintained

the struggle. St. Austin, preaching a panegyric of the holy martyrs carried away on an occasion by holy enthusiasm, cried out defiantly : " Where are now the enemies of the martyrs?" but immediately recollecting himself he burst into tears exclaiming-"Yet alas the drunkards now persecute with their cups, those whom the pagans formerly persecuted

with stones." In another sermon he makes an assertion which, over the land (and have been for centuries) to if it be not a rhetorical flourish rather than plain truth, is a sad picture of that drunkenness which the church had to oppose.

ascetic system, so much reviled and contemmed by "You know (he say) there are sober men-they modern ideas, has been standing protest against ALL are few indeed, but still there are such. You know also that there are drunkards—plenty of them." And he goes on to lament that the people had grown accustomed to speak of drunkenness not only without horror, but even laughingly.

How pityingly, and yet how prudently this holy I knew .ziy well, gentlemen, that some of the opponents of the old ideas will object," Oh but

man dealt with those addicted to this vice may be learnt from another sermon. After deploring the fact that the heart of the drunkard has lost all feeling, he says, " Yet we sometimes are lenient and only employ words—we are loth to excommunicate, and cast out of the church; for we fear, lest he who is chastised should be made worse by the chastisement."

Gentlemen, St. Austin is a representative man and his preaching is representative preaching. You may learn then from him the action of the church against drunkenness; and you may learn from the nature of this action, the nature of the drunkenness the Church had to withstand.

CESARIUS OF ARLES.

The picture which St. Cesarius of Arles gives us of France in the sixth century is sufficiently strik-ing. We must notice, however, that though France had long been Christian, it had been recently overrun by barbarians, and was then actually under the dominion of the Visigoths. As then, the Bishop is addressing a recently converted and half civilized people, I will give you a few extracts in order to enable you the better to appreciate a temperance movement amongst barbarians. The Bishop thus

begins one of his sermons :-Although, beloved brethren, by the mercy of Christ, I will believe that you fear the gulf of drunkenness like the pit of hell itself, and that not only are you resolved to abstain from excess yourself, but you will not press or force others to take more than is right; yet as there must always be some who are negligent, I must beg you, who are sober, and who allow no drunkenness at your tables not to take offence at me, because I find it necessary to rebuke others, who are given to this vice. For though drunkenness is indeed a great evil and a heinous vice and hateful to God, it has been so spread by custom throughout the world that by some who care not to know the commands of God, it is not thought or believed to be a sin at all; so that they ridicule in their feasts those who cannot drink as much as others, and are not ashamed, by a cruel kind of a friendship, to compel men to take more than they require. It were less cruel to wound a man's body with a sword, than thus to slay his soul by drunkenness." His description of drunkards is graphic:—"Our bodies being made of earth may be compared with earth. Now when there has been too much rain, the carth becomes soaked and muddy and cannot be tilled. Just so our bodies, when inebriated with excessive drink, can receive no spiritual culture and produce no fruits such as the soul needs. Drunkards indeed are like marshes. You know what marshes produce—leeches, frogs, worms which make us shudder, useless reeds and grasses, which have every year to be set on fire; but nothing useful, nothing fit to eat. So too whatever springs from drunkenness is only fit for the fire?

cuse themselves, saying I shall foreind my friend if pagan customs they were allowed wine at their when I invite him I do not give him as much as he Christian celebrations, and we see how they used it. desires. I reply that you should not have such friends, who are God's enemies, and make you such friends, who are God's enemies, and make you such also. Is it wise thus to cling to a drunkard and to be separated from God? At least then do not press and force him to drink; if he wishes to get drunk let him do it himself and perish alone. Oh! what a wretched world is this! Men force drunkards to go on drinking their wine, and will not give one go on grinking their wine, and will not give one cup to the poor man who begs at their door. By the tremendous judgment of God. I adjure you be not like the pagans in drunkenness if you are turned to the common of the common o like them in faith; for even though you should not. commit other crimes, yet drunkenness, if it is frequent, and not amended, and repented of, casts into the depths of hell; according to what is said, Drunkards shall not possess the Kingdom of God. Alas! how will priests have to render account at the day of judgment for their people, if they leave them in ignorance of the greatness of this sin, and do not frequently preach to them of its fearful conseonences."

