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THE EIGHTH OF DECEMBER.

BY REV. ARTHUR RYAN.

And this chill December gloom,  
When the sleep in the darkening tomb,  
And the gleam of Christmas gladness,  
Are but a while the winter's sadness.

Beams out a ray,  
Spring-like to-day,  
Glad a white flower,  
Glad for the hour;  
Rings up a cry  
Clear to the sky,  
Mary Immaculate.

Was thus when first the hapless pair,  
Given in shame from Eden fair,  
Saw the dawn of the year of sorrow,  
For to-day, and to-morrow,  
Found in the word  
Spoke by the Lord  
Hope of relieve—  
Woman, like Eve,  
Saved from her foe,  
Craving her foe,  
Mary Immaculate!

In this hour of darkest night,  
All that men should boast is light!  
Her hearts from Truth and Beauty turning  
Nameless, shameless fires are burning,  
Rises a star,  
Radiant as a Pope  
Stands forth a Pope  
Strong in his hope,  
Flings to the world  
Banner unfurled,  
Mary Immaculate!

Are the shepherds' eyes that weep  
Gathering gloom the wandering sheep;  
Sings though we be, our hearts grow weary,  
Filled by our woe this winter dreary:  
Ours be the cry  
Courage to-day  
That through the night  
Waiting for light  
Our hope may be  
Constant to Thee,  
Mary Immaculate!

and virtue befitting his high vocation. If we

are to have a chaste and noble generation of

men, it can only be accomplished by the agency

of woman, who has it in her power to exercise a

salutary influence upon our lives. Let mothers,

wives and daughters resolve that their influence

shall be cast against the use of intoxicating

drinks in their homes and elsewhere, and soon

there will be a perceptible diminution in the

number of drunkards, and a corresponding

increase in the happiness of homes. This is

plainly their duty if they view it

from an elevated Christian standpoint. They

owe it to themselves and they owe it to humanity

to help to banish from society this degrading

and soul-destroying vice of drunkenness. Where

it exists woman is disgraced and defiled; for

she is treated with dishonor and covered with

obloquy by the befouling influence arising from

it, even though she escapes the contagion itself.

Let her voice, therefore, become loud and

powerful in crying out against a vice which

pollutes herself and ruins those whom she loves.

Another potent agency in the spread of

drunkenness is the presence of saloons in every

community. These pest houses are the nurseries

of vice, for in them innocence is tarnished

and virtue is destroyed. There the seeds of

vice are sown in the hearts of the young, which

after years mature and produce a harvest of

evil. There the idle and vicious meet to act

out their wicked propensities, so the scandal of

decent and law-abiding citizens. They are

a constant danger to every community, and

it is within their unholy precincts that

schemes are laid and plans concerted for defeat-

ing the cause of justice and the progress of reform

conducive to the welfare of the people. It has

come to pass that the saloon influence is poten-

tial in moulding our laws and restraining our

public men from an honest and conscientious

performance of duty. In the near future, says

Bishop Ireland, will become a question for the

people to decide whether the national interest

shall prevail or liberty shall survive in our coun-

try. Nor is this statement without foundation, as

may be learned from the marvellous increase

of this influence. The growth of the

saloons means the decay of manhood, the de-

cline of virtue and morality, and, consequently,

a detestable for the civic virtues that make people

jealous of their rights and ready to defend

them. The State is thus weakened in propor-

tion of the spread of vice occasioned by the ex-

istence of saloons. No commonwealth can

afford to have its resources drained and the

foundations of its manhood sapped by

such destructive agencies. No people can

tolerate them without seriously endan-

gering their own moral well-being. The

saloon should have no place in enlight-

ened Christian society. They are directly and

necessarily antagonistic to the objects of such

society—the promotion of peace and happiness

in families; the spread of virtue and the cul-

tivation of friendly intercourse; all of which the

saloons counteract by reason of their baneful

influence. On the principle of self-preservation

and the general welfare of society—interests

which are paramount to every other considera-

tion—the saloon influence should be curtailed if

not entirely destroyed. The people have it in

their power to effect this necessary reform by

demanding at the hands of their representa-

tives the enactment and enforcement of

strict laws and regulations restricting the traf-

fic in and about saloons and compelling them

at least of its objectionable features, where they

cannot entirely accomplish the suppression of

the evil itself. In every intelligent community

guarantee that the efforts put forth for this

suppression of drunkenness shall not

assume the form of fanaticism. Those

who are total abstainers themselves are not in-

tolerant of others who are unwilling to sub-

scribe to so apparently a rigid rule. Besides,

the motive power for taking the pledge is so

powerful an incentive that it is sure to influence

many to subscribe to it. The pledge is assumed

"in memory of the thirst and agony of our Lord

on the cross." Surely, no more lofty motive

could be offered to inspire the act of a Christian,

since it has a strengthening and sustaining in-

fluence and lends sacredness to it. To take the

pledge with such a motive is equivalent to keep-

ing it, for it carries with it the necessary grace

for the purpose.

