

# The True Witness and Catholic Chronicle.

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## EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY.....DECEMBER 9, 1899.

## News of the Week.

As will be seen by our New York correspondent in another column, the Mayor of Dublin, Mr. John B. Redmond, left for home, on Saturday last. They sailed from New York. We are informed that they carry with them some \$30,000, or more for the Parnell monument fund.

Some weeks ago we published extracts from the letter of Rev. Mr. De Costa, to the Anglican Bishop of New York, in which the former announced his resignation from the ministry of that Church. On that occasion we said that Rev. Mr. De Costa's action was supported by reasons too valid to permit of his remaining at a standstill. As we then anticipated, he has been received into the bosom of the Catholic Church. The ceremony took place at the Church of the Sacred Heart, on West Seventeenth Street, last Sunday. The new convert's arguments seem to run along the same lines as those advanced by James Kent Stone, (Father Fidelis) when he became a Catholic.

According to the annual report of the secretary of war, in the United States Government, we find that: "The total expenditures for the year ending June 30, 1899, were \$225,797,262.32; the appropriations for the current year were \$86,810,290.03, and the estimates for the year ending June 30, 1901, are \$118,170,583.51." Uncle Sam must find that glory is an expensive commodity.

A gigantic financial scheme is thus announced in a New York despatch: "Reports that have circulated in the city freely for a year or two, connecting the National City Bank with undertaking the formation of a large banking corporation of vast capital, were fully confirmed to-day in the announcement that the directors of the institution had unanimously voted to recommend to the shareholders an increase of its capital stock from \$1,000,000 to \$10,000,000.

Mr. Dillon has declined to serve on the committee appointed recently to carry on the unity negotiations. He claims no possible reconstruction of the party can be brought about by actual members of Parliament.

Rev. Dr. Edward McGlynn, once the recipient of a great deal of public attention in New York, has taken seriously ill and his malady is causing his physicians considerable alarm.

There is no longer any doubts as to the looting of Catholic Churches in the Philippines by American soldiers. The proofs have been ample. Catholics think the president could have prevented this had he issued an order against pillage.

The programme for the Holy Year inauguration festivities at Rome, may now be considered as definitely arranged. The ceremony of opening the Porta Santa will take place at midday, instead of midnight, on Christmas Eve, as the Pope's physicians did not consider it safe for the Holy Father to expose himself to the cold night air. A very ingenious arrangement has been made, thanks to which the bricks and mortar closing the Holy Gate will be removed all of one piece as soon as the Pon-

tiff will have struck the three customary blows with a golden mallet. This precious mallet, the gift of the Catholic Episcopate, is being prepared by the Papal Jeweller, the Angelis.

The large majority supporting the Walbeck-Roussin government in France, seems to be an immediate menace to Catholic institutions in that country. Because the scheme elaborated during the last two months, which takes the form of an attack upon the religious congregations, all concede the war upon religious interests in France to the limits of the possible which is being meditated. The projected law on the right of association presented by the Government at the opening session of the Chamber of Deputies consists of seventeen articles. Those bearing upon religious association contain measures far more stringent and subversive than anything devised against religious Orders in the great upheaval of a hundred years ago.

The Duke of Abercorn, speaking at a Chrysanthemum Show in Belfast, said: "He did not know whether a plant he had in his mind was exhibited there. Possibly there were a few pots of it somewhere in the show—he referred to the shamrock, the emblem of Ireland's nationality. And when he referred to the shamrock he thought of those gallant fellows now fighting their battles in South Africa. Let them not be forgotten in the time of their sore distress. If any of those present had either friends or relations in either of those regiments he asked them to pick a little bit of shamrock, put it in a small box and send it by post to the front. When they received that from home at Christmas or New Year's Day it would be a most acceptable gift, a loving tribute of affection from the old country."

A year ago it was against the law for an Irish soldier to wear a sprig of green—

"Old times are changed,  
Old manners gone."

According to dispatches a cabinet crisis in Newfoundland was caused on Monday by the withdrawal from the cabinet of Mr. Morine, Minister of Fisheries, after a disagreement with Premier Winter. The situation has caused much financial and commercial feverishness.

