

## Superior Advantages of a Total Abstinence Society.

Mr. W. L. Pace is among the ablest of the presidents of the subordinate unions. He is a young lawyer living in Pittston, Pa. His address to the delegates is a strong and forceful document, and it made a deep impression on all who heard it. What Mr. Pace said to the delegates of the Pennsylvania Union applies with equal pertinency to every society in the National Union. His address should be read at your next meeting.

(Rev.) A. P. DOYLE

General Secretary Catholic Total Abstinence Union of America.

The following is the address above referred to:—

You cannot overestimate the great importance and significance of your work or give undue prominence to its value. You can truthfully be said to be shaping the channels in which the future life of our Republic is to flow. It is to your organization, and the noble and glorious cause of Catholic total abstinence which it represents, that the thoughtful and intelligent element of the American people appeals to stem that tide of secularism and commercialism which threatens to override and destroy, not only the intellectual but also the moral and religious elements upon which the safety, stability, and perpetuity of our government and nation depend. It is an organization that can always be counted on to throw the weight of its influence on the side of conservative citizenship and Christian sobriety. It is one of the most excellent institutions now being maintained by Catholics. It can safely be said that a total abstinence society is pre-eminently above all others. It is an organization that appeals to the masses, and one which is well calculated to awaken in their minds the principles which should guide them in the building up of an honorable and useful life. It represents a movement that to a great extent depends for its life and support upon the fervor of its members in faith and principle; an organization whose aims and purposes are in line with law and discipline, and whose objects are born of the best and purest motives. It is a society whose object, that of total abstinence, is in perfect harmony and accord with other objects and features that it may with the greatest success and advantage to its members introduce, viz.: that of offering to them the facilities for bodily and mental culture, gymnasiums, libraries, reading rooms, etc. It was not founded for the purpose of self-aggrandizement or to further the private or personal interest of any individual or corporation, but for the purpose of remedying that which even the most prejudiced individual must admit is a great evil.

THE  
ADVANCEMENT  
OF  
GOOD  
CITIZENSHIP.

It is an organization that is universally admitted and conceded to be a blessing to every community, not only for the prevention of evil, but also for the promotion of good. It contends that among all persons the prevalence of total abstinence is of great assistance to religion in accomplishing its divine mission. It represents a principle which qualifies and prepares all who come within the range of its ennobling and beneficent influence to perform wisely and successfully the duties that devolve upon them as citizens of a free republic. Its work is the advancement of the best interests of the social and civil life of all citizens, and

it can safely be said to be the safeguard of our civic structure. It is an organization that is doing much towards the maintenance of the dignity and prestige of the Catholic Church, and one which the ordinary man should be prompted to preserve himself and his home from the present threatening destructive tendencies of intemperance. We believe that in every community where total abstinence prevails the financial, moral, and physical condition of the people is better, and their standard of citizenship much higher than it otherwise would be. We do not insist that every man is bound to be a total abstainer, but do insist that by being so he will avoid the dangers that are strewn along the path of him who is generally spoken of as a moderate drinker. We further insist, that inasmuch as the business interests and relations of this country and every sphere of activity and employment demand that the people be sober; and inasmuch as it is today a necessity that those upon whom the prosecution and management of every successful business enterprise depends shall be sober; it is eminently desirable, if not absolutely necessary, in order that the sobriety of all may be assured, that they be strict adherents of the great principle of personal total abstinence. We contend that argument and reason represent an important feature in the promotion of the cause, and further that there can be no solid foundation for the edifice of our Republic unless the individual is actuated by principles of sobriety and rectitude; and we can suggest no better or more effective means for the accomplishment of these ends than personal total abstinence. This noble work has not only received, and is receiving, the hearty support and encouragement of all citizens who have the welfare of our country at heart, including the judges of our courts and other public officials who are outspoken in their praise and bid God-speed to the work of the total abstinence societies, but it has also received, and is receiving, the unqualified approval and merited commendation of our Holy Father, Pope Leo XIII., whose incomparable wisdom and life of blessedness have added lustre and strength to the Catholic Church, and have commanded the admiration of the world. We believe that if the American people desire to retain their liberties so dearly purchased, and to manifest a proper appreciation of the sacrifices made and heroic efforts exerted by their forefathers in creating the Union in 1776, as well as to give force and effect and render of some avail the courage and valor displayed by the boys in blue in preserving it in 1861, they must rid themselves of that evil which is today undermining the civic structure of our nation by destroying the intellectual and moral life of its citizens. No matter from what standpoint the evil of drunkenness is considered, statistics demonstrate that it is the most gigantic, destructive, and deleterious evil affecting the social fabric and life of the American people to-day.

