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ISHOP GAMERON'S TIMELY WARNING

ed its wice against the evils of drunkand advised its adherents to adopt tal abstinence, as being the best rafeguard against tay possible abuse I alcoholic atimulants. She is the best and most competent judge of the means to be adopted to cope successfully with every kind of social evil; and she has never failed to enjoin upon the faithful the practice of total abstinance from social, moral, patrictic and religious ressons.

Bishop Cameron, of Antigonish, on learning that intemperance is on the increase in some parts of his diocese, has sent a circular to the faithful of his discese, in which every argument which could possibly be used against the use and abuse of alchelic drink, and in favor of total abstinence, is lucidly and forcibly set forth. His Lordship says:---

After a careful investigation extending over several years, many of the most renowned specialists of the age have come to the conclusion that slcohel, while it does warm the surface of the body, does not increase its heat, but diminishes it, does not give tone to the muscles but relaxes them and reduces their power, introduces into the human system a distinct elemer of excitement fellowed by muscular depression --- the forerunner of the complete paralysis of the whole frame, and is neither a food nor a strength giver, but practically a health-destroyer, and rank poison, as a beverage. Again, experience proves and ensuaring connected with the use of alcoholic liquor, in this age and wretchedness arising from the existing abuse of it, immensely exceed the whole amount of good derivable from the right use of it. This is an important truth never to be lost sight of. It shows us that it would be a most dangerous fallacy to contend that, in this matter as in others, alcoholic drink is entitled to the benefit of the adage which says that "The abuse of of it." it proves most conclusively that the use of intoxicants is extremely dangerous, and we are assured by Holy Writ that "He that loveth danger shall perish in it," and that "A hard heart shall fare evil at the last" (Eccli. iii, 27). The man who, in the face of indisputable facts, ignores that drunkenness is an enormous sin against nature, a hydra-headed sin against the family, against morals, religion, society, and God, the prolific source of so many other sins we deplore, the begetter of temporal miseries and the bar to their social amelioration, is assuredly a man whose "heart" is indeed "hard," or insensible to the teachings of wisdom and impervious to the voice of the God of truth as well as to the lessons of ex-

Let it next be remembered, says Bishop Cameron, that many practically cannot, partly because of existing temptations arising out of the force of permicious example, partly from want of self-restraint proceeding from moral and religious culture, be temperate in the use of alcoholic drink; and that the reformation of the intemperate cannot be brought about by any means short of total abstinence from spirituous liquors. Further, with the strong encouragement which in various ways is given to the abuse of alcoholic drink, nothing short of total abstinence will prevent the continuance, in the rising generation, of the terrible evils which we have at present to deplore. Lastly, experience has also shown that this reformation cannot, morally speaking, be duly attained without the co-operation and example of the sober classes. In no case is the superiority of example over mere exhortation or precept more obvious than in this. The phrase, "I Practise testotalism myself," is found to be worth more than any amount of preaching the most eloquent.

perience.

Had the immortal Father Matthew never pronounced or seted upon his famous "Here goes in the name of God,"--- as he proceeded to take the pledge--never could he have achieved one hundredth part of the marvels that crowned his apostolate, and his centennici this year would have pushed "I see no manhood future for the dinary enthusiae m which has greeted it-

The Catholic Church has always rais- | there is Christian charate, which, as the bishop points out, we should refleet in all our thoughts, words and

Animated by the Spirit of our der

Lord and Muster, we are bound, like St. Paul, to account even one single soul to be so precious that we will on no consideration allow ourselves any indulgence whatever tending to endanger it. According to the great Apietle. there are certain things indifferent or innocent in themselves which we ought to shun if we believe or suspect that to act contrariwise would lead the weak or wavering into sin. Assuredly in his day there was no intrinsic harm in eating meat sacrificed to idols, for, said he, "we know that an idol is nothing in the world," that it has no quality entitling it to fear or esteem, that it is an empty representation and nothing more. Still, remark what he adds: "But take heed lest perhaps this your liberty become a stumbling-block to the weak. For if a man see him that hath kn wledge sit at meat in the idel's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols? And through thy knowledge shall the weak one perish for whom Christ died: Now when ye sin thus against the brethern and wound their weak conscience. ye sin against Christ. Wherefore, if me t scandalize my brother, I will eat no flesh for evermore, lest I scandalize my brother." (1 Cor. viii. 9-13.) Elsewhere he also writes: "Beware of destroying the work of God for meat's sake. All things indeed are clean; but it is evil that there is something so deceitful for the man, who eateth with offence" (giving occasion to the spiritual ruin of his weak brother, or acting against country, that crime, misery and his own conscience). "It is good not not to eat flesh, and not todrink wine, nor to do anything whereby thy brother is offended, or scandalized, or weakened" in faith (Rom. My, 20,21). Who does not see the close analogy between the use and abuse of meats sacrificed to idols, on the one hand,

