

TOTAL ABSTINENCE.

ANNIVERSARY OF FATHER MATHEW.

Grand Celebration—Brilliant Addresses by Mr. Frank Curran and Father McCallen at the T. A. and B. Concert, in the Victoria Armory.

Notwithstanding the very inclement weather on Wednesday evening, the grand annual concert of the St. Patrick's T. A. & B. Society, in honor of the anniversary of Father Mathew, was one of the most enjoyable and successful ever held, and perhaps not one of the large audience was sorry for having braved the weather to be present. The Hon. Senator E. Murphy delivered the opening address, in course of which he said:

Father Mathew, the Apostle of Temperance, was born on the 10th day of October, 1790, and we meet to-night to celebrate the 104th Anniversary of his birth. On the 10th day of April, 1838, he commenced his mission and founded the first Catholic Total Abstinence Society in the world. You all have heard of the wonderful success that attended his labors, how the cause of temperance spread with extraordinary rapidity through Great Britain as well as Ireland, and also in the United States and the Canadas. It is our proud boast that the first Catholic Temperance Society in America was formed in the Old Recollet Church of this city on the 23rd Feb., 1840, by its beloved pastor, the Rev. Father Phelan, S.S., (afterwards Bishop of Kingston), under the name of the Irish Catholic Temperance Society of Montreal.

The hon. speaker said he would not detain them any longer as Mr. E. Curran, B. C. L., and the Rev. Father McCallen, would deliver addresses on the subject of Temperance with which they would all no doubt be pleased. The musical part of the programme was then proceeded with and included the following artists: Miss A. Sharpe, St. Patrick's choir, Mr. J. J. Rowan, Miss May Milloy, the Holland family, Miss McAndrew, Mr. Thos. Earle, Mr. Frank Feron and Mr. J. Greenwood; Musical director, Prof. J. A. Fowler. At the close of the concert a laughable farce, Dr. Killorcure, was presented, in which the following gentlemen took part:—Mr. Wm. P. Doyle, Mr. James G. Milloy, Mr. L. C. O'Brien, Mr. Thos. M. Cullen, Mr. A. E. Read, Mr. W. F. Wall, Mr. T. J. Kavanagh.

The items on the programme were all so much above the average that it is difficult to enumerate any as the particular favorites. St. Patrick's choir did splendidly, as did Miss May Milloy with her dainty recitation and Miss McAndrew with songs, each of these ladies receiving a pretty bouquet of flowers as a token of appreciation. The singing of Mr. J. J. Rowan and Mr. Feron was also extremely good. The instrumental selections by the clever Holland family, and the cornet solo by Mr. T. Earle, were heartily applauded. Mr. J. Greenwood's inimitable humorous recitation was deservedly greeted with an enthusiastic encore.

The items of the evening were of course the addresses by the Rev. Father McCallen and Mr. Frank Curran. The Rev. Father McCallen spoke in his well known brilliant style on "The Philanthropy of Temperance societies and temperance advocates," contending that if philanthropy be a love for one's fellow-men, the members of our Temperance societies manifest this love in a very practical manner.

Whatever laws have been enacted restricting the evils of the liquor traffic, are due almost solely to the persistent efforts of Temperance advocates, Catholic and non Catholic alike, to secure their passage by our legislators. The example of sobriety shown by the total abstainer encourages the drunkard to make greater efforts to overcome his passion for drink. Temperance societies do not, like the millionaire philanthropist, build hospitals, but they diminish the number of applicants for admission to the hospital.

Neither do they establish public baths; but they aid men to give up drink and their keep both body and soul clean. They do not found free libraries; but they free men's minds from the fumes of liquor, that would otherwise empty the library hall, fill the saloon, and render useless the treasures of science, history and literature gathered on the library shelves. They do not erect Asylums and Homes for the orphan and

aged poor; but they assist men to live prosper, and give them a chance to die in their own homes, in an honorable old age. Theobald Mathew was a great philanthropist, devoting time, talents and life itself to saving men from the curse of drink. He has left to us this heaven-sent quality of love for our fellow men, as a precious inheritance. As total abstainers and zealous workers in the temperance cause, we can prove to the world our philanthropy, since by word and example we help the drunkard to remove the cause that afflicts his body, the crime that stains his soul.