FROM  
A  
FINANCIAL  
POINT  
OF  
VIEW.

Dr. Hargreaves, who has devoted his life to the careful study of intemperance and its results, tells us that twenty-five per cent. of the idiots, forty per cent. of the lunatics, seventy-five per cent. of the criminals, ninety per cent. of the paupers, and ninety-five per cent. of the broken-down and shiftless, can be traced to the drink evil. And from a financial point of view is it not significant and worthy of notice by the wage-earners of this land, that during the past year there were spent from their hard earned wages, if statistics can be relied on, the enormous sum of \$1,219,346,686; or about as much as the total gross receipts of all the railroads in the United States for the same period. This fact may be pondered over, particularly by the anthracite coal miners who are to-day engaged in the greatest struggle known to labor

unions, to obtain redress from the wrongs and grievances they are subjected to. And what has been received by them in return, viz.: in what way have they profited as a consideration for said expenditure? Independent of the untold misery, suffering, degradation, crime, poverty, and death that can be said to have resulted from this unprecedented purchase and consumption of liquors on the one hand, by what application of economic laws can it be proven that any moral or material consideration, benefit or profit, has been received or enjoyed by the consumers or their dependents on the other. The modern drinking and over-indulgence of the American people, as indicated by the statistics quoted, be it occasioned as a result of an inordinate desire to advance their material interests, or otherwise, is certainly an evidence and striking illustration of the tendency and inclination of man to evil. And in our opinion it is only when assisted by the teachings and faith of a benign religion can we hope to overcome this tendency. It is only when the citizens of this country come to fully realize their true destiny and mission, viz.: that of eternal happiness, and for the purpose of attaining that end are impelled and persuaded to strictly and faithfully adhere to the doctrines of revelation, that the present alarming tendency to materialism will be subordinated to natural justice and to the rights and interests of those who have been and are now suffering from an evil the only true and proper remedy for which, in the words of our Holy Father, Pope Leo XIII., is personal total abstinence. Notwithstanding the United States from a material standpoint is the wealthiest country on the face of the globe; notwithstanding its form of government is based upon a constitution, in its wisdom the greatest work of its kind ever produced; it is safe to say that neither its wealth nor the wisdom of its constitution, nor both, can, in the absence of virtue on the part of its people, perpetuate its existence as a nation, or prevent it from sharing the fate of disruption, dissolution, and decay that has befallen other nations as a result of intemperance on the part of their citizens.

WORDS  
OF  
WISDOM  
ABOUT  
CARMYING  
ON  
THE  
WORK.

We should, therefore, endeavor by the prosecution of some well-defined plan of education and eradication, rather than of regulation, quite frequently resorted to, to bring about the reaction of a strong, healthy, and most pronounced public sentiment in favor of total abstinence, and in doing so we should remember that the degree of success to be attained will depend upon the amount of energy and perseverance expended. We should remember that the success of the temperance movement in the future will largely depend upon the zeal, energy, and determination with which the work is pushed forward by those who are now actively interested in organized society work. We should also remember that it is upon the amount of zeal and determination manifested by each individual affiliated with our State organization that gives it life and enables it, by proceeding in accordance with well-defined principles or organized effort, to accomplish most efficiently and successfully the objects of its existence. It is only when each and every individual and society enjoying membership in and composing the State organization becomes actively interested in the promotion of total abstinence that the great benefits and advantages always obtainable from the concentration of energy and systematically directed are most clearly manifested. With this end in view I desire to again urge upon the officers of all the societies composing the State Union the great importance of their regular and prompt attendance at all the meetings of their respective societies, and also to urge upon all societies, through their delegates present, the great importance of their having a full representation at all of our annual meetings. Each society should also look after the individuality of their members, and see that the individual is not lost or buried beneath the machinery of their organization. Many times members through carelessness fall in arrears, and as a result have their names stricken from the roll of membership without any effort being made by the society or its members to have said delinquents reinstated. This should not be. A