Why should Scotchmen not be Home Rulers? The upper classes in Scotland seem to have it all their own way, says the London Universe. Talk of the landlord monopoly and injustice in Ireland that we have heard so much about during the whole of the just-expiring century! Affairs in Scotland seem to be not very much better. Nearly the whole of the land "across the border" is in the hands of a few titled families and the worst of it is, those high-up personages exercise the power at times to turn those enormously-broad acres into exclusively family preserves for the benefit and enjoyment of their private particular friends.

The "Church News," of Washington gives us information upon a subject about which we were uncertain. The explanation is as satisfactory as the positive information. We suspected the state of ostracism to which bigotry has consigned our co-religionists and we are pleased to be made posi-

tively aware of it, while being any but pleased with the existence of such a state. The "Church News" says:

The "True Witness," of Montreal, Canada, says, "It has frequently been asked us if there were any clause in the American Constitution as there is in the British one—that deprives a Catholic of the power to ever become President of the Republic? We could not answer the question." In view of the almost unanimous sentiment of the American papers relative to the impossibility of Admiral Dewey becoming President since he married a Catholic wife, we can not be surprised that our Canadian contemporary can not answer the question. Of course there is nothing in the Constitution to prevent a Catholic from filling any office in this country. The difficulty in the way of electing a Catholic to the presidency is caused entirely by the deep-seated bigotry in the hearts and minds of the people. We have reason to believe that this bigotry is being uprooted, but there is sufficient of it left to defeat a candidate for that high office who is either a Catholic or who has a Catholic wife. And at the same time we boast of our civil and religious liberty.

## THE MAYORALTY.

Twenty-two—nearly twenty-three years ago, on the 16th February, 1877, the "True Witness," gave expression to very emphatic sentiments regarding the Mayoralty question.

The unwritten convention of to-day regarding the alternating terms existed at that time. It is an agreement, a mutual understanding consecrated by many decades of practice.

Then, even as to-day, it was sought to break through that, fair and just law; then, even as to-day, the mouthpiece of the Irish-Catholic element—the same staunch old organ—spoke out with no uncertain sound and supported the respecting of that unwritten, but mutually accepted, convention—irrespective of the nationality whose rights were menaced. We repeat: twenty-two years ago, on the 16th February, 1877, the "True Witness" contained, in the first column of its first page, these remarks:

It is an understood custom that the Mayors of Montreal shall be alternately an Irish Catholic, a French Catholic, and a Protestant. This has been the unwritten law which has guided municipal elections for years past. But a new departure was attempted this year. By virtue of the unwritten understanding next year a French Canadian would be mayor. Two of them Hon. J. L. Beaudry and Alderman David have been for some time canvassing their friends. But this year a third stepped forward, in the person of Mr. Stephens. He is a Protestant, and his friends thought that they might succeed in wriggling him into office, if the Messrs. Beaudry and David had not come to terms. Bitter counsels, however, prevailed and Mr. Stephens withdrew from the contest. As he made the "amende" we shall refrain from comment.

Thus spoke the "True Witness" nearly a quarter of a century ago. It was only the other day that we announced the death of Captain M.W. Kerwin, editor at that time, of this paper, the one whose pen traced the above lines. That those expressions echoed the sentiments of the Irish Catholics of Montreal, in 1877, no person can dispute; and, to-day, our readers need scarcely be told that the same old organ animated by the same spirit of fairness, occupies exactly the same attitude, on the very same question. The sole difference is this: in 1877 it contended for the maintenance of the pact as an act of justice towards the French-Canadian element, while in 1899 it advocates along the same lines for the same respect of the rights of the Irish Catholic element.

If the "True Witness," in its last year of the century, raises its voice as it did in 1877, it is with the self-same object in view—to secure the perpetuity of an order of things that equally and equitably distributes higher representation amongst the various predominating elements of our community. It is not only because it is the turn of an Irish-Catholic—since the same course has been and would be again adopted in the case of any other nationality—but because the entering of the thin edge into the block would soon shatter it to atoms. Being the only Irish-Catholic organ—while each of the other elements has several daily mouthpieces—it may possibly be that we are much more pronounced, determined and persistent in the defense and in the maintenance of our own

rights; yet we do not lose sight of the fact that we are carrying out to-day what was the policy of this paper twenty-three years ago. Its policy mapped out on the day when its founder George D. Clark first launched it upon the tide of journalism.

