

TEMPERANCE.

BULLETIN OF THE GENERAL SECRETARY.

OFFICE OF THE GENERAL SECRETARY.
415 West 59th St., New York,
January, 1895.

It is with more than ordinary pleasure that I announce to you the affiliation of the magnificent body of temperance men known as the Knights of Father Mathew in the South-west with the Catholic Total Abstinence Union of America. This organization has been in existence some fifteen years and embraces in its membership 2,468 men of varying ages and conditions in life, all solid, thrifty, energetic fellows, devoted to the cause of temperance and exceedingly anxious to advance their personal interests and to provide for those who look to them for counsel and support. As an insurance organization as well as temperance society this body of men has been well handled by devoted, sagacious officers. Their Councils are located principally in the State of Missouri. Many priests are interested in their work and Archbishop Kain, of St. Louis, is their spiritual adviser.

The movement towards affiliation began in Chicago at the time of the World's Temperance Congress. At the Springfield Convention of 1893, while entertaining one of their fraternal delegates, some few legal technicalities which seemed to be obstacles to the union were removed. The following January, in St. Louis, Mr. J. C. Gibbs, accompanied by our first vice-president, J. W. Logue, and Father Hanagan, of Philadelphia, represented the National Union at their Supreme Council. At that time was passed a resolution recommending affiliation, but leaving it to the Executive Council. The matter remained in that state until, during the month of January past, your general secretary visited the Supreme Council of the Knights, in session in St. Louis, and made an earnest appeal for consolidation.

The supreme governing power answered the appeal by passing the following resolution without a dissenting voice:

Resolved: That while the Knights of Father Mathew of Missouri preserve intact their own government, constitution and by-laws, they, in Supreme Council assembled, declare themselves a subordinate union of the Catholic Total Abstinence Union of America.

By this act has been created a new subordinate union covering territory where heretofore the Catholic Total Abstinence Union has had but few representatives, and there has been added to our roll a magnificent body of men, twenty-five hundred strong, of whom the cause of total abstinence may well be proud.

Not only have we reason to rejoice over this as an evidence of the progress of total abstinence work, but from other and unexpected quarters comes other evidence.

THE POPE'S ENCYCLICAL.

The Holy Father in his late Encyclical, as "in spirit and thought he traverses the wide expanse of ocean," has seen the evidences of our good work, and he says that among the things that animate his hope and fill him with joy is the association "for the promotion of temperate living," and later on he returns to the same subject when he says: "Let priests be persistent in keeping before the minds of the people the enactments of the Third Plenary Council of Baltimore, particularly those which inculcate the virtue of temperance."

These little evidences cropping out now and then, coming entirely unsolicited show that the work of temperance is very near and dear to the heart of the Common Father of all the faithful, and in his love for the American Church and his ardent desire to see her keep pace with the progress of the age, there are no choicer lines of work, and none that make for better citizenship and the development of the natural virtues, so necessary for the upbuilding of the supernatural character, than the Temperance work to which we have consecrated our best energies.

TEMPERANCE SENTIMENT IN THE LABOR FIELD.

Another very striking evidence of the way in which the Temperance sentiment is capturing public opinion is the progress it is making among the organized labor forces of the country. It is well known that for years a healthy total abstinence sentiment animated the prom-

inent leaders of organized labor, but lately some facts have come to the surface which show how this sentiment is steadily increasing. A Federationist who attended the convention at Denver made a canvass of the delegates there and found that out of seventy-six men present fifty per cent were total abstainers, and that the men of light and leading who were looked up to by the others, and whose influence swayed the counsels of the Convention, were numbered among the cold water men. The terrible fight that is on between capital and organized labor necessitates clear heads and steady nerves, and among the laboring classes the conditions of labor are so exacting that total abstinence from the use of intoxicating drinks tends to make a man more attentive to work, more reliable at work, and more efficient in accomplishing his work. The sooner the laboring classes of the community become convinced of the blessing of total abstinence the better will be the prospect of success and the greater will be the victories when achieved.