and the use and abuse of intoxicants on the other? Both these meats and those drinks are good in themselves ta thing good in itself does not afford a and can be used by the enlightened wild argument against the right use and the strong without detriment to their souls; while to the weak or uninstructed they are a source of spiritual death. Now, the Holy Ghoat assures us that "God gave commandment to every man concerring his neighbor" to promote his spiritual advantage; hence St. Paul points out to the strong and enlightened Christians of his day their paramount duty of setting a good example to their weaker brethern by a total abstinence from all meats immelated to idols lest their weak brethern should be scandalized: and were he now to appear in our midst, would he not by a parity of reasoning, vehemently urge upon such of us as are strong in the matter of sobriety to watch over the weak, to set them a salutary example by entirely abstaining from all intoxicating liquors, because experience hus long since proved that the influence of the

> Seeing, therefore, his lordship continues, that tectotalism induces so powerfully to the preservation of health, that the combined voices of reason and experience proclaim it to be a most potent factor in the work of social amelioration, that revealed reigion soaring above the passions amp prejudices of fallen humanity, and shaping their divine lessons to the self-denying spirit of a crucified God, not only promounces it to be good, but also, under oircumstances which we see most widely to obtain in our day and generation, a necessary preservative against a scandal that deals damnation to those "for whom Christ died," our interest, as individuals, as members of the great Christian family, and as disciples of Jesus Christ. loudly calls upon us to enrol ourselves under the sacred banner of the total abstinence pledge and by a united offort to baffle each and every device of its enemies.

> sober can be effectually exerted only

by an example practically embodying

the principle of teetotalism?

Bishop H. M. Turner, colored, at a recent conference of delegates of the African Methodist Episcopal Oburch, said:---

without evoking any of the oxtraor megro in this country, and the man who is not able to discover that fact on both sides of the Atlantic from existing conditions must be void

But there sig strigher and a violier, of common sense. Our civil, political tribunal than that of reason; however; and social status is degrading, and as

wealth can ever elevate us to the grade of respectability. I say this because we are surrounded by so many influences that militate against our membered.

"The best thing the negro can do is to call a great national convention and ask the United States Congress for a hundred million dellars to meet the expense of starting a line of steamers | Miss Burritt, unknown to her friends between this country and Africa, thus ploneering a domain for our settlement. With this start upon the part | fathers in New York frequently. of the general government, which actnally owes us forty billions of dollars for two hundred and forty-six years of labor, we could build up a business that would enable us to transport to Africa as many of our race as are fit to go. If the United States has hundreds of milli as to throw away in a useless wer, and for other feelish things, surely it can appropriate a hundred million dellars to the most loyal inhabitants it has in its domain.

NOTES FROM AMERICAN CENTRES.

Monday, November 28th, was the 10th anniversary of the installation of the Right Reverend John S. Foley, D. D., as Bishop of Detroit. The occurrence of the anniversary was taken advantage of by the Clergy of the dioceee to present his lerdship with a congratulatory address, and and an illuminated memorial tablet encased in a heavy gold fr. me, bearing the fellowing inscription: ...

"To the Right Reverent John S. Feley, D.D., a memorial of esteem and affection from the Clergy of his diocese, on the teath anniversary of his installati n as Bish p of Detreit.

"Let the priests who rule well be usteemed worthy of double homer, especially they who lab r in the Word of Doctrine. "--Tim. 5-17.

At frequent intervals during recent years the cheering news comes from different leading cities in the United States and Canada, that Catholic institutions are remembered by n.cn of wealth.

A recent evidence of this fact is to be found in the will of David T. Leahy, New York, who was member of the firm of Edward H. Van Ingen & Co. A large number of Catholic benevo lent institutions receive good legacies. The executors are Celvin H. McLane.

John G. Faron and David T. Leahy, jr. Dudley W. Van Ingen and William L McLane are made alternates in case the first two named fail to qualify. Some of the bequests are as follows: Cathelic University of America, \$10,-000: St. Mary's General Hestital, St.