In view of these facts it cannot be made a matter of reproach to us that we should dedicate column after column, week in and week out, to the solution of this very practical question. If reproach there be, when the coming term shall have begun, it will not be upon our shoulders it will fall. If our rights are not main-

tained, if our privileges are bartered and lost through indifference, apathy, or stubbornness, the blame and the shame must lie at the doors of the people who, with eyes open, permitted their opportunity to pass unheeded, and of the leading citizens, who, for one reason or another, declined to come forward in a moment of grave crisis. If a little of the spirit displayed, in 1876, were still abroad, we need not appeal for candidates nor beg of our prominent men to rescue our people from a danger which menaces their future municipal strength and civic influence.

## FATHER HOGAN'S POWERFUL SERMON AT ST. ANN'S CHURCH.

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CONTINUED FROM FIRST PAGE.

conducted to the altar of God and there solemnly swore to render happy to the best of his power! It were better for you not to have seen the light of day, than to be obliged to look upon such a man to behold that he is your father. For what does it matter to that drunkard of a father whether his children learn and practice their religion or not? What cares he whether they learn a trade by which they may earn a livelihood or not? For all he cares, they may grow up like animals, like pigs in a pig-sty! Thus he raises a set of vagabonds, who will as soon as they can manage to earn a living for themselves, honestly or no, abandon their miserable home which they never could love, and become in the end worse than their father. Having grown up without any religious principles or training, having never walked the path of virtue, and hence never learned to love it. What else could you expect than that they should recklessly abandon themselves to every vice and crime and finally end their miserable life in the dark dungeon or even on the scaffold! Thus the drunkard ruins his entire family and drags them with himself to temporal and eternal destruction. And, in all probability they will meet again in the abyss of hell, to curse, to torment one another for an endless eternity! Oh! how truly disastrous are the consequences of drunkenness for the drunkard's family!

Furthermore not only for the drunkard himself and for his unfortunate family are the consequences of this vice disastrous. They are also for the Church of God. For not only is the drunkard himself a blot upon the Church, but his entire family is brought up in direct contradiction to all her laws and principles. And yet they will persist in calling themselves Catholics whithersoever they go, and thus bring disgrace upon their holy religion. Nay, in his drunken state, that man will not infrequently boast of being a Catholic; and even insult the priest, the minister of God, by calling him by name as he passes along the street to administer the Sacraments to the dying! How often must we notice the priest hang his head in shame on such occasions, while those outside of the Church will look upon him with mingled pity and scorn. Ever and anon the Church is blamed for so many drunkards that profess to belong to her Communion nay, she is positively despised on that account by many outsiders, hundreds of such are convinced of the truth of her divine institution, but refuse to enter her communion on the plea of not wishing to associate with such low degraded drunkards. And while we can give the lie to the infidel world for its slander against the Church as to her teachings, we cannot deny the fact at least in this country that many Catholics are reasonably blame the Church for the vice, still less remain outside her communion on this account; yet, the fact is, that our drunken Catholics are a scandal to the children of our holy Mother the Church, and a stumbling block to those outside her pale. Behold, then, the disastrous consequences of drunkards for the Church of God!

## DISASTROUS FOR SOCIETY.

Lastly the consequences of drunkenness are most disastrous for society at large. For, just in proportion as the drunkard becomes useless, or rather burdensome to his family, in the same proportion he becomes a burden to society at large; for society is made of individuals and of families, both of which are ruined by this vice of drunkenness. Drunkenness endangers the temporal property, the honor, and even the life of others, having reduced its victims to the level of the brute, nay, sink them even below that level, it makes them utterly unfit, physically and morally, to live in the society of their fellow men, no wonder then, that they are chained and start up like beasts, like madmen. It is still worse for society if the drunkard be the father of a family; for his poor children are degraded creatures, already from their mother's womb. Infected with disease, weak-minded, often down right idiots. These are then thrown upon the world, as a real burden, or what is worse, they become in turn the progenitors of families worse than themselves. Then one drunkard may be the origin of an entire generation of low, degraded and immoral beings who are a pest to the world. You see, then that to society at large, the consequences of this vice are most disastrous.

