

The Rose.

Once a boy beheld a bright Rose in single growing...

THE EVILS OF INTEMPERANCE.

A POWERFUL PAPER REFERRED TO FATHER COTTER, BY RIGHT REVEREND BISHOP KEANE, OF RICHMOND, VA.

(From the North Western Chronicle.)

Richmond, July 25, 1882.—Since I cannot have the happiness of being present at the convention, I will willingly comply with your request that I should state my views on the subject of Catholic total abstinence.

Personally, I trust that my views on the subject are well known to the Union. For two years before the Union was organized, I was doing my best in the cause of Catholic total abstinence.

When the Union began I had the honor of being one of those who laid its foundations. And the years that have passed since then only have deepened my conviction that the cause of Catholic total abstinence is one of the noblest, one of the most truly Catholic, one of the most necessary to our generation, in which the energies of any minister of God can be enlisted.

The weightier and wider my responsibility for souls has become, the more have I felt myself constrained, not only by charity, but by bounden duty, to persevere in and to redouble my efforts for the dissemination of Catholic total abstinence.

The Church of Christ can never ally herself with Manichaeism or fanaticism, by teaching that intoxicating drinks are bad in themselves, or that whoever used them in any way is guilty of sin.

But neither can she ever omit her sacred duty of teaching and proclaiming that even the best things must be given up by them to whom it became a proximate occasion of mortal sin, and that one is bound to lay aside even what is harmless in itself, if the use of it be a scandal to his weaker brethren.

On these two undeniable principles rest the cause of Catholic total abstinence. Sad and bitter experience has but too well proved the following points:

First.—The drinks most in vogue among our people, and the drinking custom prevalent among them, have a natural tendency to lead to excess, to intoxication, and to frequent or even habitual drunkenness.

In the bulk of cases, nothing but the strongest resolutions and the most careful precautions can guard against these results. That it would be rash to count upon the use of these safeguards by people in general, is proved by the hundreds of thousands of drunkards in every generation.

Second.—To the bulk of those who have contracted the habit of drunkenness, or who are drifting towards it, the further use of intoxicating drinks is proximate occasion of mortal sin; and therefore they are bound to give it up. It is generally admitted that whoever has fallen into the awful habit cannot trust himself to take even a glass of liquor; and that if any one feels the habit taking hold of him, his only salvation is to stop.

Cardinal Manning uttered the verdict of universal experience when he declared his conviction that the only efficient remedy for drunkenness is total abstinence.

Third.—Intoxication is the painful source of innumerable other grievous sins. The prelates of the United States, assembled in council at Washington, have declared the worst scandals which the church has to deplore. Hence that which is the proximate question of intoxication is, in most cases, the proximate occasion of many other grave sins besides; and this increases exceedingly the grievousness of the evil and the obligation of shunning it. This, if necessary, be forced by detailing the shocking consequences to individual characters and fortunes, to the welfare of families, and to public trusts in high and low places, which flow from this evil.

But these things are but too well known, and we can be spared the sad recital. It was the knowledge of these things that moved the assembled prelates to implore all pastors of souls for the love of Jesus Christ, to make use of every means in their power for the extirpation of drunkenness; and hence too did they bestow special approval and blessing on all who, the better to guard against excess, pledge themselves to total abstinence.

Fourth.—When we look around and consider how widespread, how destructive, and how scandalous is the evil in question, and when we call to mind our duty to God, to the Church, to ourselves, and to our neighbor, then it becomes self-evident that it is every one's duty to do what God's providence makes it possible for him to do, toward arresting such an evil and removing such a scandal. And this must mainly depend, not on the efforts of drunkards, but on the efforts of good and sober men. As a Bishop said to me years ago, "The backbone of the Catholic total abstinence movement must be men who never were drunkards." How any Catholic could feel indifferent to this desolating and soul-destroying evil, I cannot understand. How any Catholic could will to see any opportunity that God gave him to check this flood of destruction, if he can still comprehend, And the greater the influence any one may possess toward hindering the evil, the more do I wonder by what logic he can possibly excuse himself from exerting it. But that any Catholic should, in any way, help on the evil; that he could be bribed, at any price, to harness himself to this demon engine of desolation, and help it onward in its horrid course, is to me a mystery beyond all solution. The bare fact of the case ought to create among all Catholics a hatred of the vice and everything that tends to produce or maintain it.