Fraternalty yours,

(REV.) A. P. DOYLE,

General Secretary C.T.A.U. of A.
415 West 59th street, New York.

CARDINAL MORAN

On the Effects of the Reformation.

His Eminence Cardinal Moran, Archbishop of Sydney, Australia, has recently had a controversy with the Right Reverend Doctor Camidge, Protestant Bishop of Ballarat, as to the effects of the so-called Reformation. In the course of a long letter His Eminence writes: All contemporary writers attest that never was the Church in more complete servitude to the Crown than during Elizabeth's reign, and never were more disastrous results witnessed throughout the length and breadth of England. Scory, Protestant Bishop of Hereford, writes to Cecil in 1561, as set forth in the State papers, that his Cathedral had become a very nursery of blasphemy, immorality, pride, superstition and ignorance. Bristowe, in 1575, attests that "never was there less humility and charity, never more immorality and perjury, so that nothing is to be looked for but universal destruction and utter desolation." A little later Veron writes regarding the Anglican clergy: "Immorality, drunkenness and gluttony unto them is but sport and pastime. They backbite, they slander, they chide and strive. Among them there is no modesty, no soberness, no temperance. All deceit, all craft, all subtlety and falsehood reigneth among them. Whereas, if ye hear them dispute and reason of the Scriptures and the Word of God, ye will think that they be very angels that be come down from Heaven." As regards civil liberty, it was quite crushed and banished out of England in those days. Macaulay refers to this fact in his essay on Hampden, and adds: "If the system on which the founders of the Church of England acted could have been permanent, the Reformation would have in a political sense the greatest curse that ever fell upon our country." Doctor Camidge seems to take offence at being styled a Protestant Bishop, and yet it is not Malone, but the whole world, that gives him this designation. The name Protestant, though bearing with it the tell-tale impress of heresy, was officially assumed by the Anglican Bishops in Elizabeth's reign, and continued for 100 years to be regarded as the privileged style and title of the English Reformation. Dean Hook, in "Lives of the Archbishop of Canterbury," expressly attests that Archbishop Parker and those who promoted the Reformation in England wished to be known "by the name of Protestants," and he further attests that till the period of the Revolution the term Protestant continued to be used in England "to designate a Church of England-man." It is as Protestant that the Sovereign of England is head of the Anglican Church, and so long as the present Acts of Parliament remain, it is to her, as Protestant, that allegiance is due. During the past three centuries the Catholic Church has been subjected to the severest ordeal of persecution at the hands of almost every government of Europe. Nevertheless, it has never ceased to spread out the tents of Israel, and to gather new peoples into the fold of Christ. She has been despoiled of her earthly wealth and worldly power, but her divine vitality has never for a moment been impaired. At the period of the Reformation the number of Catholics throughout the world was reckoned

