A MOTOR AND THE PROPERTY OF THE SERVICE OF THE SERV

## 1840-1890.

# GOLDEN JUBILEE

Of St. Patrick's T. A. & B. Society.

(Continued from first page.)

Our first weapon of attack and defence therefore is our society. In union there is strength. Men often band themselves together for evil purposes. It is but proper that we should unite our individual forces for the success of so noble a cause as that of temperance. The members of a temperance society must necessarily find much encouragement in the thought that they are not alone in the conflict. By their side are to be found their fellow members, who are practising the same virtue which they practice, fighting the same battles, sharing the same viotories, and proving a bulwark of mutual strength against their common foe. Whenever one falls there are those near who hasten to raise him up. Whenever the tampting bribe of the enemy makes one falter in allegiance to the better cause, there are those near who save him from a traitor's crime, by proving to him that liquor promises joy but begets sorrow; promises pleasure, but inflicts pain; promises freedom, but enslaves, with the most cruel of all alaveries. Our society then is our first means of preserving to our temperance men the blessings of sobriety.

The total abstinence pledge, when faithfully kept, makes secure those blessings forever.

What a beautiful virtue temperance is, guardian and moderator of all other virtues! How attractive, how consoling, how fruitful in rich blessings! All the gifts of God are good; but all of them may be abused. If no one carried to excess the habit of drinking liquor, there would be no necessity for the total abstinence pledge, and we might remove from our banner shees words inscribed thereon.

But whether it is the weakness of man's will, or the strength of evil inclination, or the infu-ence of bad example, or the adulteration of alcoholic beverage, I will not stop to examine; but I will say that experience, the best of all teachers, has proved that total abstinence is for many a necessary remedy against intemperance while it is for all the most secure means of preservation from that vice.

If we pass from door to door in this great city and inquire: Have you a relative, neighbor or intimate friend, victim of the liquor habit? how often would the answer be in the affirma-

O, accursed drink I which turns so many paradises on earth into veritable bells; which drives away the angel of peace, contentment, love, joy, virtue, happiness—to bring in the demon of discord, discontent, hate, sorrow, vice, and misery; which fills the home with oaths and blasphemies, robs its members of paternal, maternal and filial love—unfits them for the responsible duties which they owe to one auother, and bequeaths to unbappy offerrings a curse which shall be perpetuated to generations

Let experience again speak, and let us listen to the oft repeated and always and tale of the blighting influence of drink on the individual drunkard; time wasted, health shattered, name tainted, reputation lost, purse emptied, will weakened, intellect destroyed, vice encouraged, virtue banished, soul ruined, misery here, and to the drunkard who dies a sudden death, in the very milet of his crimes—eternal torment hereafter. And remember, that not one of these victims first induged in drink, with the avowed intention or purpose of becoming a drunkard. Not one of them indulged in the habit of tippling, but resolved to prove a glorious exception to all his comrades who had come to ruin by intoxicating atimulants; while many laughed in derision at the warning voice of priest, relative or friend, and snapping their fingers declared they would not give even that much for the man who did not know when to stop, and they too were laid in a drunkard's

It is precisely because we have seen better men than we—more brave, more intelligent, more talented, more virtuous, who have in spite of all these qualities of mind and heart and soul succumbed to the fatal love of the intoxicating cup, that we are resolved to keep ever emblazoned on our banner the title of our society, "total abstinence" and endeavor in our lives to prove faithful to its practice.

And we are encouraged still more in this our resolution by the sight of the cross and its motto ence: "In this sign you shall conquer."
Temperance is a virtue. Total Abstinence is

the perfection of that virtue in the practice of obristian mortification, just as virginity is the perfection of chastity. Let us not forget that we are the disciples of a crucified Master, whose life from the crib to the cross was one of mortification and suffering. On the cross He aboned for the excesses of the drunkard by the mel thirst which He suffered. By total abstinnce from the light but dangerous beverage ex-tended to us we wish to share in Christ's suferings, to honor His sacred thirst, to practice penance, to atone by this mortification of our numly appetites for our many offences against "In this sign shalt thou conque the motto on Constantine's banner as he led his army against the enemy. "In this sign you shall touquer" will be our mosto in the war we have to wage against our sworn and dangerous

enemy, drink.

And while total abstinence is a sure preserve tive from the evil of intemperance for ourselves, whatian example it must prove to those who, sired of their excesses, desire to return to a sober and christian life. There are in our society many who have never known the taste of liquor. There are others who have never once gone to excess in the use of intoxicating liquor; but they are men filled with the spirit of charity: and to strengthen the wavering, and encourage the coward, and to lift up and save the fallen have they bound themselves by the pledge of that abstinence. And God has blessed them, ad their homes, and God waits to crown their charity. Whospever converteth a singer from the evil of his ways has saved his own soul.