society's large membership is no excuse or justification for not taking cognizance of the loss of a member in the manner above indicated. Experience has taught us that the success of the total abstinence movement or society depends in a great measure, not upon how many members it may secure but upon how many it retains; and I have no hesitancy in saying that if each society would proceed on the "save the individual and the society will take care of itself" principle, by devoting at all times the closest attention to its membership rolls and endeavoring, through a regularly and properly constituted committee, not only to keep its members in good standing, but also to bring about the reinstatement of those who have fallen away, much can be accomplished toward attaining the triumphant victory the grandeur of the movement is so eminently deserving of.

THE  
INFLUENCE  
OF  
WOMEN  
IN  
THE  
CAUSE.

I again desire to call the special attention of the various societies to the great importance of organizing Ladies' Temperance Societies. The wisdom of organizing our Catholic women under the banner of total abstinence has been fully demonstrated by the amount of good work accomplished by them in the past. The experience of ages proves conclusively that the women are not only the best teachers, but also that it is to the lessons taught by them that can be attributed the formation of the character of those men of our country through whose efforts, integrity, and loyalty we have been able to attain and maintain our national greatness. The unrivaled influence of the educational power of the women, as manifested by them in the past, commands that we at once endeavor to enlist their services and seek their co-operation for the future; and no more effectual method can by them be resorted to whereby they may be enabled to contribute to the protection and preservation of the American Home and to the triumph of pure citizenship and good government than by associating themselves together under the banner of Catholic total abstinence. I would, therefore, earnestly recommend that every gentleman's society affiliated with our Union, and now without a ladies' auxiliary, make a special effort to bring about in their respective parishes the organization of a society of this character, as it is upon the women the shaping, moulding, and influencing of most, if not all, of human lives depend.

CADET  
SOCIETIES  
AND  
THE  
YOUTH.

It is also universally admitted that the habits and character of all citizens depend largely, if not entirely, upon the training and education received by them in their youth; and in order that the youth of our land may have instilled and inculcated into their minds some knowledge of the principles of total abstinence, and some substantial and more permanent basis may be established for the advancement and perpetuation of the movement, I urgently request that all societies of our Union lend their greatest efforts to the formation of Cadet societies, for it is a self-evident fact that if we can control the children we can control the future. And in order that their efforts may be crowned with the greatest success in the formation of these societies I would suggest that each society endeavor to secure the assistance and co-operation of the clergy.

THE  
INFLUENCE  
OF  
THE  
CLERGY.

If there is any one body of men more than another in this country who have the power of perpetuating

the institutions of our land by cultivating and developing a love of virtue, and a spirit of religion and of civic righteousness among the American people, it is the clergy. If there is any one body of men more than another capable by advice and example of correcting and remedying any moral or social evil among the people, or in whom the greatest influence and power for the promotion of total abstinence is vested, it is the clergy. If there is any human power to-day extant by which there can be developed on the part of the American people that integrity, industry, zeal, and strong moral fibre indispensably necessary to enable them to successfully cope with the evils that threaten their moral, spiritual, intellectual, and physical welfare, it is the clergy. I would, therefore, earnestly recommend that each and every society composing our Union lose no opportunity of enlisting the kind and valuable co-operation of the clergy within their respective parishes in the advancement of the total abstinence movement; and it is to be hoped that their services will be promptly and cheerfully rendered. The same success that has been attained by the clergy in antagonizing the divorce evil can also be attained in combating the vice of intemperance; and in rendering their aid to this great movement, they will be acting in accordance with the wishes and desires of the Fathers of the Baltimore Council, who said: "It is from the priests of the Church that we especially hope for assistance in this work. Let them never cease to cry out boldly against drunkenness and whatsoever leads to it."

I also desire to invite the special attention of the various societies to the history of the National Catholic Total Abstinence Union of America which is now being compiled, more specific and detailed information concerning which I have communicated to them during the year just closed, and urged upon them the great importance and value of their assistance and co-operation in the sale and distribution thereof.