at 120 millions. Their present number, as set forth in the latest official report that I have seen, is at least 300 millions; and their gathering in of nations has been achieved, not by the lavish use of wealth or by human intrigue or by State influence, but solely through the blessing of Heaven, the blood of martyrs, and the heroism of devoted missionaries. This attitude of the Church thus contrasted by the world, yet ever triumphant and ever diffusing more and more through every nation blessings of divine faith, won the admiration of Cardinal Newman, who, in the last work which he composed as an Anglican, thus wrote of the Catholic Church, in whose communion he was to be a few weeks later enrolled:—"When we consider the succession of ages during which the Catholic system has endured, the severity of the trials it has undergone, the sudden and wonderful changes which have befallen it, the incessant mental activity and the intellectual gifts of the maintainers, the enthusiasm which it has kindled, the fury of controversies which have been carried on among its professors, the impetuosity of the assaults made upon it, the ever-increasing responsibilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have been broken up and lost were it a corruption of Christianity. Yet it is still living, if there be a living religion or philosophy in the world; vigorous, energetic, persuasive, progressive; *vires acquirit eundo*; it grows and is not overgrown; it spreads out, yet is not enfeebled; it is germinating, yet is ever consistent with itself." There is one point referred to by Doctor Camidge, which must not be passed over in silence. He has made the singular discovery that "50 Popes in 150 years were apostates rather than apostolic." Throughout this controversy I have refrained from offering advice to Doctor Camidge, nor is it my intention in the present instance to offer any. But I would wish to say to the calumnious writer from whom he has innocently copied such trash: "If you hear false witness, endeavour at least whilst doing so not to make a complete fool of yourself." An unbroken line of 250 Popes leads back the Catholic Church of to-day to the first Feast of Pentecost. The list of the Pontiffs is easily as accessible as is the list of English monarchs from William the Conqueror to Victoria. Now, in the nineteenth centuries of the Church's life you will not find a single period of 150 years into which 50 pontificates have been crowded. Thus, on the very face of it, manifestly absurd is the accusation which has been made. It must be borne in mind, however, that the personal character of the Popes has little to do with the matter which is now under discussion. Even Voltaire remarked that "we must distinguish the Pontiff from the sovereign." All through the troublous times of the Middle Ages, every lawless feudal baron and every petty tyrant combined with heresy and crime to fling mud at the Holy See and to assail the administration of the Roman Pontiffs. History, too, during the past three centuries has been little better than a conspiracy against truth, but in our own day the character of the Pontiffs has gradually been placed in its true light, and foremost in vindicating them have been learned non-Catholics, men of unimpeachable integrity and profound historical research. Looking back on the long roll of Popes, it is something to be proud of that during the centuries of persecution there was not one of them but who proved himself a leader of the army of God, whilst it was the privilege of 80 of their number to win the martyr's palm and to seal with their blood the testimony of their faith. This, indeed, is something to look back to with pride, and it is no less cheering to every Catholic to reflect that no fewer than 76 of those successors of Saint Peter have, by the heroism of their piety, merited the aureola of the saints and the honors of the altar. It is, however, their authoritative teaching of the faith that has been guaranteed by Heaven; and it is for this, no matter how subject they may otherwise have been to the frailties of human nature, that we contend. Even in the worst of times, and amid widespread corruption, the general conduct of the successors of Saint Peter has been worthy of their exalted station, and they have not failed to exercise their sublime authority for the interests of religion and piety.—*N. Y. Catholic Review.*

THE APING ANGLICANS.

The adoption of auricular confession by some advanced Anglicans, who are aping the practices and institutions of the Catholic Church, has led to some startling and perplexing complications. The Anglicans flatter themselves that they are Catholics. But they belong in the Protestant fold by virtue of their own history and traditions. As Protestants they cannot logically sanction private confession. They cannot consistently hold that their ministers have the power to forgive sins, because Protestantism has always rejected and repudiated this doctrine. If the minister has not such power, why should an individual go to him to confess?

Canon Shore, a leading church of England clergyman, has taken up this subject and discussed it sensibly in a recently published magazine article. He quotes from the book of common prayer, which is a compendium of the constitution and by-laws of the church, to show that the leaders of the so-called "reformation" movement were fully determined to do away with private confession, and to substitute for it a general acknowledgment of sin as a preliminary step toward absolution. Canon Shore quotes this declaration from Jerome Taylor:

"The question is whether to confess all our greater sins to a priest be necessary to salvation. This the church of Rome affirms; this the church of England and all the Protestant churches deny."

Another feature of the question, perhaps as important as the absence of power in the minister to forgive sins, is the obligation under which the Anglican confessor labors to preserve the secrecy of the confessional. Having no divine commission to forgive sins, he has no binding restraint which would keep him from disclosing the secrets imparted to him. The Catholic Church recognizes the vital importance of this, and has made an inflexible rule which renders absolutely inviolable any secret communicated under the confessional seal. The priest, in this relation, is the medium of communication between the penitent and his God, and no human power can ever be permitted to interfere. Catholic clergymen have gone to prison and suffered tortures and death rather than violate the *sigillum confessionis*.—*Boston Republic.*

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