Another, and a most encouraging tible, is on our banner—the name of Ireland's apostle, the the with renewed vigor and courage, stimulated to our banner—the name of Ireland's apostle, the same of our Patron saint.—St. Patrick—St. Patrick Total Abstinence Society.

We are the children of Patrick. The faith which he bequesthed to us must live in our works, and the zeal which he displayed to save

soils must be the model of our own. When the great apostle of temperance. Father Matthew, in 1838 offered to the Irish people the total abstinence pledge, and more than 1,800,000 of this fair city, may see intemperance banished men, women and children were made disciples from their streets and from their homes; and fitemperance, what a change came over the

When the pioneer of temperance in this city the saintly founder of our society, enrolled his thousands under the same banner, there was effeeted a revolution in the physical temporal and spiritual state of our people little short of the miraculous. I will leave its history to one who was an eye witness of the events which transpired in the old Recolled church fifty years ago, and of ranks of the ever increasing hosts of temperance the blessings which attended the Irish Catholic men. Then will Montreal, so justly proud of her

Temperance Society in its efforts for the amelioration of the society in its efforts for the amelioration of the society in its rase.

There are men of the restonalities who live in glass houses and yet throw stones at those whom they 'call the drunken Irish. Statistics prove that Ireland is not the most intemperate of the English speaking nations, but the least intemperate.

We are not of the who believe that the Irish people have all qualities and no defects. It is to be regressed that the people of all lands, and all classes of society in every land, fur nish too large a quota to the army of drunkards. Compare class and class are to—high, middle and low; and the Trian nation, and the various classes of Trishmen in the wish, middle and lower walks of life, will bear comparison with any of the English speaking people in the practice of temperion. If it, conn. diction to this statebemperace. It is conv. diction to this state-ment, lar sold that so n my of our people are here eneged in the ligary traffid. I will not defend hem but with skill hold to the above ment or pointing to name not Irish of the real indicate parties of indicate preserved in () and a and the United large who into only furnish it in morality, sobriety and industry.

United large who into only furnish it.

gilded saloon and low groggery alike, but come to by Rev Martin Callaghan, S.S., being sweetforward when necessary to pay the fines of ly rendered. The choir was under the direction those whom the law would soon drive out of this of Prof. J. A. Fowler, and well sustained its business but for the support and influence of these lords of the land.

sons of Irish temperance men, are true to our mission, true to the name of the glorious patron

mission, true to the name of the glorious patron of our fatherland, true to the holy patron of this very church, and of our society, we will join hands in the battle of virtue against vice, of honor against dishonor, of freedom against stavery. And when the curse of drink will have been banished from every home, we shall stand erect in the face of the world, the genial,

the generous, the brave, the industrious, the patriotic, the religious men and women, whom

the nations of the earth proclaim us to be. And true to the name of Ireland's apostle and our

works, and that among those works must ever

be counted the practice of the great, the noble, the life saving virtue of temperance.

And, last of all, and best of all, our society is

Catholic. This title alone might occupy an en-

tire lecture and we must be content to speak of

it in so few words.

Those only who posses the gift of Catholic

faith can realize the power and strength and

courage and hope and consolation which this one word gives. We are bound together in one faith, one Baptism, one Lord. We have the help of sacraments which like Baptism makes us christians; like Confirmation confirms us soldiers, ready to do battle against

our spiritual enemies; like Penance, heals the wounds made by sin; like the Holy Eucharst,

woulds made by sin; the the flow burners, nourishes us with heavenly bread; like holy orders, gives us leaders; like Matrmony, sanctifies bushand and wife and gives them grace to fu'fill their important duties of love and respect

towards each other, and to their family.

The temperance cause must of necessity find

in the church a most powerful ally. And so it is. The vicar of Christ, Pius the Ninth of holy memory, and Leo XIII., the immortal Pontiff

of our day, before whose wisdom and prudence and virtue even a non-catholic world bows with

respect, have spoken with no uncertain accent in favor of Catholic Temperance Societies.

Their words have been re-echoed in the councils of the church and by the Bishops who have a care of our souls. And Catholic lay men true to

the voice of their pastors have banded them-selves together to do battle for the individual,

the family and society, against the forces array ed to perpetuate the evils of the liquor traffic.