Mr. Frank Curran's address was looked forward to with particular interest, as it was his first speech from a public platform; he, however, evinced no traces of the amateur lecturer either in composition or delivery of his address, but spoke clearly and decisively as follows:

Mr. President, and Ladies and Gentlemen—I can assure you that I consider it not only a great honor but a most esteemed privilege, to be invited by the St. Patrick's Temperance Society to make a few remarks on the occasion of their annual entertainment. As this is, I may say, my first attempt from a public platform, I hope you will pardon any evidences of inexperience which I may have the misfortune to betray. It is quite consistent with the constant zeal of the Society which has brought us together to-night that they should choose one evening every year to entertain their friends and to let them and their fellow-citizens generally know of the success which is continually crowning their efforts in behalf of the cause to which they have devoted themselves, and it is most appropriate that they have chosen for those purposes the anniversary of one whose life was devoted to the promotion of temperance, whose name is synonymous with total abstinence and at the same time one of the most illustrious sons of Ireland, the Rev. Theobald Mathew. This occasion does honor to those who have labored for the cause in the past, to those who are laboring in the present, and more especially to the memory of that great priest, the fruits of whose devotion shall ever remain green in the heart of every noble minded man and woman.

But before touching upon the life of Father Mathew, I may be permitted to say a word upon temperance organizations, which I think will be interesting to the audience as a leading up to the life of that celebrated personage. Temperance societies, and kindred associations, are branches of what is known as the modern temperance movement. It is so called because the temperance movement has taken an organized shape only in modern times. In the year 1785 a noted Philadelphia physician wrote and published an essay on the "effect of ardent spirits on the human mind and body;" this, though not a medical success, was largely read and commented upon, and the consequence was that about 23 years after, two followers of Rush called Lyman and Clark (both doctors of medicine), formed at Greenfield in the State of New York what is generally believed to be the first modern temperance society. This society was strictly on total abstinence principles. Several other societies were formed, but nearly all advocated a moderate use of distilled liquors.

In 1829, Temperance Societies were formed at New Ross, County Wexford, and at Belfast, and by the end of the year there were sixty Temperance Societies in Ireland, though the number of those who joined was comparatively very small. In Scotland the number of Temperance advocates, though somewhat higher, was still but trifling compared to the whole population. In England itself the advance was on a similar scale. So far the movement was directed almost entirely against the use of spirits, wine and malt liquors being allowed in moderation to the members. But it was soon discovered that these half measures were powerless to attain the object aimed at—the cure and prevention of intemperance—and in 1832 John Livesey and a few others started, at Preston, a society on total abstinence principles, and from this out the societies which favored a moderate use of liquors gradually became extinct. The word "teetotal" was first used in 1838 by a man called Turner, who was a reformed drunkard; it is said that, when he swore off liquor, he wished to emphasize his resolution and said that he was not only a total but a teetotal abstainer; some say that he was a little under the in-

fluence of Bacchus when he made this resolution and consequently stuttered out the word teetotal instead of total, however, we'll give him the benefit of the doubt.

It was about the year 1838 that the first Catholic Temperance Society was formed in the city of Cork, and there Father Mathew first came prominently upon the scene, being elected President. He had always been very popular in the city of Cork and the surrounding country, not only for his ability as a pulpit speaker but more so on account of his generosity and amiability of his character. He used to visit the sick, give charity to the poor and was day and night at the service of the people. He was so popular as a confessor that it used to be said that if a firkin of butter were brought to Cork market, the bearer of it would not return home till he had been to confession to Father Mathew. His character as a confessor was thus summed up by a servant who was asked by her mistress how she liked Father Mathew as a director; "Indeed, ma'am, he's a beautiful director, not a doubt about it; but—" "Well, what do you mean by 'but'?" "Well, ma'am, the worse you are in the beginning the more he'd like you, and the better he'd use you; but if you didn't improve very soon, there's no usage too bad for you." He was not judged by critics as a grand orator, for it is said that he violated many rules of rhetoric and was often lacking in good taste, but "he had the talent of describing sacred incidents in a manner entirely in harmony with the poetry of the Irish character, and his listeners feeling the scenes which were pictured to them as if actually present, would break into sobs and cries."

In the City of Cork there was a temperance movement already on foot, and at its head there was a Quaker by the name of Martin, who was better known as Billy Martin. Martin was progressing favorably, but he needed some one to take hold of it as leader and that one must be a popular man, for not only did he wish to work among his co-religionists, but for all classes and creeds. Besides he was a great friend of Father Mathew's, and knowing his popularity he knew that he was the man to lead the movement; with this object in view he used to go every day to Father Mathew and press upon him the good results that would follow if he would only join with him in his temperance efforts. In fact, many told Father Mathew that if he once determined to advocate the cause that he would one day be the apostle of temperance in Ireland. Now, about this time, though Father Mathew had rather a handsome countenance, he suffered from chills, which gave his nose a suspiciously red color, and when he was told that he was destined to be the apostle of temperance, he said: "Well, if that's the case, I'm afraid the Lord has given me the wrong signboard."

