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The Rev. Father Alphonsus, O. S. F. C., seconded the resolution. The Rev. speaker said he was glad to hear the note of triumph which rang through the chairman's speech. The League of the Cross was undoubtedly reviving everywhere in the metropolis. People say what they liked, but demonstrations such as this showed the vitality of the cause they were championing. It was not upon one or two occasions that the League had a series of magnificent demonstrations, and in all these was manifest its strength lately. The unmistakable note of reward and triumphant enthusiasm. For himself, he thought the League had been too modest, and those responsible for it had been too modest in withdrawing as they did from public gaze. Canon Murnane he was going to condemn because he possessed that virtue of self-annihilation in too marked a degree (laughter). The audience, no doubt, would give him absolution for this fault—(renewed laughter)—but if anything had to be done it must be done by agitation and not by a war declared against what are called accepted facts. What, after all, did the League of the Cross but direct men's energies to a higher ideal. This was the end for which the Church existed, and when he was told that this agitation was primarily a social concern and not a religious movement he said that anything which had for its object the betterment of the people, the betterment of their social status, the purification of social ethics, that movement was fundamentally religious. Therefore, though it might be said the League of the Cross was not necessary for salvation, he thought it was a salutary thing to have in every parish, for it was one way of purifying life, and no sacred opportunity of that nature could he afford to miss. Even though it might be proved that to drink beer was a very harmless pastime, even though he were worsted in every argument by which he pleaded for total abstinence—and they might see from this he was laying himself open to the charge of unreasoning fanaticism—he would still cling to the total abstinence cause, and vindicate it on the ground of its higher social aspiration. To be a teetotaler was to deny oneself wholly, and that was certainly more difficult than to deny oneself not at all or only in part.

The resolution was carried with enthusiasm.