## A Priest Captures a Pickpocket

To the cleverness and fleetness of foot of Rev. D. J. McDonald of the Holy Name Cathedral, Chicago, Mrs. General Hardin owes the return of a purse containing \$26 which was stolen from her while she was kneeling in prayer in the large North side church.

After missing her property Mrs. Hardin rushed to the door, where she met Father McDonald.

"There she goes!" exclaimed the victim of the thief. "That woman running down there stole my purse." Before she had finished speaking, Father McDonald was in full pursuit of the pickpocket. At Delaware place and Rush street he lost sight of the fugitive; but he remembered that she was attired in a blue dress and a dark jacket.

Father McDonald decided that the woman had turned into an alley, and he was right. She had run through one of these passageways and was walking into Oak street when he saw her.

Stepping up to the woman he accused her of stealing the purse. She repeatedly denied the charge until her captor threatened to call the patrol wagon. She then reached into one of her pockets and handed the pocketbook to Father McDonald.

"Where is the money that was in it?" he asked, as he peered into the empty purse.

"Here it is," she said, extending the hand which held \$26 in currency.

The priest returned to the cathedral to find the owner, but she had fled. Saturday, however, he learned that the purse and its contents belonged to Mrs. Hardin.

Father McDonald says he decided to let the woman go after she had promised him that she would never again steal anything.

Idea generate ideas, like a potato, which cut in pieces reproduces itself in a multiplied form.

## COLONIAL HOUSE, PHILLIPS SQUARE,

### GREAT ANNUAL DISCOUNT SALE. Bargains in Every Department.

#### Discounts on Dress Goods and Silks COLORED DRESS GOODS.

Discounts from 10 to 50 per cent.  
One line of Plain Goods, 25, 33, and 50 per cent.  
One line Gray Striped and Checked Zibeline, 50 per cent.  
One lot of assorted Lines of Choice Goods—Tweeds, Cheviots, Basket Cloth, etc., 20 and 25 per cent.  
One lot Fancy Striped and Pin Checked Goods, at 33 per cent.  
Dress Patterns (3 only) HALF PRICE.  
Many Choice Lots at Great Reductions. See Tables.

**LIGHT GOODS.**  
A large and choice selection of Light Materials, suitable for House, Tea, Evening and Reception Dresses, at 20, 25 and 33 per cent.

**DRESS MUSLINS.**  
Great Bargains in this selection. Choice assortment at 25 and 33 per cent.

**FANCY CREPE YEDDO.**  
A Novelty, Dainty Designs, 65c per yard, 50 per cent.

**CHALLIES.**  
All-Wool French Challies, 1 lot, 30c per yard, 20 per cent.  
All-Wool French Challies, 1 lot, 45c per yard, 25 per cent.  
All-Wool French Challies, silk stripe, 50c per yard, 33 per cent.  
Odds and Ends of Fancy Chiffons, Piques, etc., HALF PRICE.

#### BLACK DRESS GOODS.

**BLACK SILK AND WOOL JACQUARDS.**  
**BLACK SILK AND WOOL GRENADINES.**  
**BLACK FANCY MOHAIR.**  
**ALL FANCY BLACK DRESS GOODS.**  
20 Per Cent and 5 Per Cent. for Cash.

**BLACK FANCY DRESS PATTERNS,** from \$10.50 to \$25.50, to be cleared from 20 per cent. to 50 per cent. and 5 per cent. extra for cash.  
**REMAINTS BLACK DRESS GOODS,** from 1 yard to 7 yards, all to be cleared, from 20 per cent. to 50 per cent. and 5 per cent. extra for cash.

#### SILKS.

**SATIN FOULARD SILKS,** 50 per cent.  
**PANNE FINISH SATIN FOULARDS,** best make, 33 per cent.  
**COLORED SILK TAFFETAS,** 50 per cent.  
**STRIPE PEAU DE SOIE,** 33 per cent.  
**32-in. ART SILKS and SATINS,** in all good designs, 20 per cent.