What the outcome of the battle will be I can-not predict. When this enemy of individual happiness, family peace and social order will be annihilated, or his influence kept within the

But we have living eye-witnesses to tell us what Father Matthew has done for Ireland, what the Father Matthew of Montreal, Father

Phelan, has done for the Irish race in this city;

what the Father Matthew of the United States, the Most Rev. Archbishop Ireland of St. Paul,

has done for his episcopal city and diocese; what the Catholic Total Abstinence Union of

America, more than 100,000 strong, has done

for their country; and we have therefore well grounded hopes that the outcome of the

Church's battle against unlimited liquor traffic

When will our statesmen awaken to the fact

that the prosperity of Canada depends on a just

solution of the important question which we have laid before them? It is not likely that all

the clergymen of this city would belition for high license and the separation of the liquor

trade from the grocery, if they had not the sincere conviction that these are for the best in-

terests of religion and morality, without which

no government can remain stable. We maintain that we are as a body as intelli-

gent, as prudent, as just, as patriotic, as are the honorable gentlemen who make the law. We

daughters of this fair city by making it impossible for them to procure liquor with such facili-

nanhood will enter a public saloon

It is an acknowledged fact thit our laboring

class cannot reach their homes tach evening as they quit work wishout meeting twenty, fifty, one hundred temptations in the way, and, also, we know with what sad results. Money that

should go for rent, and food and clothing, and

for the comforts of a happy and peaceful home, is spent in the physical, intellectual and moral

ruin of the drunkard, which if salcons were less numerous would pay the city, and the coun-

try at large, better than any revenue they receive from the whiskey tax.

And apropos of revenue, wall not high license have for result not only to diminsh the number

c. saloons in this city, but to increase twofold the revenue both for city and province alike?

And, what is still better, will leave a large sur

plus with which to pay liquor inspectors and other officers, who will prevent adulteration of

vestem all alcoholic beverages and uphold the majesty

of the law. These results have been obtained

elsewhere. I know know no reason why they should not be obtained in Montreal.

But we must not be unjust to those who are

engaged in the liquor traffic. I answer that out of

the more than 6000 men engaged in selling liquor in Philadelphia, in 1887, not one of the 4,500

who were refused licenses in 1888 has been forced

to begrary or to take up quarters in the Phila-delphia almshouse. No, there is wide enough field in a city like this to earn an honest living

without being forced to engage in the liquor traffic. This has been proved time and again in all the large cities of the United States in

which high license has been tried. And it will

speak badly for the industry, the energy, and

business qualities of our citizens if it fail here.
While waiting patiently for our legislators to
take action in this matter, we will start out on

the second half of the century of our society

by the active sympathy of the numerous friends

and patrons of our cause whom we behold as sembled here to night, non Catholic as well as

God may hasten the day when not only the Irish Catholics of Montreal, but all the citizens

the woes and sorrows and desolation and vice

to which their eves have become familiar re-

placed by the innocent pleasures and joys and rich blessings, spiritual and temporal, which

Abstinence Society be the opening of a new

era of prosperity to the temperance cause, and may its bauner ever be found in the foremost

men. Then will Montreal, so justly proud of her

material prosperity, her mighty river, her snow-covered or grass-clothed Mount Royal, her

churches and institutions of learning and of charity, and the religious spirit of her people, add to all these glorious titles that of the most

The Rev. Father DeGuire then gave the benediction of the Most Blessed Sacrament

Revs. J. Callaghan, S.S., and J. Casey, were

the assistants.
At the conclusion of the Benediction th

pledge of total abstituence was administered by Rev. Fr. McCallen to the hundreds who ap-proached and knelt at the altar railing. This was an editying sight, and must have gladdened

the heart of the reverend President. Thus was fittingly ended the religious celebration of the Golden Jubiles of St. Patrick's Total Absti-

nence and Benefit Society. The grand and noble cause of temperance has been given renewed

vigor, and with the fresh impatus it has receive

May this golden jubilee of St. Patrick's Total

To our active work we will add prayer, that

Catholic.

sobriety bestows.

temperate city of the world.

bounds of law, God slone knows.

will result in victory.

reputation of beautiful singing.

The altar presented a very pretty appearance, and for its arrangement Mr. S. Young, sacris-But this is not practical for you or for me. The conduct of others does not excuse our own.
This much I will say, that if we Irishmen, and tan, is worthy of credit.

#### THE CONCERT ON MONDAY EVENING

Hon. Edward Murphy's Address on Fifty Years Work of the Society-Father

McCallen's Lecture. The social celebration of the goldon jubiles of St. Patrick's Total Abstinence and Benefit society was held in the Queen's hall last Monday evening. There was a large audience prepresent to do honor to the society. The stage was decorated for the occasion with the flags of Father, emblazoned on the banner of was decorated for the occasion with the flags of our society, we shall prove that the Faith the Dominion, England, France, United States, which he bequeathed to us is one which lives by Ireland and other national emblems. From the centre was displayed the benner of the society, representing the Rev. Father Matthew administering the pledge. On each side were the figures 1840—1890. There was also a profusion of varied and choice plants, kindly loaned for the celebration by Mr. A. Martin, of Elmwood nurseries. Shortly after 8 o'clock Elmwood nurseries. Shortly after 8 o'clock the president and guests entered and were greeted by the melodious strains of "St. Patrick's Day," played by the orchestra. The Hon Senator presided, and was supported by the Rev. J. A. McCallen and Mr. H. J. Cloran, president of St. Patrick's society. Amongst the invited guests present were —Messrs. John S. Hall, M.P.P., Dr. W. H. Hingston, G. W. Stephens, John Patterson, Catholic Young Men's society; Ald. P. Kennedy, of St. Ann's T.A. & B. society; John Phelan, St. Gabriel's T.A. & B. society; Richard Lennen, of the Young Irishmen's L. & B. association; John Young Irishmen's L. & B. association; John J. Gethings, of St. Ann's Young Men's society; A. Jones, of the Irish Catholic Benefit society; J. Rafter, St. Anthony, society; James Connaughton, A. Emerson and T. J. Finn, C.M. B. A ; representatives of Notre Dame and other French temperance societies, Rev. Brothers

