

THE  
REVISED CONSTITUTION  
OF THE  
**CATHOLIC**  
Total Abstinence Union  
OF  
NEW BRUNSWICK,  
TOGETHER WITH THE  
**PROCEEDINGS**  
OF THE  
NINTH ANNUAL CONVENTION,  
HELD AT  
MONCTON, N. B.,  
ON JUNE 30TH AND JULY 1ST, 1880.

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SAINT JOHN, N. B.,  
P. TOLE, PRINTER, - - 54 GERMAIN STREET,  
1880.

# C. T. A. UNION OF N. B.

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## OFFICERS FOR 1880--81.

SPIRITUAL DIRECTOR :

REV. ANTOINE OUELLET.

PRESIDENT :

R. J. RITCHIE, ESQ., M. P. P., ST. JOHN.

FIRST VICE-PRESIDENT :

F. J. McPEAKE, FREDERICTON.

SECOND VICE-PRESIDENT :

E. BABIN, MONCTON.

RECORDING SECRETARY :

T. O'BRIEN, ST. JOHN.

CORRESPONDING SECRETARY :

J. P. McGRODY, PORTLAND, ST. JOHN.

FINANCIAL SECRETARY :

T. B. FOLEY, ST. JOHN.

TREASURER :

THOS. BOURKE, PORTLAND, ST. JOHN.

SERGEANT-AT-ARMS :

DANIEL DONOVAN, CORK SETTLEMENT.

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CONSTITUTION

OF THE

*Catholic Total Abstinence Union of New Brunswick.*  
Catholic Total Abstinence Union of New Brunswick.

ARTICLE I.—NAME.

This Organization shall be known as the CATHOLIC TOTAL ABSTINENCE UNION OF NEW BRUNSWICK, and shall be subject to the Constitution and By-Laws of the CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

ARTICLE II.—OBJECTS.

The objects of this Union shall be to establish Catholic Total Abstinence Societies where they do not now exist; to stimulate to increased activity the Societies already existing; to foster a spirit of friendship and co-operation between the various local Societies; and, in fine, to promote the cause of Total Abstinence by every available means.

ARTICLE III.—MEMBERSHIP.

This Union shall consist of such Catholic Total Abstinence Societies established in the Province of New Brunswick as are recognized by Ecclesiastical authority.

ARTICLE IV.—OFFICERS.

Sec. 1. The Officers of the Union shall consist of a Spiritual Director, who shall be the Rt. Rev. Bishop of St. John, or a clergyman to be named by his Lordship; a President, 1st Vice-President, and 2nd Vice-President, Recording Secretary, Corresponding Secretary, Financial Secretary, Treasurer, Sergeant-at-Arms, and a Local Deputy for each Society in the Union.

Sec. 2. The above Officers, with the exception of the Local Deputies, shall form the Council of the Union; and the Council,

together with the Local Deputies, shall form the Board of Government.

Sec. 3. The President, 1st Vice-President, 2nd Vice-President, Recording Secretary, Corresponding Secretary, Financial Secretary, Treasurer, and Sergeant-at-Arms, shall be elected by ballot at the Annual Convention of the Union, and shall hold office until the next Annual Convention.

Sec. 4. The Local Deputies shall be nominated by their respective Societies a month previous to the Annual Convention.

Sec. 5. The Council shall have power to fill vacancies in office occurring between the Annual Conventions of the Union, subject to the approval of the Board of Government; except in case of a vacancy occurring in the Presidency, which the Board of Government only shall have power to fill at its next regular meeting.

#### ARTICLE V.—DUTIES OF OFFICERS.

Sec. 1. The Spiritual Director shall have charge of the religious affairs of the Union, and shall open and close all Conventions with prayer.

Sec. 2. The President shall preside at all Conventions of the Union, and all meetings of the Council and Board of Government; shall be responsible for the carrying out of all laws, and for the discharge of their duties by all the officers of the Union; shall sign all bills duly audited; and shall submit an Annual Written Report to the Convention of the Union, setting forth the general condition and requirements of the organization.