Gentlemen, excuse me if, for a moment, I travel from my subject. These extracts which I am giving you are taken from those ages which Dr. Ryerson and Goldwin Smith and our school books so intelligently call the Dark Ages! Dark ages foregoth! Can the model preacher of the present! day, with his jewelled fingers, fight drunkenness better than these?

SOME BARBAROUS PEOPLE.

But St. Cesarius had certainly some truly barbarous people to deal with, since he says, "How sad and shameful a thing is related of some of the country people who when they have wine or have made some other kind of drink, invite their neighbours to a drinking party and keep them four or five days together, not letting them go back home till all the drink is consumed; wasting thus in their shameful potations what ought to have sufficed during two or three months for themselves and their families."

ABUSES.

But if we would thoroughly understand the nature of the fight which the Church has liad to carry on, we must study the many and various abuses which she has had to contend against. The Church, gentlemen, has been contending against abuses ever since her foundation by Jesus Christ on the great day of Pentecost. There have ever been two standards-the standard of the Cross-and the standard of the Devil. The Church bears aloft the standard of the Cross-the world bears aloft the standard of the Devil; and depend upon it, the devil's most efficient weapon-his "breech loader," his "needle gun," his " Krupp cannon," his woolwich infant, his iron clad" in his warfare against the Church is drink; his "household brigade," his "heavy dra-goon," his "old guard," his "pet battalion" is the drunkards.

The first abuse which crept into the church in the cause of drunkenness was in Africa at the feast of the martyrs. Thank God, we have the authority of St. Austin for saying that this scandal did not exist (in his time at least) anywhere else but in Africa though alas for our nationalities, gentlemen, we shall find it again cropping up in England and Ireland in the form of wakes and paterns, after having been suppressed in Africa by the zeal of St. Austin. But thank God, we shall also find it fought against by our Irish and English bishops with as much zeal, as much courage (can I say with as much success?) as by that grand that magnificent old African bishop St. Austin.

However much modern thought may seek to ignore the antiquity of the Catholic practice of the Invocation of Saints and saint worship—as it so maliciously calls it—it is an historical fact, that from the very earliest ages of the Church the tombs of the martyrs were greatly honoured by the faithful, who assembled there at stated times to invoke their intercession and do honor to their memory. In course of time alas! abuses (the tares amongst the wheat-"an enemy hath done this") crept in. The devil-(that old enemy of all mankind except the drunked immediately that the Church had stolen a march upon him and had secured a strong position-so he forthwith limbered up his krupp cannon-drink and ordered out his chosen battalion-his "old guard," the drunkards, to storm the position. And most effectually (I am sorry to say) did they sucdrinking and feasting. The bottle was passed round creeps in everything decent immediately creeps out. it at the tavern.

That this evil, thank God! did not exist in any other part of the church but Africa we know from the following passage from St. Austin:—
"Throughout the greater part of Italy and in nearly all foreign churches the scandal does not

exist: either because it never had a beginning, or because at its first outset, or even after it. become inveterate, it had been abolished by the zeal of the holy bishops." Is not that magnificent testimony to the zeal of the Catholic Church in the cause of Temperance?

HOW THE SCANDAL ORIGINATED.

But you will ask me how did it possibly happen, that drinking at all (I do not say drunkenness) was ever allowed at these religious festivals?

Well, I think it is easily understood, even if we and not direct testimony on the subject. How does it happen that even now a days at our wakes there is always a "little drop" of whiskey and a few pipes and an odd plug of tobacco stowed away in some odd corner? Because the Church cannot put a stop to it. The custem of "waking the dead" (the Irish wake and the Anglo Saxon wake are widely different things) arose out of the Catholic doctrine of prayer for the dead." The neighbours all flocked to the bedside of the dead man to offer prayers for the repose of his soul. The Church brought the prayers; and the devil very soon smuggled in the pipes and the whiskey. But does the Church en-courage the whiskey? Does she even sanction it? No! but she cannot prevent it. She is infallible in faith; but she is not always infallible in her fight against the devil (and especially when he sends against her

his heavy dragoons, the drunkards).

And there is another reason why it is always especi ally difficult to root out religious abuses. They contain both good and evil-both cockle and wheat. You remember the parable; when the farm servant in indignation asked his master to allow him to pull up the cockle which some enemy had sowed, he answered No! lest gathering up the cockle you root up the wheat also together with it. Behold! gentlemen, the delicate position in which the Church | cursedness. found herself!