Mark's avenue, \$10,000; Little Sisters of the Poor. \$10,000; St. Vincent de Paul Society, \$10,000; St. Mary's Maternity and Nursery, \$7,500; St. John's Home Orphan Asylum Society, \$7,500; St. Joseph's Home for Girls, \$7,500: Newsboys' Home, \$5,000; Convent of Mercy, \$7,500: Visitation Ac: demy, \$2,500; Home for Consumptives, \$5,000, and Brooklyn Bureau of Char ities, \$5,000. All these institutions are in Brooklyn except the Catholic reers of the two men. In the past University, which is in Washington, D. C. To the Rev. Nelson H. Baker, superintendent of the Home for Homeless and Destitute Children, of West Seneca, N. Y., is bequeathed \$2,500 to be used for the benefit of that institution, and \$5,000 is left to St. John's Guild, Manhattan.

To Sarah A. Goodwin, Mary F. Goodwin and Katherine Goodwin, \$5,000 each is given. The executors are d.rected to pay to Miss Annie Leahy, a sister of Mr. Leahy, \$2,500 for each of the two years succeeding his death. In addition to this, \$50,000 is left in trust to his business partner, Edward Van Ingen, the income of which is to go to the sister during her lifetime, after which the balance is to revert to

the residuary estate: David T. Lessley, jr., the scu, is liberally dealt with under the term of the will. The executors are instructed to pay over \$600,000, one-third to each of the three following trusts companies: People's, Franklin and Brooklyn. The income of this money is to be paid to David T. Leahy, jr., until he is thirtyfive years old, at which time he is -to receive the principal. If he dies before that time his issue is to get the principal. If there is no issue the money reverts to the residuary estate, onehalf of which is to be divided among the Catholic University of America, in the chairtable institutions, excepting the same proportions responsively "s the several specific legacies. The other half of the residuary estate is to be divided between the Catholic University and Yale University.

The Bridgeport, Conn., correspondent of the New York Herald writes:---Miss Mary L. Burritt, his embraced the Roman Catholic faith, having been recently baptized in the Church of the Paulist Fathers, in New York City. or patriotism to which the appeal degradation begets degradation, the Miss Burritt's change of faith was a genuine surprise to her wealthy neighthere is Christian self-dual bank individual Neither advocation nor bors. She comes of a prominent November resulted 25,000.

Bridgeport family, and 1 s long been one of the regular communicants of Trinity Episcopal Church.

The Rev. Father L. N. Booth, the rector, is a high church man, and Miss Burritt was one of the warmest adherents of the high church ritual intreduced some years ago at Trinity. here, has for a long time been water institution, and visited the massion by

Before embracing the Catholic faith 8 to was compelled to pursue a thecrous study of the degrastic teachings of the Church. The Paulist Esthers were very strict in their course of preparation of the can lidate. The sacrament was administered by Father O'Keefe, one of the eminent theologlans of the order.

Miss Burritt is about fifty years old, and has long been devout in her church attendance. She is a daughter of the late Dr. Henry L. W. Burritt. an eminent physician, who died tifteen years ago. She has been one of the large contributors to Trinity Church, and her withdrawal is greatly regretted. Her new church home is the Sacred Heart, in which parish she resides. She declines to make any statement concerning her change of faith.

Judge Mergan J. O'Brien, of the Supreme Court of the State of New York, poscesses a great deal in recourage than the average lawver whose ambition it is to wear the livery of the Bench. He has signified his intenti n of retiring from the Bench. His resignation will probably soon be in the hands of the Govern r. His term does not expire until December, 1901, so that he could remain on the Beach for three years louger and draw \$17,500 a

studge O'Brien believes he can make more money and perhaps achieve greater fame as a lawyer, because, alth uch a Supreme C art Julge, he is talt 48 years of age.

Judge O'Brien was elected to the Supreme Court Bench in 1881. He was Corp ration Counsel prior to that time. He served in the General Term of the Supreme Court, before which all appeals were argued until by virtue at the new Cinstituti n the Appellate Disision of the court was created. Altheagh a Democrat, he was appointed be a Republican Governor to sit upon the Appellate Bench.

IRISHMEN WHO LEAD IN THE WORLD OF COMMERCE.