Such, then, are some of the disastrous consequences of the vice of drunkenness, no wonder that the wholly Ghost exclaims "Who hath woo?" "Surely they that pass their time in wine, study to drink of their cups." Yes, they bring woe upon themselves, woe upon their families, woe upon the Church, and woe upon society at large.

Such being the case, what shall I say of those who are the cause or

the culpable occasion of the prevalence of this terrible vice, at the present day? 2nd. What shall I say of those who lead others into liquor shops, who have the abominable practice of treating others and above all those who make a living by giving drink to drunkards. Woe, a thousand times woe, to such as these, and especially to the last named; for the Holy Ghost Himself, says of them: "Woe to them that give drink to their friend, and maketh him drunk." (Habac. 2, 15). But you will tell me, perhaps, why, father it cannot be a sin to sell liquor since you said in the beginning of your sermon that it is no sin to drink it with moderation. Very true, since it is no sin, simply to take a glass of wine or of beer or of brandy, provided one does not drink to excess, it follows that one may sell those drinks to others since they cannot be had for nothing. Very true. But let me ask you candidly: How many liquor dealers could make a living if they were to sell unadorned liquor, and sell it only in such a way as never to give a man too much? certainly very few. I dare say not the one half of the present number would make a living on such conditions. Hence what is the natural conclusion? Why that the greater part of them sell adulterated liquor and give drink to drunkards, but some one will say: "Well that does not concern me. I keep a respectable place, I don't like to see the sign of liquor on a man." I have been on many missions and I have spoken to very many grog shop keepers on this subject, and how many of them do you think acknowledged that they gave drink to drunkards, that is give drink to a man until he has too much? How many? Not one. Not a single one that I could remember. They all keep a respectable place, none of them ever make a man drunk! And though I have given missions in some of our large cities, in parishes where you could count, as many as 6, 8, or 10 grog shops in one block, all kept by Catholics too, and where you could not walk for five minutes without meeting some staggering drunkard, yet they all kept a respectable place, not one made a man drunk, not one liked even to see the sign of liquor on a man! Now if this is not a miracle, I know not what a miracle is! But I don't believe in miracles worked by liquor dealers, or grog shop keepers and I am sure you don't either. What then is the conclusion? It is that they do make people drunk, drunk upon stuff that is rank poison.

I do not wish to insult any one, not even a grog shop keeper. But there are some, though precious few indeed, who make an honest living in that employment. But by far the greater majority of them are dishonest men, who make a living by stealing and robbing for they steal poor people's hard earned wages; they rob the families of their food, clothing, peace and happiness and bring them to temporal and eternal misery. Their grog shops are so many poison fountains, so many plague shops so many pest houses of the neighborhood in which they live, and they themselves are like so many leeches and vampires that suck the blood, that feast and grow fat on the tears and misery of the wives, mothers and poor children of their fellow men. "Woe, then to him that giveth drink to his friend, or maketh him drunk!" Yes, woe to such as give scandal in this way; for these beyond others Jesus Christ says: "Woe to that man by whom the scandal cometh!" It were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea." (Matt. 18, 6). These are hard words, I know; but they are Gospel truths: "Woe is unto me!" I must say with St. Paul, "If I preach not the Gospel." (Cor. 9, 16).

And now I have done with the grog shop keepers! I have not spoken of the drunken woman of the drunken mother of a family in particular; though all that I have said of the drunken man applies with far greater force to the drunken woman and more especially to a mother of a family addicted to this degrading vice. I will not speak in particular on this degraded creature, I feel ashamed to deprecate this sacred place, to defile my lips and to soil your ears by speaking of a human swine! No, let that low, degraded creature, the shame of her sex pass by unnoticed, for she is scarcely better than a harlot, scarcely better than a common strumpet.

Having now shown you the malice of the vice of drunkenness and its disastrous consequences, let me by way of conclusion say a few words on the remedies or preservatives to be employed against this vice.