Trench temperance societies. Rev. Brothers Tobias, Xavier, Edmond and Romerique. In the private box were Very Rev. L. D. A. Marechal, V.G.; Rev. Fathers Strubbe, of St. Ann's; Bamboneau, O.S.D., Marre, S.S., of Grand Seminary; Toupin, James Callahan, Casey, and G. H. Tragesser.

Hon. Edward Murphy, on rising to open the proceedings, was greeted with rounds of applause. After a few preliminary remarks, he said:

Rev. Fathers, Ladies and Gentlemen :- If I have the honor and the privilege of being selected to preside over this vast assembly of the friends and patrons of temperance, it is no doubt owing to the fact that I am the chief lay officer of St. Patrick's Total Abstinence and Benefit Society, whose golden jubilee we are celebrating, and one of the very few members now living who joined the temperance movement inangurated fifty years ago by the Irish Catholics of this city. To me has been assigned the pleasant duty of bidding you all welcome, and of giving you from my own personal reminiscences a brief history of our society from its inception in 1840 to this most joyful occasion of it golden jubiles. Of course, in the short space of time shorted to this address, I can only refer to the most important events connected with the temperance movement amongst the rish Catholics of this city during the past fifty years. It was after vespers on Sunday, the 23rd of February, 1840, in the old Recollet church, that the Rev. Patrick Phelsn, S.S., pastor of the church, addressed the meribers of the congregation in a powerful and elequent sermon on the evils of intemperance, and explained the object for which they had been called together. This object was so form a society to combat intemperance, then, as now, the crying evil of the day. This appeal was not made in vain; for at once a large number of the oldest and best members of the congregabefore the legislature?

It is an acknowledged fact that most of the intemperance of women is due to the facilities they have for procuring liquor in the groceries. Let us protect the wives, brothers, sisters and Catholic Temperance Association of Montreal,-I believe the first Catholic temperauce organization formed in America. We may, ty, and, therefore, leb us separate the grocery therefore, justly look upon the Rev. Patrick from the liquor trade. No woman who respects Phelan as the pioneer of

THE CATHOLIC TEMPERANCE MOVEMENT on this side of the Atlantic. As Father Mathew had established the Cork R. C. Total Abstinence society (the first in Ireland) on the 10th of April, 1838, we were, therefore, less than two years after him in the grand and noble work. What happy memories cluster around that dear old Recoilet church on, Notre Dame street as I now picture it to my mind. How dear to the hearts of Irish Catholics who worshipped within ics walls were the priests who, instructed them on their Christian duties, nourished and strengthened them with the sacraments of the church, and attended to all their spiritual wants long before St. Patrick's was built. The good work inaugurated on Sunday, February 23rd, 1840. was followed up every Sunday after Vespers with that zeal which was so characteristic of Father Phelan, till on the the first anniversary, 1841, nearly 3.000 names were on the society's roll of mem bership. I may add here that in January, 1841, our French Canadian fellow-citizens also organized a temperance society for themselves. Temperance organization had been established by our Protestant friends some years previous to curs. On the 21st February, 1841, the name was changed to the Irish Roman Catholic Total Abstinence society, and henceforward only total abstainers were admitted as members. During the previous year a large number had taken the total abstinence pledge, but no distinction had been made between them and those who had simply pledged themselves to temperance. The society had God's blessing with it, and prospered so visibly that the Montreal Herald, scribing the procession on St. Patrick's day, 1842, spoke of the 3,000 members composing it "a body of well dressed, respectable men in rosy health, each wearing a temperance medal suspended from his neck by a green ribbon, and keeping step with admirable regularity, while 20,000 of our citizens lined the streets as look The society had in the procession that day four beautiful banners emblematic of reigion and temperance, namely, the Blue Banner of the Cross, with a cross emblazoned in gold and bearing the motto of Constantine, "In hoc signo vinces." This led the procession. Second came the Green Medal banner of rich silk bearing on it the arms of the society and its medal. The third was the ladies Orimson banner, displaying the tree of temperance hearing on its numerous branches the rich fruits of temperance, namely, charity, joy, peace, patience, etc., etc. The fourth and was the Father Matthew banner, displaying on the front a beautiful painting of the great apostle of temperance, in the act of administer ing the pledge, and on the reverse side the herp, round tower, and other national embleme banner has been the model from which all have

since been painted. Early in 1843 the Rev. Patrick Phelan was consecrated coadjutor Bushop of Kingston, and removed to his diocese, after which the venerable Fasher Richards, SrS, was appointed president of the society. In September, 1843, the society assisted in a body, with banners and band, on the occasion of the laying of