#### MANTLE DEPARTMENT.

**WALKING and DRESS SKIRTS** ..... Less 20 per cent  
**LADIES' and MAIDS' Cloth Jackets** ..... Less 20 per cent  
**LADIES' and MAIDS' Cloth Ulsters** ..... Less 20 per cent  
**LADIES' Cloth Capes** ..... Less 20 per cent  
**LADIES' Golf Capes** ..... Less 20 per cent  
**LADIES' Cloth Suits** ..... Less 20 per cent  
**LADIES' Velvet Jackets** ..... Less 20 per cent  
**LADIES' Opera Wraps** ..... Less 20 per cent  
**CHILDREN'S Cloth Mantles** ..... Less 20 per cent  
**LADIES' Wrappers and Tea Gowns** ..... Less 20 per cent  
**LADIES' Silk, Satens and Moreen Under-  
skirts** ..... Less 20 per cent  
**LADIES' Japanese Gowns and Jackets** ..... Less 20 per cent  
**LADIES' and CHILDREN'S Waterproofs** ..... Less 20 per cent  
**LADIES' Fur Lined Capes, Jackets and Wraps** ..... Less 20 per cent  
**LADIES' Wool or Silk Shawls** ..... Less 20 per cent  
**5 PER CENT. FOR CASH IN ADDITION TO ALL OTHER DISCOUNTS.**

#### DRUG DEPARTMENT SPECIALS.

**ENGLISH VIOLET SOAP.** Regular price, 40c a box for three cakes. Sale price, 30c.  
This Soap is fully guaranteed as to purity, not too highly scented, and absorbs with great favour for the toilet and nursery.  
**SOAP BOXES, Celluloid.** Regular price, 35c. Sale price, 20c.  
**SOAP BOXES, Celluloid.** Regular price, 45c. Sale price, 30c.  
Also, Odd Lines of Soap Boxes, all reduced in price.

KENNETH CAMPBELL & CO.

Henry Morgan & Co., Montreal

## Great P

The members of the Club enjoyed a day evening, in a lecture given by Rev. Fr. McDonald, S.J., in F. "Four Great Fruits of the 19th piano selection by Mr. Betournay, and Mr. McKinley, the introduced by Mr. The first of the four was Jacques, who, the leader to say, was still past three score and born at Blois, of a parents, his father. He belongs to the order of friars preachers, styled Dominicans. To be the Lenten Dame, the highest be conferred on a. Nowhere else in the so critical, so cultu an audience. I took them by storm sion they interrupt loud clapping of h them, saying: "An sion of our feelings er makes the church Do not, I beg of y any more by noisy If I need to be sue sympathy, I see it which speak better your hands."

Then Father Dr. striking passage fr bre's sermon on "Le teaudun." While Fr gasping from the ef with Germany, he v preach at Chateaud whose heroic resist quering invader was body's mind. A preacher, seeking po have seized the oppo the national prie by exalting their he of their town and b invective against the ors. Father Monsal commonplace preach pander to popular pa he begins by a vivid the glorious, thoug of twelve hundred thousand. This gra the hand to hand, h street to street, stru figure among the cla French word-painting; not his main purpos "Thou art just, O L judgments are just. have not obeyed thy and therefore are we spoil, and to captivi and are made a fa proach to all nation 4). So, after vindic dun against the charg dy and useless resista hand, and, on the oth exaggerated laudatio braggar, fugitives f of war, he says: "A would stop here, and right. As for me, I my duty as a man of show you in your rui the proofs of your he scars of our sins;" an votes half an hour to tion of the national co none but a brave frie undertake. His conten Almighty, having dete ish France for its dese Sunday, its persecutio its encouragement of tematic curtailing of th its excessive love of p a people and a man terrible purpose. Here dles Bismarck without ming up a scathing pu Man of Blood and Iron him "a cross between eles and Attila." Ther he reviews the unprec ters of that awful war that therein is clearly finger of God.

"It speaks volumes," Drummond, "for the sincerity of the French the passage I have just should figure as the fr lections from Monsabre French encyclopaedia from the great writer tions. The unanswerl in that stern impeachme nation do not blind th tion to the eloquent sincerity of this modern Monsabre's conference o acles Eucharistiques." Notre Dame lecturer, in plain how the Body of sent in the Blessed Sac the manner of a saint