Sec. 3. The Vice-Presidents shall perform such duties as may be required of them by the President or Council. The 1st Vice-President shall occupy the chair in absence of the President; and in absence of both, the 2nd Vice-President shall preside. In case of the removal, resignation or death of the President, the 1st Vice-President shall discharge the duties appertaining to that office until a new President is chosen.

Sec. 4. The Recording Secretary shall attend all Conventions of the Union and all meetings of the Council and Board of Government; shall keep an accurate record of the proceedings of those bodies; and shall perform all other duties pertaining to his office.

Sec. 5. The Corresponding Secretary shall procure from the Officers of the local Societies a quarterly report of their strength and condition, and prepare a condensed statement of the general

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affairs of the Union; shall furnish all information and assistance required by the local Societies; shall keep a roll of Delegates and officers; shall conduct all correspondence of the Union, under the direction of the President; and shall report, in writing, quarterly to the Board of Government, and annually to the Convention of the Union.

Sec. 6. The Financial Secretary shall keep a roll of the different Societies composing the Union; shall collect all moneys due the Union; and shall pay the same forthwith to the Treasurer; shall keep in a book, the property of the Union, a correct account and statement of the standing, financially, of each Society with the Union; of the moneys received and paid over to the Treasurer, and shall report fully in writing, quarterly to the Board, and annually to the Convention of the Union.

Sec. 7. The Treasurer shall have charge of the funds of the Union, and shall pay all orders signed by the President; shall receive all moneys from the Financial Secretary, and give a receipt for the same; and shall report in writing, quarterly to the Board of Government, and annually to the Convention of the Union.

Sec. 8. The Sergeant-at-Arms shall have charge of the Hall in which a Convention of the Union is being held, and shall see that it is properly opened and prepared for its sessions; he shall see that the delegates are properly seated; and shall execute all orders of the presiding officer with regard to preserving order.

Sec. 9. The Local Deputies shall represent their respective Societies at the meeting of the Board of Government, and shall represent the Union at the meetings of their Societies; and shall at each Annual Convention report in writing the correct standing of their respective Societies.

Sec. 10. To entitle any member to become a candidate for or to fill any office in the Council of the Union, the Nominating Committee or the Chairman of the Convention must be satisfied that such person is and has been a member in good standing, according to the Constitution and By-Laws of the Society to which he belongs, for at least one year immediately preceding such nomination or election, otherwise the said nomination or election shall be void.

#### ARTICLE VI.—THE COUNCIL.

The Council shall meet monthly for the transaction of business on such day and at such place as the President may decide upon,

and may authorize any expenditure not exceeding ten dollars. It shall recommend to the Board of Government measures to advance the interests of the Union; shall have power to act, under the Constitution, on the application of any Society for admission to the Union; and shall exercise such other powers as said Board may at any time constitutionally confer upon it. It shall report its acts at each meeting of said Board.

#### ARTICLE VII.—THE BOARD OF GOVERNMENT.

The Board of Government shall meet quarterly for the transaction of business, on such day and such place as the Council may decide upon, and shall hold special meetings at the call of the President; shall suspend till next Convention any Officer or Society violating the laws of the Union; shall authorize all expenditures over ten dollars, and shall audit all bills; and shall have the general management of the affairs of the Union in the interim between the Conventions.

#### ARTICLE VIII.—OFFICERS' BOOKS AND PROPERTY.

All Officers shall carefully preserve all books, papers, and other property of the Union, pertaining to their respective departments; and at the expiration of their term of office, or sooner if required by the Board of Government, shall transfer all such property to their successors if elected, or the Board of Government, or the President, if no successors are appointed to receive them.

#### ARTICLE IX.—CONVENTIONS.

Sec. 1. The Societies of this Union shall each year hold an Annual Convention for the purpose of making laws for the Union, devising measures to promote its interests, and electing officers for the ensuing year, at such place in the Province of New Brunswick and at such time as may be decided on by the previous Convention; and if any Convention should fail to decide on these points, the time and place of the next Annual Convention shall be fixed by the Board of Government.