THE CORNER STONES OF ST. PATRICK'S CHURCH, and through its vice-president, Mr. J. P. Sexton, late Recorder of this city, it had the honor ton, late Recorder of this city, is used such that the Rev. Clergy, prominent citizens, designates of laying one of the seven corner stones of that the Rev. Clergy, prominent citizens, designates of laying one of the seven corner stones of that the Rev. Clergy, prominent citizens, designates of laying one of the seven corner sometimes, and by the vast additions because of sixty and to all he returned in the sacred edition. The stone laid in 10s name was of sixer societies, and by the vast audience between the content of the variety society fore him, were, the kather said, a great source of making an effering at the rame time encouragement, and to all he returned in the of £25, or \$100 Canadian currency. On the name of the society his most sincere thanks. I amented death of the Venerable Father (The name of his Grace and of his estatement Richards, who died in 1847 of typhus fever, a Vicar General were received with great apmarbyr to his zeal at the Euigrant sheds, the Rev. J. J. Convolly, S.S., was appointed president, which office he held till he later to Design, in 1860, when our revered and venerable pastor. Father Dowd, S. S. assumed the presidency, which The musical portion of the service was exceed. Desired only furnish liquor to ingly fine, the "AvelMaria," with violin obligation of the compelled to relinquish owing to the great



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increase of his parochial duties. He was succeeded in the following order by the Rev. Fathers Hogan, Bakewell, Leclaire, Macdonald, Kiernan and M. C.llaghan. In 1887 the elo-quent and indefatigable Father McCallen was appointed president, which position he still holds, and we earnestly hope he will long retain, to the great advantage of the temperance cause in this city and to the benefit of the members of the society. You, my fellow members, all know how zealously he has labored for the promotion of temperance and eloquent and touching appeals he made at our mouthly meetings on has evils of intemperance and its sad effects on the family, the individual, and society, and his zealous efforts in promoting the success of the great cause which he has so much at heart ; for, ladies and gentlemen, his heart is in our good work, and with God's blessing he will succeed. To increase the usefulness of the society, some few years ago a benefit branch was added, by which the family of a member in good standing is entitled to certain benefits at his death. As the Irish Catholics of this city increased in numbers and new parishes were formed the good work of temperance went on and re ceived fresh impulse from the new and flour ishing societies which were organized. 1882 our society took an active para in or-ganizing the Irish Cathelic temperance convention of Montreal, the first regular meeting of which was held in St. Patrick's presbytery on June 12th, 1884, under the presidency of our venerable pastor, Father Dowd, with the indefabigable Mr. J. J. Costigan acting as secre-tary. The object of this convention is the promotion of temperance by all possible legiti-mate means. It acts in the name and by the authority of the various societies in emergencies when prompt and united efforts are required to advance the cause of temperance. Having brought the history of the temperance cause among the Irish Catholics of Montreal down to the fiftieth anniversary of the found-ation of this society in 1840, I shall conclude by

saying a few words on the WONDEBFUL CHANGE FOR THE BETTER wrought by the introduction of total absti-nence here fifty years ago. Before that time there was a vast amount of open drunkenness to be seen in our city. Men were drunk in the public streets at every hour of the day as well as of the night. Previous to that date it was not considered a disgrace even for honorable gentlemen who make the law. We have with us the intelligence and justice and patriotism of the most respectable and law-abiding citizens of this city. Our advice is sought and our views respected on other important questions. Why so much programmatication and controlled on the books of the society. The acting on the just demands we respectfully lay before the legislature?

It is an acknowledged fact that most of the intermperance of women is due to the facilities

of the oldest and best members of one congregation, advanced to the alpar seen in that state; but the influence of the temperance organization nearly in the reverse of the society. The names enrolled on the books of the society. The names enrolled on the books of the society. The name make members then adjourned to the sacristy, and with the Rev. Father Phelan as chairman and mr. Thomas Hewith as secretary of this grace and by the exertions of the society and being an acknowledged fact that most of the influence of the temperance organization nearly in that state; but the influence of the temperance organization nearly in the influence of the temperance organization nearly in the respectable positions of the temperance organization nearly in the influence of the temperance organization in that state; but the influence of the temperance organization of the temperance org those occupying respectable positions to be came useful and respected citizens and zealous supporters of the temperance cause. Many man thanked Prof. J. A. Fowler, director, for families had peace, plenty and happy homes restored to them. Many returned to their for his services as leader, together with the choir religious duties, which had been neglected for of St. Patrick's, who had so generously given years, in consequence of their intemperate their services.