## REMEDIES AGAINST THIS VICE.

As to the regular confirmed drunkard, that is, a man who gets drunk or takes too much, once a week, or even once a month, for this is already a regular drunkard, and if he has done so for many years he is,

moreover, a confirmed one, as to him I say, it is almost useless to prescribe remedies for he will not employ them at least in 99 cases out of a hundred. But there may be such a one here to-night, one who really has a genuine good will to rid himself of the abominable vice. To him then I say, my poor friend, if you really want to get rid of this degrading vice you must employ the following means: First you must keep out of that grog shop or drinking saloon entirely, and entirely avoid the company of those who are drunkards. Secondly, for you it is necessary to take a total abstinence pledge, at least for a year or so. Thirdly, you must say our Our Father and Our Hail Mary every morning and night to obtain the grace to keep that pledge, and lastly you must go to confession once a month, or at the very least every two or three months. If you faithfully employ those four means you will get rid of drunkenness, if not, you won't. And lest you might forget them I will repeat them for you. Now as to those who are not regular drunkards, that is such as either do not drink intoxicating liquor at all, or who do so with moderation. I will state a few of the principal means which will preserve them from becoming victims of the horrible vice. They are these: First, let them avoid the causes and occasions of drunkenness. Secondly, let them practice prayer and lastly let them frequent the sacraments.

First as to the causes or occasions of drunkenness which they should avoid, there are many such; I will state a few of the principal ones: The first is to avoid the company of idlers, since idleness is the mother of all vices, especially of drunkenness. Another such cause or occasion is the company of persons who are addicted to drinking to excess, or who have the bad practice of treating as is called. Unless you avoid such companions you will be long before you get them. Tell me with whom you go and I will tell you who you are, and the inspired apostle tells us that "evil communications corrupt good manners." (Cor. 15, 33). Another such cause or occasion is visiting the grog shops or drinking saloons, such places should only be visited only if necessarily required, and then merely as long as necessary, as we should visit a place infected with small-pox. Another such cause is pride which induces some to drink in order to show that they have money and can drink like others, or human respect which makes some give away to the whims and fancies of their companions who would deride them as being singular, or grief and disappointment which make some seek consolation in liquor as though it could be found there.

As to the practice of holy prayer, be careful to say your morning and evening prayers with devotion, especially when you are tempted to drink to excess always invoke the assistance of God by some little prayer. In fine, as regards the frequentation of the Sacraments be careful to go to confession once a month, or at least once in two or three months. If you faithfully employ those three means you will keep sober even without a total abstinence pledge, but if you neglect them all the pledges in the world will not preserve you from being a drunkard, sooner or later. Hence, let me repeat, be careful to shun the causes or occasions of drunkenness practice holy prayer, and frequent the Sacraments and you will never become a slave of drunkenness.

And now brethren, I must hasten to a conclusion. I have shown you that the vice of drunkenness is most abominable in itself, since it grievously offends God, obliterates in man the image of God, brings him down to the level of the brute and even far below that level. I have shown you secondly that the consequences of this vice is most disastrous for the individual whom it brings into all kinds of sins not infrequently into the greatest excesses and whose conversion it renders next to impossible for his family which it robs of its temporal property, peace and happiness and brings to temporal and eternal misery. For the Church to which it is a disgrace and society to which it is a curse an every respect. Finally, I have briefly pointed out the means both corrective and preventive against this abominable vice.

Let me now in conclusion exhort you, one and all in the words of St. Peter, the Prince of the Apostles: "Brethren be sober and watch, because your adversary the devil, especially the demon of drunkenness goeth about seeking whom he may devour." (1, 5, 8). Oh! may that good Jesus who suffered so excessive and painful a thirst when dying on the Cross, for our salvation, grant to all of you the grace to avoid the terrible vice of drunkenness and all that may lead to it, and may He grant you all the grace faithfully to employ the means to preserve you from it! May our Dear Mother Mary obtain these graces for you, by her powerful intercession that until your last breath you may persevere as sober and fervent Christians and followers of Her Divine Son! A blessing which I wish to all. Amen.

## THE MANITOBA ELECTIONS.

The elections in Manitoba were held on Thursday and the returns are coming in just as we are going to press. It is said that the Conservatives have won 22 seats out of a total of 40 seats.

## LACHINE CONVENT.

For the occasion of the "Jubilee Celebrations" of the Sisters of St. Ann, to be held August next, the Mother General requests each of the former pupils of the Mother House to send her address as soon as possible. Lachine, November 28th, 1899.

The death is announced of Dr. Busch, whose biography of Bismarck attracted some attention last year. A good job for him that Bismarck was not alive when he wrote the biography, or he might have died much earlier.