

APPENDIX.

THE Rev. M. F. Foley, of De Land, California, writing on "The Progress of the Church in America," in the *Catholic Mirror*, remarks:—

"Catholics hear much on this subject. It is a favourite theme with some of our speakers and writers. It gives them a fair field for the exhibition of profound statistic knowledge, and for the display of lofty flights of eloquence. It is, too, a popular, a 'catching,' subject; it pleases all, and hurts nobody's feelings. It is not, then, to be wondered at that a Catholic mutual admiration society has come into being, the principal duty of whose members is to felicitate each other on 'our progress,' and to keep as far aloof as possible any rough men or rough things whose incoming might tend to mar the existing serenity.

"We are often told of the marvellous growth of the Church in this country; seldom are we put face to face with the truth that our gain has been to a great extent Europe's loss. Again, when we are told how immigration swells our numbers, seldom are we told that thousands of Catholic immigrants lose the faith here, who might under other circumstances have preserved it in the old world. Often is the great natural increase in our numbers pointed out, the fecundity of our healthy, virtuous matrons alluded to, yet rarely is it noted that tens of thousands of the children born in this country to Catholic parents are for one cause or other lost irrevocably lost to the Church. Much is said

as flies in the fetid air—or, worse, living, to poison the nation's moral atmosphere: in a word see degradation in its most repulsive forms. In these abodes of crime, of poverty, of misery, you will find thousands of Catholics. Ask what has brought to prison and almshouse, to reformatory and orphanage, to dive and brothel, so many children of the Church. Trumpet-toned comes back the answer: 'Drink drink.'

"What is the attitude of Roman Catholic young men on the temperance question? This is important, as the future of America is in their hands—one of such grave importance that I give the following statement:—'The following resolution was twice voted down by the Catholic Young Men's National Union, which held a convention recently in Philadelphia: *Resolved*—That the Catholic Young Men's National Union, viewing the saloon as pre-eminently the source of evil to young men, use its utmost influence, and urge upon the societies connected with it to use their utmost efforts, to prevent Catholic young men from visiting saloons. And also to discountenance by all means possible the drinking customs of society.'

"The C.Y.M.N.U. refused to warn its members against frequenting saloons or to 'discountenance the drinking customs of society.' It did that deliberately and decisively. It twice had the report read, it twice had the vote taken on it. It twice voted down, decidedly and promptly, the recommendation.

"It is all very pretty to go on orating about our Catholic young men, their capacity for good, the value of their societies, their development; to ask the blessing of the Pope, to speak about our 'zealous and devoted clergy' and to load down official positions with them, to show how attached they are to our 'Holy Mother the Church.' But in this day of Catholic total abstinence extension and prosperity with the council adding to the odium of the saloon, no so-called Catholic Union can afford to wilfully, deliberately, positively, and decidedly vote down a resolution, *merely*

recommending Catholic young men not to frequent saloons, and to discountenance the drinking customs of society.

"It is all very religious and devotional to urge attendance at Holy Communion on the annual day, and to boast of the thousands who answered the Union's call to be thus faithful; but how revolting to Catholic thought, and repulsive to Catholic instincts, is the action of the convention in sustaining the saloon. How it made Catholics shudder, to read in the daily report that such a resolution, offered in a Catholic convention, devoted professedly to the Catholic young men's interest, spiritual and temporal, met with 'considerable opposition.'

"Think, too, that not a word was spoken in favour of the resolution; though there were many there, of course, in favour of it. It was not through inattention. For attention was requested by the Rev. President to the second reading. The vote on being taken was largely in the negative; it was again put to a vote—again voted down.

"Had we not been there and especially interested in this question, and seen the thing done, it would not be thought probable. But our readers know it is a fact when the *Journal* declares it.

"The majority of the delegates to the last convention were no doubt exemplary Catholics, actuated with true Christian sentiments; but it was plain to any close observer that there were many also who lacked the first qualifications for such important work. For instance, the vote on the proposition 'Is the saloon dangerous to our Catholic young men?' was simply disgraceful. At least five-eighths of these Catholic delegates to a Catholic convention voted No—that is, they voted in favour of the saloon."