habits. All this and more has been achieved by The celebration of this golden jubilee has bee God's grace through the labors of Father Phelan and the zealors priests who have succeeded him who had charge of the event deserves great in charge of our temperance society which, I am praise. Honor is also due to the Rev. J. A. bappy to eay, is an honor and a credit to St. Patrick's confregation and the city of Mont-

I cannot close this history of the rise and progress of temperance under Father Phelan with out bearing testimony to his extraordinary zeal and indefatigable labors, in the cause of religion and temperate, in this city. The amount of work he did, reaching twice on Sundays even when he celebrated grand mass; his labors in the confessions and in attending sick calls, be sides the work after Vespers connected with La temperano society, were really phenomenal He knew, and could call by name, I believe every member of his congregation in the old Recollet church and all looked up to him as "Soggath aroon," and all, Catholic and Protestants, deply and sincerely regretted his departure for his new and more extended field of usefulness as Bishop of Kingston. I may add that all were inpressed with the feeling that that generation at least would not see his like again: but haspily it was ordained otherwise for five years liter God sent us in 1848 a worthy successor in ou now venerable and venerated pastor, Father Dowd, who has so ably and successfully guided through difficult times the large congregation of which he still has charge, with that pruduce and wisdom so characteristic of his administration since he came to St. Patrick's 42 years ago.

At the conclusion of Mr. Murphy's address

bree little girl, Misses Lillian M. E. Costigan, Clara G. Curras, and Bessie Miloy, accompa-nied by master W. P. Doyle, came on the stage. The latter read an address on behalf of the children of the members of the society and little Miss Costigan presented the Hon chairman with ahandsome bouquet.

The first part of the musical programme was then proceeded with. It consisted of an overture, "Ste. Cecile," by the Montreal overture, "Ste Cecile," by the Montreal Amateur orchestra, excellently rendered, followed by the chorus, "Birds of Spring," by the members of St. Patrick's choir Miss Eugenie Tessier, whose reputation is already wadely known, rendered "Smiling Hope" in a manner that left nothing to be desired and drew forth a well deserved encore, to which she responded with the "Last Summer of Summer. Mr. F. J. Greene and the choir then sang Hammill concluded the first part of the programme with Morris "The Harp That Unce Thro' Tara's Hall."

Before beginning his lecture on the 'Lights and Shades in Character," the Roy. Father Mc-Callen said he desired to profit by the presence of so vast an audience to express the thanks of St. Patrick's congregation and of the Temper ance society to his Grace the Most Rev. Archbishop Fabre, for the honor of his presence at the religious celebration on Sunday, when his Grace celebrated Mass and administered holy communion to several hundred members of the society. It was a pleasure to know that the Very Rev. Father Marechal, Vicar General of the arca diocese, was present at this social celebration as his Grace's representative. The interest manifested by his Grace and ky (The name of his Grace and of his esteemed Vicar General were received with great ap-

Father McCallen then began his leature He

night to prove by a feast of music, song and speech that the great vistue of temperance is no stranger to all that is noblest and best in social

interconres. We have invited you to a hanguet in honor of the golden jubiles of our society. You will not, indeed, find spread out before you the choicest visuals from the market to tempt your appetite and please your pulate, nor the wines and liquors which some seem to consider a necessary accompaniment of all social celebra-tions, but we offer what we judge to be a more appropriate and welcome feast—a feast for the mind, the soul, the heart; and we are happy to think that as you are our friends and the patrons or our noble cause, you will heartily approve of the choice thus made.

I have spoken so often of the various phases of the liquor question, as to lead to the belief that no matter how often I turn the crank the music given forth is always temperance, with such variations as time and place suggest; and that no matter how often I turn the crank the music never gives out. Be that as it may my subject to-night is not temperance, but "Lights and Shades in Human Character." But as this and Shades in Human Character." But as this is the golden jubiles of our society you will allow me, even to night (might I not say especially to night), to weave in a few golden threads of temperance, if only to connect together the various parts of my discourse and to keep before you the consoling fact that this is not only a social celebration, but the social celebration of the oldest Catholic temperance society in the land. Let us then even to society in the land. Let us then speak of character and the influence of drink on char-

After defining character the rev orator went on to describe the various peculiarities of the different individuals whom we meet in life. The cheerful and gloomy woman; the sharp witty character acknowledged by all to belong to the Irish race; the active industrious man, and his counterpart, the lazy man; the drunkard and the sober man, the lecturer introducing two very fine selections in his description of the drunkard and rendered them in a very natural and effective style. These and other characters were well described and a number of mirth provoking illustrations introduced, which more than once created immense applause and laughter.