Fifth.—Every Christian knows that he cannot hope to keep any good resolutions

without the grace of God, nor to have the grace without using the means to obtain it. Hence the ministers with whom the Plenary Council already quoted exhortations all to bear in mind that, without prayer, the sacraments, and the other means of divine grace, their own frail efforts can never produce good and lasting results.

Hence, in answer to every one desiring the zeal which these facts ought to inspire, it cannot fail to do great good, and to be an invaluable auxiliary in the Church's work for the welfare of mankind and the salvation of souls.

The Church's heart is wrung by the evils caused by intemperance, and especially among her own children. She appeals to us all to join with her in stamping out the accursed vice. The call that will go forth from your convention, will be an echo of her cry of sorrow, of alarm, and of entreaty. May it find very responsive thousands of hearts. May it make a new epoch in the work of reform. May it create throughout the length and breadth of the land a sentiment of indignant protest against intemperance and all that leads to it. May it arouse every one desiring the name of Catholic to unite in straggling the monster of disgrace and destruction.

Sincerely yours in Christ, JOHN J. KEANE, Bishop of Richmond.

THE CREED OF PROTESTANTISM.

Catholic Universe.

It seems to us that there is no better evidence of the decline of Protestantism than the very subjects of the discourses of its ministers. Let anybody take up the daily newspapers of a Saturday in which an announcement is made of the subjects to be treated by the ministers on the following day, and it will indeed be a rare thing to find one single subject that suggests an instruction on a point of Christian doctrine. Sensational titles are frequently met with and are themselves suggestive of the necessity of some novelty as an attraction.

If congregations were easily assembled recourse would not be had to this straining for something new. The fact that topics of the day, that have a few small hooks on which to hang a religious consideration, are often selected for treatment, is still further evidence in the same line.

It is to be remembered in this connection that the reading of the Bible among non-Catholics is not at all as common as years ago. It is not rare to find among those who are growing into manhood non-Catholics, who have never read the Sacred Books. It is true that their knowledge is confused, desultory, but at the same time there is a familiarity with texts and events so that they can be easily pointed out. This is certainly not the case among those who are growing into manhood among non-Catholics. The old man among Protestants twenty years hence will know very little of the Bible as compared with the old man of to-day. It being evident then that the Bible is read less, there is clearly a greater need of positive plain instruction on Christian doctrine. Yet avowedly the very opposite is the fact. There is less reading of the Bible and less instruction from the pulpit.

We are often inclined to wonder how many really non-Catholic church members know the peculiarities of the Churches to which they belong. It seems to us scarcely possible that the number of persons so instructed can be great, since instruction on that point does not seem to be given with any regularity. On the other hand, the very "liberalism" which has entered into Protestantism, and which is manifested in the exchange of pulpits, and many similar consorts must have the effect of rendering lines indistinct, which amounts to a confusion of Christian doctrine, and teaching indistinct, as we can easily understand when we reflect that the sun of the differences of the sects cover the whole ground of Christianity. Freemasonry, too, with its small and obscure alliance, rather mockery than acquaintance, of Christianity, and yet combining men of all creeds, proclaiming a compromise and harmony, must necessarily effect the silencing of Christianity.

We know that figures of church membership are largely rather indicating a first slight increase, but we are satisfied that the increase is simply in name in most instances. It is certain, as the figures of non-Catholic reports have plainly shown, that the church attendance is as nothing compared to the figures of church membership. The item in last week's editorial columns relative to Berlin may serve to show that Protestantism in Europe is very much like our own.