The League of Prayer, then, is a powerful

and efficacious means of countering the

spread of drunkenness, and all should enroll

themselves as members thereof, determined to

all in their power to destroy this many-headed

monster which is spreading ruin around us and

inflicting unholy evils upon mankind. The

writer had the pleasure of recently witnessing a

beautiful sight, that of the boys of an entire

congregation receiving the pledge at the

hands of their zealous pastor, to the great edifi-

cation of parents and relatives. This scene can

be witnessed elsewhere if the same interest is

manifested in the young. The spirit of God

animates this movement, and is ready to crown

it with success. Let us do our part, and victory

will assuredly result from our efforts in this

most virtuous cause—the cause of God and

humanity.

TEMPERANCE CELEBRATION.

THE CEREMONIES IN ST. PATRICK'S CHURCH

LAST NIGHT.

The annual celebration of the Irish Catholic

Temperance Convention, which was held in

St. Patrick's church Sunday night, was largely

attended, the church being crowded with the

faithful. The sister societies connected with

the convention attended in full regalia. The

officers of the St. Patrick's T. A. & B. Society

formed a reception committee and met the

sister societies on their arrival. On

the entrance of the societies into

the church the organ played "St.

Patrick's Day" and other Irish airs. Seats

of honor were placed in the centre aisle and

were occupied by the following:—Messrs.

Edward Murphy, president St. Patrick's T.

A. & B. Society; John Quinn, president

St. Andrew's T. A. & B. Society; Geo. Murphy,

A. Brogan, N. P. & B. Taylor, president St.

Gabriel's T. A. & B. Society; Jas. J. Costigan,

secretary St. Patrick's T. A. & B. Society;

P. Doyle, second vice-president, and all

the other officers of the various societies.

Seated in the Sanctuary were the Rev. Fathers

Topin, Quinlivan, J. A. McCallen,

M. Callaghan, J. Callaghan, Flynn, C. S. R.,

Roux, C. S. R., Traggoscure, S. S., Pelletier

and others.

The ceremonies were opened with prayer by

the Rev. Jas. A. McCallen, after which

Rev. Father Morrell, of St. Anthony's

church, ascended the pulpit and preached

the sermon from the text, "Love thy neighbor

as thyself." The Rev. father devoted the

first part of his sermon to a contrast

between paganism and Christianity, in their

teachings concerning the love of neighbor. He

then showed how the Roman Catholic

Church, through love of neighbor, fought

every social evil that had in any way threat-

ened the spiritual or temporal life of its

children, so we find her combating the great

the invasion of Ireland by The Bruce in 1518,

the Church and Priory of the Dominicans

were levelled in order that they might not

afford protection to the invaders, but when

The Bruce retired they were again built by

the citizens. From the year 1526 the

Dominicans lived in peace. In 1534 Henry

VIII. declared himself head of the Church,

and by Act of Parliament confiscated all the

ecclesiastical property of Ireland; thus

confiscating that force prosecution that raged

with such violence for 300 years. The Church

and Priory of the Dominicans were converted

into the King's Inns, and the Four Courts

arose on the spots hallowed by the labors of

our Fathers in the Faith. Driven from their

homes, but not from the city, they settled

down in Cook street, and remained there un-

til a fiercer prosecution arose, and at length

they were obliged to abandon it. In the last

century they again got a footing in Bridge

street, and finally removed to the old Church

and House in Denmark street. For more than

twenty years the Fathers have been labor-

ing to complete the Church of St. Saviour's,

and with the aid of kind benefactors, they

have succeeded. They now propose to erect

in glory worthy of their ancient traditions.

The cornerstone of the new building was

laid a few years ago by the Most Rev. Dr.

Donnelly, Bishop of Canons. The work is

progressing favorably, and, although a large

debt has accumulated, the Fathers hope to

shortly complete their project with the assis-

tance of their friends.

THE EVIL OF NOVEL READING.

"The mischief of very bad novel reading,"

says the London Spectator, "is really much

worse than the mischief of dram-drinking, but

appears at first sight. It tends to make all

other literary amusements intolerable, just as

dram-drinking tends to make all true drink

intolerable, so that a superior sort of drink

the voracious novel reader of to-day, as we

have said, rejects Scott, because Scott's

novels contain so much good food that it

is mere story-telling. The genuine novel

reader detests what he calls tame stories—

stories in which the interest is not exag-

gerated and piled up ten times as high as the

interests of ordinary life. He wants always to

be feeling a thrill of excitement running

through his nerves—always to be living in

immagination through the concentrated

excitement of the plots of a hundred

lives, instead of feeling calmly through

the ordinary hopes and fears of one. No

state of mind can be more unwholesome,

because none is more calculated to divert

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