The rev. speaker then proved that the excessive use of intoxicating drink spoils all that is naturally good, and develops and intensifies what is evil in our natures, and concluded his long but interesting and successful lecture as follows:

No wonder, then, that we are happy to-night in the celebration of this golden jubilee of St. Patrick's Total Abstinence society, the great pioneer of the Catholic temperance movement in this fair city of Montreal. How shall we ever prove our gratitude to the zealous priests and active body of laymen who have bequeathed to us the blessings of the grand virtue of sobriety? I will answer—By going on bravely with our noble work, extending its influence for good, far and wide, and bequeathing to others the precious legacy which our fathers left to us.

If we are true to this our grand mission, may we not hope that some one among the young men now listening to me, may be able, at the centenary of our society, to rebearse the history of the next fifty years as the Honorable Senato has in so interesting and pleasing a manner done that of the past; and that, amid the plaudits of a still more yest assembly than that which I now address, he may be able to announce the complete overthrow of the demon drink by the angel of sobriety, and the complete triumph of the grand, the noble and Christian

triumph of the grand, the hoole and Unristian cause of Temperance!

At the combinion of the lecture, Dr. W. H,
Hingston moved a vote of thanks to the rev.
lecturer, which was seconded by Mr. John S.
Hall, M P.P. and carried with great enthusian

sia: m.

The musical part of the entertainment was resumed by the orchestra rendering several well chosen selections from the opera of "Erminie;"
The Minstrel Boy," by Mr. J. J. Rowan and
Choir, Mr. Rowan's beautiful rendition of the molo part being much appreciated. Miss Eugenie Tessier sweetly rendered "Little Birds, go to Sleep." The members of St. Patrick's choir sang Balfe's chorus "Happy and Light" with good effect, and "God Save our Native Land" brought to a close a very pleasant and instructive entertainment.

Before dismissing the audience the hon. chairman thanked Prof. J. A. Fowler, director, for his able services, and also Mr. P. F. McCaffrey

in every way a success, and the able committee McCallen for the active part he took in the direction, and also the energetic secretary, Mr. Jas. J. Costigan, who was most untiring in hi efforta.

## TO PUNISH THE RIOLERS.

Premier Mercier Takes Energetic Messure in the Hall Affair.

QUEBEC, February 16.-A meeting of the Cabinet was held Saturday morning to consider what is to be done concerning the Hull outrages It is understood that the Cabinet were unanimous that the riots should be put down with a atrong hand and the provincial police were ordered at once to the spot. A prothonotary was telephoned to get on to-morrow's train, when orders would await him. As the train started he was handed a sealed envelope which it is understood, contained orders for him to interview Judge Dugas and get him to accompany him to Hull. A number of arrests are to be made to-morrow of persons who are known to have participated in the trouble.

ANXIETY IN OFTAWA.

OTTAWA, February 16,-As the time draws near when Miss Wright will again attempt to hold services in Hull, her friends grow more anxious. Next Tuesday evening she intends to hold another service there and has written to Premier Mercier asking for assistance. Miss Wright yesterday received a reply from the which acknowledged the receipt of the letter and informed her that the Government was attending to the matter. It is generally understood the Quebec Government will tak active measures to repress further troubles, and that the guilty parties will be punished rigorously.

## JUDGE DUGAS IN OTTAWA.

Police Magistrate Dugas, of Montreal, arrived in the city to-day. He declined to state that his visit was in reference to the Hull matter and would say nothing further than this

"Being here on special business I have nothing further to do in regard to this matter than the ordinary duties involved in my jurisdiction, which extends over the whole province of Quebec as judge of sessions."

AN ADDRESS TO HULL CATHOLICS. Father Lauzen's address to the congregation to day in reference to recent disturbances in Hull

"It is our bounden duty to publicly protesagainst the disturbances of a most serious nature that have recently taken place in that part of Hull called The Little Farm. The Catholics of that section of the city have always lived in peace and harmony with the Protestant until these new preachers came to visit them. But with the intention no doubt of protecting their religious convictions by repelling these preachers, they had resort to acts of violence. We must remain good Catholics This is our most sacred duty. But does this imply that we are allowed to resort to acts of violence? No, never; our holy religion is completely opposed to and cannot suffer manner of proceedings. Hence it is that we sincerely regret all the acts of violence that have been committed. We publicly protest against and disapprove of such conduct. therefore, ask—in fact, it is our formal wish—that it be not renewed. We desire, dear brethren, that you faithfully follow the advice that we give you in this matter. In the first place you must refrain from ninching or injur-ing any person whatsoever. If it were to hap-

ing any person whatsoever. If it were to hap person whatsoever. If it were to hap person whatsoever. If it were to hap pen that you would be attacked or injured first, in the pen that you would be attacked or injured first, in all such cases one must have recourse to the ing in St. Patrick's Church, we meet here to civil authorities. If this religious body has