DIFFERENCE BETWEEN THE AFRICAN AND IRISH ABUSES.

There appears, however, to have been a difference (in their origin at least) between these drinking abuses of Africa and those of England and Ireland. In Africa they were concessions (oh! these weakkneed concessions) to the pagen converts. In Ireland, in the wakes at least, they appear to have sprung up from the necessity there was of guarding against contagion or of counteracting the sickening

St. Austin's account of it is this: " When in the peace which came after such numerous and violent persecutions crowds of heathens, who wished to assume the Christian religion, were kept back, because having been accustomed to celebrate the feasts connected with their worship of idols in revelling and drunkenness, they could not easily refrain from pleasures so hurtful and so habitual, it had seemed good to our ancestors (making for a time a concession to this infirmity) to permit them to celebrate instead of the festivals, which they renounced, other festivals in honor of the martyrs. which were observed, not as before with a profane design, but with similar self indulgence."

IN THE CHURCH, BUT NOT OF THE CHURCH.

That this abuse was in the Church but not of the Church, is evident from an African Canon of about this date. It ran thus: "No bishops or clergy may feast in the church, unless they take refreshment there (of course in the sacristy) when passing through a city having no other place of entertainment. The people also must be restrained from such feasts as much as possible. (I fear these African Christians must have been a very pig-headed people!)

But St. Austin was not the man to be content with such a milk and water cannon: he thundered away at the abuse until he bapished it. The devil's choice brigade was routed before he finished. Listen to him :-

"Impurity is considered so enormous a crime. that no one who has defiled himself with it is esteemed worthy, I do not say, of the sacred ministry, but even of the reception of the sacraments. This is as it should be. Yet why those only who are guilty of this crime? Feasting and drunkenness seem so permitted, that not only on great days, but day after day they are kept up in honor of the most blessed martyrs. Were this not a sacrilege as well as a turpitude, it might perhaps be tolerable. And yet what would then become of the authority of the Apostle who mentions drunkards amongst those greater criminals with whom we should not so much as cat bread."

And again he says: "Yet this pestilence is of such magnitude that it seems to me it cannot be cured except by the authority of a council."

This was noble fighting! but even yet it did not prevail, as he himself shows :-

"When I was informed that some were becoming openly violent, declaring that they could not submit to the suppression of that feast, which they called Letitia (vainly endeavoring to hide their revels under a fair name), it happened," &c., &c. Well, to make a long story short, it happened that this good bishop thundered at them until he made them all cry, and promise better things:-

"I did not move them to weep by first weeping myself, but whilst these things were being spoken, I own that, moved by the tears which they began to shed, I myself could not refrain from following their example. And when we had thus wept together, I concluded my sermon with full persuasion that they would be restrained by it from the abuses denounced."

But even yet the good bishop was not to be successful. Some people are very near their tears. St Austin tells us: "Next morning when the day dawned which so many were accustomed to devote to excess in cating and drinking, I received notice that some even of those who were present when I preached, had not yet desisted from complaint, and that so great was the power of detestable custom with them that using no other argument they asked, 'Wherefore is this now prohibited? Were not they Christiaus, who in former times did not interfere with this practice?""

That this custom did creep into the church is after all not to be wondered at, when we take into consideration the number of pagan converts which filled up each congregation, and the pagan influences which surrounded them. These pagan drinking customs, gentlemen, were terrible. The poet Martial tells us, that the Koman youth pledged his ards)—saw that these prayers at the tombs of the lady-love in as many glasses as there were letters martyrs-these saints' days-were an advance on in her name. If it were Nervia, six glasses; Justhe part of the standard of the Cross—he recogniz- | tina, 7: Lycas, 5; Lyda, 4; Ida, 3. (If it had been Armarantha Ann I dont see how the poor fellow could ever have got through with it.)

You see from all this the nature of the struggle which the Church had to carry on against intemperance. But our good African bishop was equal to the occasion; the "heavy brigade" was at length ceed. Under pretence of doing honor to the mar-tyrs, these saint's days, from being occasions of they ought to be celebrated, and the devil, if he did prayer and praise, were turned into occasions of bring in his " wee drap" and his tobacco, had to do so, as he does now a days, nudge the poor drinker, -you know the rest. When John-Barley-corn as he leves the church porch and invite him to take

OTHER ABUSES, 1815H AND ENGLISH."