Mr. P. A. O'Farrell contributes an interesting article to the Dublin Freeman, under the caption of "Hishmen in Canada," in which he refers to Mr. T. G. Shaughnessy, the well-known Vice-president of the C. P. R., as fol-

"Mr. Shaughnessy's parents emigrated from Limerick some sixty years ago to New York, where he was born. He bears a striking family resemblance to Richard Shaughnessy, who was at a recent date member of Parliament for Limerick, and it is impossible not to be struck by the contrast in the cageneration the family gave to Australia Sir John O'Shaughnessy, who was three times Prime Minister of the Colony of Victoria --- as good, as brave, and as warm-hearted an Irishman as I have ever known, and one to whom Sir Charles Gavan Duffy owes more than he tells in his "Life in Two Hemisphores." Unhappily they quarrelled, to the hurt of both, and to the grievious injury of the Irish immigrant, and I am afraid that truth compels me to place the major part of that blame on Sir Charles Gavan Duffy.

Knowing Sir John Shaughnessy as I did, I had hopes that Richard O'Shaughnessy would play a noble part in the history of his time, but he has fallen by the wayside and sunk into obscurity.

But T. G. Shaughnessy, Vice-President of Canadian Pacific Railroad, is one of the great potent factors in the world of commerce, of finence, and in politics. His name is a household word from Mexico to Hudson's Bay, and merchents at Shanghai and Pekin, at Singapore and at Manila know of the genius and ability of the man. Shaughnessy is the bete noir of the railroad kings of the United States. They have been trying to divert the trade and commerce of America over their own lines, but Van Horne and Shaughnessy have contrived a system by which the Canadian Pacific Reilway gets the lion's share of legitimate American trade.

T. G. Shaughnessy is a type of the successful Irishmen of Canada. He is a brilliant type, to be sure; but all over this vast Dominion I have found men of Irish blood forging ahead to the foremost places in every walk of life. I find them right here in Vancouver."

The Irish Industries sale at Liverpool during the first three days of

THE BISHOP OF LIMERICK'S Remarks on Education.

following spirited address. He said:---"Sometimes they he rd people discussing Irish affairs ... the actual affairs of the present day- : s if Irelind had risen out of the ocean yesterit was utterly impossible to think that the affairs of a nation, particularly a nation with a history such as Ireland. on that principle. If any me wanted to understand lielend, or serve her, whether he be an Irishman living at home, or an Englishman who, in the fullness of his bounty, will undertake to manage Irish affairs for them, he must go back into history, and see in dealing now; and for that reas n they saw how intimately the question of education was connected with all the other questi us that hal found their eclution, and was only a link in the chain they had to deal with new. In the beginning of the century-in 1828, from which Lord Emly at read- Ireland was bound hand and fort. Caththe Irel nd had the choice ranking on her wrists and ankles; but one after ar ther these links had tren broken. They had been em migating themselves, but they had rit vet been fallemineipated. There wis not complife em original noise, and the in which the sast majinty of the je ple and t straton alwerst them then a still ileged section."

There was a time in Lord Endy's boe adition was that applied to his fellew-citizens, be dil not core who they were. But he would say it was on intelerable p sition if he was obliged to take a lower place than a man living under the same laws. That was the struggle of Irishmen. They had been struggling up step by step, and had nearly reached the level. One time they were excluded from the land; then were excluded from the House of tepresentation. All these have passed away one by one.

is one of education, and in which any country to deny Ireland justice.

His Lordship Pish p O'Dwyer of I knowledge is the great motive power Limerick, presided at a lecture recent, and the great means by which people ly delivered by Lord Emly in the city were raised up. Now in this century they were taking a more inside us and of the Broken Treaty. At the close of a more refined way of oppressing the the lecture His Lordship made the Cath lies of Ireland, and shutting us out from the sources of higher knowledge.

Now, he ventured to say that the ess of higher education to the Cathclies of Ireland has in itself amounted day, and had no past hist ry. Now in material consequent to the less of money, and what was equivalent to money, the greatest infliction that could be imp sed upon our people. Ho believed that the went of higher education was worse than an epidemic of sickness, or a famine that might pass over the land, destroying crops and cattle. These things desolated the country for a time, but in a year tho crops grew again, and physical nature the years that are gone by the rocks of renewed itself, and there was no traco the burning question with which he is of the evil, but to lower the educations of the country condemned the people to ign rance, and it was not one, but several generations it would take to repair the evil, and in this time of tho world, when every country was cultivating its intellect, it was cruel, least of the cruel, to hold Irebud in ignorance.