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purchased or rented a house for holding its purchased or rented a nouse for holding its meetings, you have not the right of creating a disturbance around or damaging such property. Moreover, the Catholic Church expressly prohibits the attendance of her children at all such religious services. Curiosity or any other motive can never justify the presence of any of you at these meetings, that are generally injurious to our holy faith. If these persons again hold their meetings in our city we conjure you to follow this important advice which we give you, namely, at the time of such meetings do not congregate around the neighborhood, but rather remain peacefully in your own homes. Let parents see that their children, both sons and daughters, are at their fireside and not on the public streets. In a word, your conduct must not be one of aggravation, but rather one of abstention. My dear brethren, if an indiscreet zeal has carried you to such deplorable excesses, in the luture let your obedience to your partor, who is for you the representative of God, keep you within the bounds of duty and peace. This obedience is necessary. Trusting in your spirit of faith and good will, we have a right to

#### DENOUNCED IN THE PULPITS.

expect it from you.

A pastoral letter from Archbishop Duhamel was read in all the Catholic churches here today. His Grace expressed regret for the recent outrages at Hull and soid that such outrages cannot be countenenced by the Church in Canada. The pastoral also enjoins the faithful to use their influence to prevent a re-occurrence on Taesday night, when Miss Wright

visite Hull.

Rev. J. W. Farris, of Knox church, in a sermon to day denounced the Hull roughs. He advised resistance if Miss Wright is molested.

RELATIONS WITH CANADA.

Talk with a Member of the Dominion Farlia-ment.

OTTAWA, Ont., Feb. 13 .- John Charlton, representing Nerfolk County in the Canadian Parliament, is a Liberal and by birth an American. To-day, giving his opinion of the destiny of the Dominion, he said:
"I regard the condition of Canada to-day

as most unsatifactory. The net public debt is \$47 per head; in the United States it is \$16 per head. The protective polley inaugurated in 1870 has borne its legitimate fruit. Farmers, lumbermen and fishermen have been heavily taxed for the benefit of a small and greedy ring of monopolists. The exedus to the United States has increased rather than diminished, and Canada is losing the flower of its population."

Mr. Charlton was asked what he thought of imperial federation, to which he replied that the scheme was impracticable. Canada would not consent to pay her portion of England's expenses and furnish her quota of men in England's armies.

"What about annexation !" After a moment's hesitation Mr. Charlton

"There is an annexation sentiment in Canada. The sentiment is growing. It would be impossible to measure its extert, for many men conceal their views. Many causes contribute to the growth of the sen timent. Among these is diseatisfaction with on conditions of the country. The race difficulties of Canada, which have greatly developed within a year, have led thousands to favor it, because it would give Saxon pre-ponderance and settle the French question." Continuing he said: "Many years of more intimets social and butiness intercourse hetween the two peoples must pave the way for union. I am in favor of the fullest commercial intercourse that is possible. Commercial union is the most practicable plan and would avoid certain grave objections that could be raised against the unrestricted reciprocity plan. Close commercial affinity already exists between the maritime provinces and the seaboard States.

"Trade is expanding year by year Already Great Britain occupies a position secendary t) that of the United States in trade with Canada, and the business between the two countries would rapidily increase if the tariff restrictions were removed."

## Rivalries of Pretenders.

BRUSSELS, Feb. 16.—Prince Victor Nancleon was seen to day and consented to say a few words touching the arrest and conviction of the Duc d'Orleans. "When one does such an act," Prince Victor said, "be must have fifty thousand bayonets and a million electors at his back. The misfortune of the Duke is that he has not even a corporal and five men behind bim, and not 25,000 electors to give him their pallot or moral support. I do not see any possible advantage in such an attempt as he made, nor even in a well planned conscription comedy for the descendant of Henri Quatre. What glory is there in the memory of Henri what glory compared with that which forever will attach to the name of the first Napoleon, The day I come forward and ask as my in-herited right the support of the people, I know I can depend upon the working class and the true soldiers of France and the rural populace of my beloved France. A Napoleon can afford

to wait. Prince Victor is more enthusiastic than be has been for many years and from his remarks it was gathered that he regards this sudden agitation of royal topics as an aid to his aspira-

tions. TO RESTORE THE FERNCH MONABORY.

MADRID, February 16. - The fortune of the Duke de Montpensier, amounting to eight million sterling, is to be divided between his wife, his son Antonio and the Counters de Paris. The Duchess intends to retire to a convent and leave her splendid heritage to her two children, Antoni and Isabelia. It is believed that the third share was lefe to the Countess de Paris with secret injunctions to devote it to restoring the monarchy in France, of which the first step is the escapade of the Duke d'Orleans

The Dublin municipal council has adopted a resolution expressing confidence in Mr. Par-

Dr. HARVEY'S \* SOUTHERN