Yet the writer goes on to show by some curious manipulation, by no means uncommon when Roman Catholic priests have the management of affairs, that it was made to appear in the report as if the resolution *had been voted*. It

is not possible to give here all that might be said on this, or indeed on any one of the subjects which are treated of in the present work; but I must refer to a place in my Autobiography where an account will be found of a priest, still an honoured member of Archbishop Ryan's diocese, who not only breaks his temperance pledge himself, but did his best to induce a young lawyer just rising in his profession in Philadelphia to break his also: I had the account from the very lips of the gentleman in question. If the priest had succeeded, what ruin would have followed! A career which was begun in honour and sobriety would have ended in misery, and perhaps in guilt, and a large family would have been sooner or later thrown on the public for support. Yet such is the hold which Romanism has on its votaries that this young lawyer is still, and is likely to remain, a "devoted son of the Church." This fact should explain to many Protestants why it is that so many remain in the Roman Church, who know but too well that it is a state of utter and hopeless corruption, while many will even deny the evil which they know exists. All this is possible, because the Church of Rome is a political system and not a religious system. It promises temporal as well as spiritual good for adhesion to its cause, and it has just enough Christianity to satisfy minds which do not look below the surface.

At a recent Roman Catholic Total Abstinence convention Father Hogan declared that it was "Protestant" to denounce men who went to the sacraments, even if they kept liquor-saloons; yet a preceding speaker (Father Eliot) said:

"It is from the door of the saloon that the bloodstained footsteps are tracked which lead down to the destruction of the family; it is the trail from the saloons to the low caucus, and from the low caucus back again to the saloons, that reeks with the deadliest venom that poisons our politics."

This just proves what we have been repeating so often: the Church does not consider the kind of lives her mem-

bers live, she only asks if they have given proof exterior of belonging to the Church by receiving "the sacraments," and she regulates her scale of sins as pardonable or unpardonable according to their obedience to her rules, rather than obedience to the commands of God.

It is the power of the saloon in politics which is at the root of the evil, but it is also because the priest is himself so often intemperate that he cannot condemn intemperance in his people.

We now give extracts from an article, taken from the *New York Herald*, April 29th, 1888, headed:—

THE SALOON IN POLITICS.

NEW YORK LIQUOR-DEALERS CLAIM TO CONTROL FORTY THOUSAND VOTES.

May nominate a Mayor.

If necessary \$100,000 will be raised for the next campaign.

"You don't know what a force the liquor interest will be in politics this year," said the vice-president of the Liquor-Dealers' Central Association to the *Herald* reporter yesterday. "If it were not for the fact that we don't want to hurt the Democratic party in the Presidential year, we would run a candidate of our own for mayor. We have got to do it soon, and not until we do will the great parties recognise us as a distinct factor in politics, a factor that cannot be omitted in any calculation. We carried New York last year, and we will carry it this year too."

"I don't see how," said the reporter.

"Well, let me tell you. It will interest lots of people, and open some folk's eyes. Last fall we organized in election districts, entirely separate from any other party. At each polling-place there was a liquor-dealer all day long whose business it was to see that our votes were cast in

the right way. At the very lowest estimate every liquor-dealer in New York can cast five votes whichever way he likes. Of course the average is much higher, but calculate on the smallest number. As there are over eight thousand saloon-keepers in the city, that means forty thousand votes absolutely at our disposal. It is sufficient to decide any election."

POLITICAL POWER OF THE SALOON.

"So great is our power that I know a saloon-keeper, in whose whole election district only six votes were cast against the candidate he favoured."

We conclude this subject with another specimen of the demoralization, which is caused and materially encouraged by Roman Catholic patronage of the liquor interest from political motives. But what an unholy alliance this is! It is an alliance which gives a present strength to the Church of Rome, but it will eventually prove its ruin, as such alliances must always do. In so far as the Roman Catholic religion is Christian it is an alliance between Christ and Antichrist. Antichrist may prevail for a time, but Christ is stronger, and Rome will one day reap in tears of blood what she has sown in the crime of drink.

The liquor-saloon is a present strength to Rome; mutual interests keep the ecclesiastic and the liquor-selling together. One tolerates, and the other pays heavily for the toleration, and will do so until he finds that he no longer needs the support of the Church. But what of the hapless victims of all this crime? What of the unhappy children for whom Rome also provides, and whom she is educating without Christian principles in her schools, in her sisterhoods, and in her public institutions, to run the same course as their unhappy parents?

We give from another New York paper the fruits of the saloon in politics.

"Over one hundred prisoners passed in procession before

Justice Duffy in Essex Market Police Court to-day. The following are a few of the excuses given and their reception by the 'Little Judge':--

"'Mary Shannon, you were intoxicated and sitting down on the sidewalk.' 'I had only taken a dose of bromide.' 'It was a dose of whisky, not bromide. I have seen you before, Mary; it is not the first case of bromide you have had. Ten days to ponder upon your offence.'