Let them look at Belgium, Sixty years ago it get its freedom, and set to work to elucate its people. It was like a like of industry tool v. Look at Germany, trammelled and crushed by Nap le or in the beginning of this century, and they went to work and laid the fundation of in wholes in 21 uni ersities, in which the L tills of the Franc -Prassian wars were won before they were ever fought. Took at Eagled. The up the Forlish newspapers day after day they had tore that give his I reship great sate the Dake of Desarbire in one place, isfaction. Sometimes they may many Lord R selecty in another, and Mr. wh said took, we trick Cash his tall Chamberlain in an ther, and what is trick ecclesiastics have given literties the great said quertien that every and great privileges. Compare the man is addressing himself to? It is Catholic Church in hisherd with the has they will educate the people and Cath lie Church in France or Germany, I to in the intellect of England, to see and see his much better they were in that in their industrial pursuits the irel ad." That was a view of the people will be able to held their own question his I reship dways refused province other nations. No effort is too to take. He considered it an absolugrent, no money is too much to spend ntely unfair and nureas nable view. He would not compare himself or his coreligionists with the people of any the Liberer to the son of the nobleother country. He took the liws of man, and they will keep the four mil-the country in which he lived, and the libbs of light Catholics in the position constitution that is every man's: and in which they were a hundred years ago the standard that he applied to his The coastin was a laboring men's question, as well as a notdeman's. It was said that this university question is one only for the sons of the gentry, and for a few select people of the higher classes. There was no greater mistake. Democracy had gone ahead in this century. The old feudal restions were passing away, the old order changeth, and the inheritance that from the Parliamentary franchise: every country is knowledge, and the their members of Palliament box or their box or the box or their box or their box or the b has come to the por man's son in power that knowledge gives. If the people of Ireland, said his fordship in conclusion, realized the wrong that is being done them, he believed there would be on this university question But the meth d that was being ap- an agitation that would shake the plied now in this 19th Century country, and make it impossible for

Rev. Father O'Bryan, the popular Mrs. Quinn. and able president of Loyela College occupied the pulpit at St. James Cathedral on Sunday last.

At the regular meeting of the St. Ann's T. A. & B. Society the secretary, Mr. James Brady, referred to the death of two members of the Socicty, Patrick Ryen and Owen Molloy. Resolutions of condolence were passed to the families of the deceased.

The Conversazione held at Loyola D. Cogan; Treasurer, T. McDonnell; College on Thursday last was one of Marshal, I. T. Glennon; Guard, E. the most successful social gatherings held in Montreal for many years. There was a large attendance of leading citizens in the circles of English-speaking and French-Canadian Catholics. The handsome sum of \$850 was realized in aid of the Chapel Fund.

Mr. M. J. F. Quinn, Q.C., M.P., and his talented wife, gave some tangible appreciation of the splendid work being done in musical circles by that clever little musical organization composed of young Irish-Canadian Catholics, from the Parish of St. Ann's of to whom we return thanks... this city, and known under the name of the Orpheus Quartette, when they entertained the gentlemen composing it, to a luncheon at their home at St. Anne's P. O.

Prof. P. J. Shea, the well-known orquartette, as well, as Messis, Murphy, January 1st, 1899.

NOTES OF THE CHY AND DISTRICT | Mullarkey, Penfeld and Quinn, its members, speak in glowing terms of the generous hespitality of Mr. and

BRANCH 54 C. M. B. A.

At a meeting of the above Branch held on Friday the 2nd inst. the following were elected to hold office dur-

ing the ensuing year:---Spiritual Director, Rev. P. F. O'Donnell, P. P.; President, C. O'Brien; First Vice-president, James McShane; Second Vice-president, J. Corman; Medical Adviser, Dr. Demers; Secretary, F. D. Daly; Assistant-secretary. J. Hammond; Financial Secretary, J. Brennau; Trustees, J. McShane and Hammond replace the outgoing Trustees, C. O'Brien and McMahon.

The foregoing were elected without opposition and with the exception of one are the same who served during the past year.

The affairs of the Branch are in a satisfactory state, and it is to be hoped that the coming year will bring it. increased prosperity.

The Branch held a euchre party last week, which was an unqualified success, owing in great messure to our friends and confreres of Branch 28.

Leave your order with us to have your plane or organ tuned or repaired for Christmas. We will do it as cheap as is consistent with the beat of workmanship. The D. W. Karn ganist and director of St. Anne's Co., Ltd., Karn Hall Bldg., St. Cath. Choir, who is the organizer, of the erine street. Open evenings until