But unfortunately for the Church these African abuses were not the only ones she had to fight against. And here, let me remark, she fought her fight single-handed—she had no assistance from the State. After the Reformation drunkenness became so common and the influence of the reformed church so weak, that they had to call in the aid of the State, and the State made enactments and punished offenders. How we learn from an entry in the Churchwarden's accounts of the parish of Mortlakeon-Thames in 1646: Item for a frame and a whip that hangs in the church for drunkards, 1s.

WAKES AND PATERNS.

Wakes and paterns (things highly religious in themselves) were made the excuse for much drinking. Wakes in England are the same as the Patern or Patron days of Ireland. These wakes were the vigils of feasts of the Church, and are as old as the Feasts themselves, and were in use (though of course in a modified form) even whilst the Church was in the Catacombs. On these "eves" or "evens' and " wakes" (as they are called in England) the Church taught her children to leave their homes early in the night, to go to the church to "watch and pray" in order to prepare their souls for the festivals. As long as ordinarily decent people attended those wakes all went well, but the devil was on the alert and detailed a squad of his "heavy dragoons" to turn the holy times into excuses for feasting and revelry. An old homily preserved by William of Malmesbury thus describes these wakes- In the beginning of hely Church it was so, that the people came to the church with candles burning and would wake and come with light towards night to the church in their devotions."

This of course was all very commendable and pious, until the devil and his dragoons came; when (as the old homily goes on to say) "they fell to songs and dances and harping and pipeing, and also to gluttony and sin; and so turned the holiness to

But here again the Church was equal to the occasion. She put her foot down upon these vigils; and gave the people something else to do—fast.
"Wherefore," says the homily, "holy fathers ordained the people to leave that waking, and to fast instead." It is a sad thing, gentlemen, but you see holy church had to pluck up both wheat and cockle,

And Albert OUALLENGING LESSELLE STATE LESSELLE

I am sorry to say, that amongst my countrymen effects of a dead house.

The converts from paganism in St. Austin's time there was a very disgraceful custom called challengwere very numerous, and they had been accustomed ing, i.e., trying, who could drink most at a draught. were very numerous, and they had been accustomed ing, i. e., trying, who could drink most at a draught. In the days of their religious festivals with drinking. We find this same custom in Ireland in 1632; when irresistible, and the result an immediate reconciliant. century, this code neresy of the Manichees reappear the fire?

To wean these half-pagans from their Archbishop Malachy O'Quigley, who died a marryr litton. 1931 1 193

at Sligo in 1645, denounced it in Provincial

Synod. St. Dunstan, to put a stop to this custom in Eng. land, prevailed upon King Edgar to order pegs to be put in all drinking cups, below which no one was allowed to drink. But the devil circumvented Bishop Dunstan; for he taught the people that if they were not allowed to go below the pegs, they should at least never stop short of them.

ALES,

But the most difficult of all abuses which the Church had to deal with were the Ales. In law a scot-ale means the keeping of an alehouse by the officers of a forest, and drawing people to spend their money there for fear of their displeasure:

But there were other kinds of "ales." Like our raffles and bazaars and pic-nics these ales were various means of raising money for charitable purposes There were

1. Bid-ales, sometimes called help ales.

- 2. Bride ales, sometimes called bride bush. brush stuck on the end of a pole constituted a tavern.)
 - 3. Give ales. 4. Church ales.

1. Bid ales were in reality ale pic nics got up for the relief of some indigent person, and were called bid from bidden—invited. The bid ales still exist in part of Yorkshire-for instance when a poor family wishes to emigrate—someone buys a barrel of beer-invites the neighborhood-each pays what he can or what he wishes-the proceeds going to the poor.

2. Bride ales are the same things got up for the benefit of a poor bride to set her up in housekeep.

3. Give ales were doles of bread and beer given to the poor at funerals.

4. Church ales were ale pic-nics got up by stingy churchwardens to provide funds for the repair of churches.

You see, gentlemen, the difficulty of legislating against these practices; in themselves they were not reprehensible. There was nothing wrong in drinking a quiet glass of ale to the health and success of a poor deserving bride, and returning the glass with a \$5 bill in it. It was the abuse of these customs that was alone wrong.