He finally decided to join the movement, to the great delight of Billy Martin, and they arranged a meeting in Father Mathew's schoolroom for the 10th of April 1838. A good number of respectable people turned up, but those for whose benefit the meeting was intended were conspicuous by their absence. That night Father Mathew took the pledge, and I think that it was on this occasion that the word "pledge" was first used in connection with temperance. About fifty-six others followed his example and took the pledge at this meeting. From that day the movement spread like wildfire, there was magic in Father Mathew's name and he soon spoke to crowded houses night after night. In 3 months 25,000 had taken the pledge and before the close of the year 156,000 names were inscribed on the roll of total abstinence.

Father Mathew's fame as a temperance lecturer became proverbial throughout the English speaking world, he was invited to speak in every parish in Ireland, and met with phenomenal success everywhere he went. One or two instances will show the eagerness among the people to attend these meetings and the consequent excitement that ensued. His visit to a place called Parsonstown is thus described by a priest who was present:

In front of the chapel was stationed a large body of police, presenting a very fine and well disciplined force; outside these were the rifles on banded knee, with bayonets fixed and pointed, forming a barrier to oppose the rushing multitudes, whilst within and without this barrier to keep the passage clear, the cavalry in all the pomp and circum-

stance of glorious war, with flags waving to the wind—moved up and down in slow and measured pace. Beyond and as far as the eye could reach were the congregated masses waving to and fro with every new impulse, and by their united voices producing a deep indistinct sound like the murmur of the ruffled waters of the sea. Within the vicarial residence, and in strong contrast to the stirring scene without, sat the mild, unassuming, but extraordinary man, round whom had collected this display of martial and numerical force. He seemed perfectly unconscious of the excitement he had produced, and spoke and acted as if he regarded himself as the least remarkable man of the age.

About this time Daniel O'Connell was at the zenith of his glory and was doing all he could by pen and tongue to encourage the movement. This and the excitement in general led to various superstitions among the people. Among some the belief was that Father Mathew could cure diseases, while others thought a great revolution was taking place which would result in making O'Connell King of Ireland. Father Mathew found this superstition as regards cures a great nuisance, and consequently did all in his power to dispel the delusion from the minds of the people. But O'Connell, being in politics, didn't think it any harm to have his countrymen think him such a great man, so, it is said, he made a little political capital out of it on his own account.

In 1840 Father Mathew visited Dublin and received a hearty welcome from Archbishop Murray and his clergy. He held many meetings and made many total abstainers. At one of these meetings he suggested that the ladies might have a meeting and thus confer immense benefits and add much to the success of the movement in that city. Accordingly a meeting was held in the Royal Exchange at which 500 ladies inscribed their names on the roll of temperance.

His visits all through Ireland were marked with great success and the results were very gratifying to Father Mathew and his friends, especially as his crusade was commented upon by every newspaper in the kingdom, and letters of praise and thanks were sent him from the highest people of his day, not only religiously but socially and politically. The bishops and priests encouraged and joined in the movement and the dukes and lords thanked him publicly and privately for the great good he was conferring upon the people throughout their estates, and members of parliament and even of the cabinet made speeches eulogistic of the movement in the British House of Commons. When he was invited to Scotland he had made over 300,000 total abstainers in Ireland. In 1842 he visited Glasgow and received a monster reception from the various Catholic societies. At his first meeting there 12,000 people attended of whom 5,000 took the pledge. At the second meeting so many attended and took the pledge that they were unable to count them. He stayed in Scotland only a week.

England was next invited, a tour made of all the principal cities and thousands enrolled upon the temperance list at every meeting held. While travelling in England, many private citizens who admired Father Mathew offered him the hospitality of their houses. On one occasion at Wakefield, a gentleman, member of the "Society of Friends," invited him to his home while staying in that town. Father Mathew answered that he preferred to put up at a hotel as it would better suit the purposes of his mission. The citizen immediately answered that he kept a hotel. Father Mathew accepted the invitation and sure enough on arriving at the house he saw a sign on the door with the word "Hotel" written upon it in large characters. He staid at the house and used the gentleman's parlor to receive people of more or less high social standing and it was only when he was about to take his departure that the proprietor told him of the ruse he made use of to have him as his guest. At some meetings in London it is reported there were 100,000 people present, of whom about 5,000 took the pledge.

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A RAILWAY MANAGER SAYS:

"In reply to your question, to my children, object to taking Scott's Emulsions, I say no! On the contrary, they are fond of it, and it keeps them pictures of health."