It is very easy to find the cause of this decline of Protestantism. To pass by other facts we may simply refer to the contest waged against all revelation nowadays by men learned in the physical sciences. The inconsistent weak Christianity that has broken into dozens of fragments on the rise of every innovator—and that is the history of Protestantism—must finally fade away entirely before such a terrible revolt as that against all revelation in our times. It is very easy for Catholics to understand from the innate inconsistency and change of Protestant belief that its best hope of prolonging its existence is in shunning a conflict, without which its days will be ended at some near time at any rate. There can be no doubt to the impartial observer, and we think scientific infidels see most clearly, that were it not for the prestige of Catholic members and Catholic history furnishing a sort of shelter and support to Protestantism, all its Christianity would have perished before this.

T. F. MAHAR, D. D.

As a tonic and nerve for debilitated women nothing surpasses Dr. Pierce's "Favorite Prescription." By druggists.

RESTITUTION.

How Confession Brings it About.

Messrs. Davidson & Crichton, of this city, dry goods merchants, last week received a letter from a Roman Catholic clergyman of Charlottetown, P. E. I., enclosing \$895 as restitution. The amount was a sum of which they had been defrauded, and the person who had so defrauded them desired to make restitution for this method of doing so.—Halifax News, July 29th.

This reminds us of the following, told by Monsr. Segur:—

In June, 1858, I was constantly meeting, at Paris, a very worthy man named Francis Agter; he was about forty-five years of age and had exercised for twenty years the profession of a Protestant pastor. He had been for some time pastor at Pont-de-Monvert, in the Cevennes. He was a clever man, upright and honorable, and sincerely religious. For a long time his different colleagues had been in the habit of laughing at his sympathy for Catholic institutions, and had given him the name of the canon.

This poor man first wrote to me, and afterwards spoke openly to me of his affairs, and afterwards his health declined, and he was obliged to leave his family affairs, and then I will return with my two sons and my poor wife, if she will consent to follow me.

He was never able to return; first his affairs, and afterwards his health declined, and he was obliged to leave his family affairs, and then I will return with my two sons and my poor wife, if she will consent to follow me.

A prominent member of the House of Commons, who talks much on foreign affairs, but not wisely, says London Truth, "I have never known a man, when leaving me, say, 'I am going to arrange my family affairs, and then I will return with my two sons and my poor wife, if she will consent to follow me.'"

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A Relic of One of the Early Jesuit Missionaries.

Mr. C. A. Hirschfelder, the Toronto archaeologist, has lately come across, while excavating in the ancient Huron country, an exceedingly interesting relic of the early Jesuits in North America, a short historical account of which may be of interest. The relic dates previous to 1649, as in that year the Huron or Wyandottes were nearly exterminated by their inveterate foes, the Iroquois, and Brebeuf, who was a missionary among them, was killed at the same time. The locality where he fell is in Medonte township, and is marked by a plain stone put there a number of years ago. The particular relic which Mr. Hirschfelder refers to now is a rosary, and was found quite near the spot where Brebeuf fell, and was undoubtedly in his possession either at the time of his death or shortly before. The rosary consists of round beads of wood joined together by pieces of link wire attached to which is a crucifix which appears to be brass. The death of the great Jesuit martyr was an exceedingly sad one, and the tortures he bore were something almost superhuman.

It seems he was a man of wonderful nerve, and no pain could enter his mind. He lost his face or after a groan, which so incensed the Iroquois that they could not think of any tortures cruel or painful enough.

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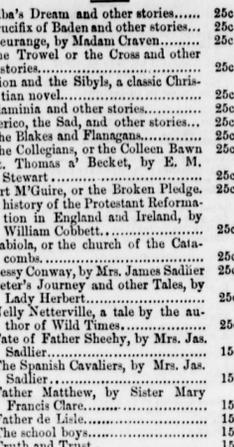
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