Again each one of these things had its religious aspect, and it is so common to make religion a cloak for naughtiness; and so hard to convict the hypocrisy. It is so hard to pull up the cockle without the wheat.

Nevertheless against these abuses and against drunkenness the church did thunder. Here is one from various synodical canons.

A. D. 509, those who get drunk through ignorance must do penance 15 days; if through negligence 40 days; if through contempt three quarantains (120 days, or three lents). Here is one against treat-

He who forces another to get drunk out of hospitality must do penance, as if he had got drunk himself.

But he who out of hatred or wickedness, in order to disgrace or mock others, forced them to get drunk, must do penance as a murderer of souls.

These are sufficiently severe, especially when you consider that you had not to wait for the constable to catch you in your cups, but [as it was a matter of confession] your own conscience had to be your

BUILD BRIDGES.

But there is one result of the action of the Church against drunkenness, which is so unlooked for, that I cannot allow myself to omit it What would you say, if many of England's finest churches—many of her best roads-many of her bridges were the result of drunkenness?—[don't misunderstand me] were built by pious and sincere Catholic penitents as penances for former intemperances?

Let us hear St. Dunstan on this head. He is instructing confessors how to deal with rich penitents:

"There are various forms of doing penances. If a man has riches he may build a church for the glory of God-and if able, endow it with land and induce ten young men to serve it; or he may repair Churches-mend roads-build bridges over deep streams or misty roady—he may give large alms to widows, orphans and strangers—give his slaves their liberty, or purchase them in order to give them their liberty-especially those taken in war-[or he may] give food, clothing, roof, hearth, bath, bed to the poor; get masses said, and psalms sung -and chastise himself by severe abstinence from food and all and every luxury of body."

Gentlemen, a church which advocates such noble works as these in expiation of drunkenness -but so onerous withal-cannot surely be justly charged with want of zeal in the sacred cause of temperance. Must she not rather be considered as the most earnest, the most consistent, and the most successful advocate which the world's history

Happy the Church which has Bishops so unflinching as to impose such penances, and souls so filial as to perform them.

CONCLUSION.

One word then in conclusion, gentlemen delegates of the Catholic Union. Go forward in God's name, go forward in your noble efforts in a most noble cause. You have before you for your imitation the illustrious example of that noblest and most lasting and most powerful institution the world has ever seen, the Catholic Church. She it was who first taught and first practised the principles of true temperance. The celibacy of her clergy the religious retirement of her monastic institutions, her vows of voluntary poverty and implicit obedience are christian temperance in its noblest and holiest, in its broadcast and deepest sense, christian temperance drawn out courageously to its last and fullest logical conclusion. To her was confined for hundreds of years the sole guardianship of christian temperance. She it was who first fought the Pagan Roman and the barbarous Goth to restrain his appetites and passions; she it was who imposed penances for intemperance such as only a divine Church dare impose, and such as only the children of a divine church would fulfil. As models for your imitation and emulation you have her representative men of all ages and of all nations and of every clime in their battle against intemperance, her Cyriles, her Chrysostoms, her Cesariuses, her Austins, her Dunstane, and a thousand others. For your guidance you have her prudent and loving conduct in rooting out abuses, in pulling up the cockle from amongst the wheat. May God speed you in your noble work until not one vestiage of temperance is found in the land, not one drunkard left to vex the carth.

An indefatigable collector of "rusty sayed saws" was in the habit of jotting down any saying new to him on the back of cards, letters, etc., and thrusting them into his pocket. On one occasion he had an altercation with a stranger at a friend's house. The quarrel becoming warm ended by the collector ex-citedly handing the other (as he thought) his card. On the gentleman's preparing to vindicate his honor next morning, it occurred to him to learn the name of his antagonist. On looking at the card he found no name, but, in place of it, traced in good in England as early as the time of St. Dunstan legible characters, "Naething should be done in a

moral law. Heresy, in other words, is the high treason of the spiritual order; whilst drunkenness is an offence against the common law (of the spiritual order). So early then as the 3rd century the Manichees taught the blasphemous doctrine, that there were two Gods—two principles of all things—co-eternal and co-equal—the one good and the other bad. Severianus in the 9th century only revived this blasphemous doctrine, when he taught that man must abstain from wine because the vine had sprung from the mutual embrace of the devil and the earth-making it the work of an evil spirit And again; later on in the beginning of the 12th century, this old heresy of the Manichees reappear-

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