"'Daniel Shay, you were found drunk on the street.' 'I have been sick with pleurisy, and only took a couple of drinks.' 'I have seen you before. Five days.'

"'Daniel C. Flynn, what have you to say to the charge of drunkenness?' 'I am in the dry-goods business, and have never been drunk before.' 'Pay \$5 for your load, and go on your way rejoicing.'

"'David Fitzgerald, you were unable to take care of yourself; you are disgracing an historical name.' 'I am a journeyman plasterer, and was working in a saloon. I took a little beer, and it went to my head.' 'Can you turn a cornice?' 'Yes, sir; and I have five children and a wife.' 'Instead of buying whisky, you should buy bread; but I will let you go.'

"'Katie Brick, you were drunk and making a noise on the street; and collecting a crowd.' 'I was just going back to Brooklyn.' 'We have enough noisy women in New York without importing them from Brooklyn. Are you married or single?' 'I'm a widow.' 'Ever drunk before?' 'Only once.' 'Five days.'

"'Mary Hart, were you drunk?' 'It was the only time, your honour. I work for the Mutual Life Insurance Company in Nassau Street.' 'What do they pay you?' 'Ten dollars every two weeks.' 'Go home and don't drink any more.'

"Justice Hogan is the Tammany boss in the First Assembly District. John Cantlon, a liquor-dealer of No. 16, Morris Street, and 'Liverpool Jack's' friend, is on the

General Committee. Sunday last Cantlon called Policeman Tiernan of the Second Precinct into his place; and instead of arresting Cantlon for keeping his liquor-saloon open, the policeman at the Tammanyite's behest arrested his eleven-year-old nephew Edward. They hurried to the Tombs where Cantlon's countenance suddenly fell.

"By Jupiter!" he exclaimed, 'Paterson's on the bench. I thought Hogan was to be here.'

"As is the custom the policeman reported the case to Agent Becker, of President Gerry's society, on his entrance to court.

"Can't you lock up the boy until Paterson gets off the bench?" Cantlon inquired of the agent. "I want the boy sent to the Catholic Protectory. Paterson will make me pay \$2 a week and Hogan won't. I can't afford to pay."

"As Cantlon is on the bond of 'Liverpool Jack' his claim of poverty was scarcely credited. The case was submitted, but Justice Paterson ordered Cantlon out of court, being convinced, as only the most trivial offences had been charged, that it was simply an attempt to get rid of the lad at the city's expense.

"But the friend of the mancatcher turned up at the Tombs yesterday with the boy. Justice Hogan was on the bench. Cantlon didn't take his turn in line. He went ahead of all and Justice Hogan promptly took up the case. Cantlon repeated the same story on which Justice Paterson had refused commitment. Justice Hogan nevertheless committed the lad to the Catholic Protectory, and in doing so disregarded a rule which is observed by every other Justice. It is to hold the lad for an examination pending an investigation made by Mr. Gerry's officers. The lad's parents are dead. Cantlon had promised to take care of him."

Some of the "Whyo" gang, recently hung for murder after a career of brutal crime and a life of drunkenness, certainly died in the odour of (Roman Catholic) sanctity, and were attended and comforted in their last moments by

sisters and priests. But what of their unhappy offspring? Sentenced or sent to Roman Catholic institutions, where, to my personal knowledge, both their spiritual and temporal interests are utterly neglected, in consequence of the ignorance and indifference of the sisters. They are brought up to follow in the footsteps of their parents, with wrong ideas of virtue and vice. They are brought up according to the ideas of sisters and priests, and the future of these children proves plainly that neither sisters nor priests are fit to educate the young. Dirt, disease, and ignorance, are a poor help to health of body and mind.

Why should sisters or others, who receive money from the State, object to inspection by the State? I am well convinced that if Roman Catholic institutions were inspected by the State, unless indeed the inspectors were under the control of that Church, a great good would be gained for the poor children under their charge. I know an institution where, from gross ignorance, and that carelessness which is the natural outcome of uninspected independence, the children are constantly losing both their eyesight, and such poor health as they had when they entered the institution. But it is considered a crime even to suggest that a "sister" could fail in the least matter, either in the education of the young or in anything else. If Protestants could only know how this feeling prevails, and the unworthy motives from which it is kept up, they would be wiser than they are, and would look a little more sharply after the expenditure of public money in such institutions. Why should sisters be exempted more than others from giving an account of their stewardship, above all when the results of their system of education gives so much evidence of failure?