Sec. 2. The Board of Government shall have power by a two-thirds vote, to call a Special Convention of the Union at any time.

Sec. 3. Each Society shall be entitled to an equal number of Delegates at every Convention of the Union, but proxy voting shall not be allowed, so that each society must be represented by at least one of its members, such member to be empowered to cast the full vote of the Society, except the vote of the Local

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Deputy, who must be present to cast his own; and all other details of representation shall be settled by the Board of Government three months prior to the holding of Convention.

#### ARTICLE X.—THE CLERGY.

All Catholic Clergymen connected with Total Abstinence Societies shall be *ex officio*, vested with all the powers and privileges of Delegates to the Convention of the Union, and shall, when present at Board meetings, have all the privileges of members of the Board of Government.

#### ARTICLE XI.—FINANCES.

Sec. 1. Each Society shall pay an initiation fee of five dollars the first year, an assessment of 7 cents per member each subsequent year; except Cader Societies, whose members shall be exempted from paying per capita tax.

Sec. 2. A new Society organized by the Union shall be allowed three months from its date of organization to pay its initiation fee; and if its officers prove to the satisfaction of the Council that the state of their Society's funds renders it necessary, they may be allowed to pay the said sum in two instalments: one half in three months, and the other half in six months from the date of organization.

Sec. 3. The annual assessment on each Society shall be payable in advance, and shall be levied at such time and in such manner as the Council may determine.

Sec. 4. For special purposes ordered by the Annual Convention, or in case of a deficiency occurring in the finances during the year, an assessment in proportion to the number of members shall be made on each Society by the Board of Government.

Sec. 5. The Financial year shall begin at the opening of each Convention.

#### ARTICLE XII.—TRANSFERS.

Sec. 1. Any member in good standing in any Society connected with the Union shall be entitled to be received into any Society of the Union on presenting to the President of said Society a certificate, properly signed by the officers transferring such member, provided it be presented without any reasonable delay.

Sec. 2. Such member shall be subject to all the duties and benefits of the local laws of the Society which he enters, as soon

as he joins it, but will be exempt from payment of initiation fees.

Sec. 3. The form of Transfer Certificates shall be determined by the Board of Government, who shall have printed and despatched to the several local Societies a sufficient number for use.

#### ARTICLE XIII.—TRAVELLING CARDS.

Any member in good standing in any Society connected with the Union wishing to travel on business or pleasure, shall be entitled to receive a Travelling Card from the Society of which he is a member, which Card shall entitle such member to recognition by all Societies and members of the Union; and if the Society to which such member belongs is a Benevolent or Relief Society, and if while absent he be taken ill (provided such illness is not occasioned by improper conduct) in any place where there is a Society or Societies, it shall be the duty of such Society or Societies, upon notification, to have him cared for during his illness; and in case of his death, it shall be obligatory for such Society or Societies to make such final provision for his interment as may be prescribed by the Constitution and By-Laws of the Society of which he was a member, and such expense shall be refunded to such Society or Societies by the Society of which he was a member.

#### ARTICLE XIV.—FRATERNAL VISITS.

Any member of a Society in the Union shall be entitled to admittance to the meetings of any other Society in the Union, upon his name being conveyed to the Chairman, and his being recognized by that officer, or any member of the Society, as a member of the Union.

#### ARTICLE XV.—AMENDMENTS.

Sec. 1. All amendments to this Constitution shall be submitted in writing to the Board of Government, or President, at least one month previous to the assembling of the Annual Convention.

Sec. 2. The President shall cause the Corresponding Secretary to send a copy of the proposed amendments to the several Local Deputies, to be laid before their respective Societies.

Sec. 3. If the proposed amendment be adopted by a majority vote of the Annual Convention, it shall take immediate effect, and if any amendment offered at a Convention without previous notice, receives a two-thirds vote in its favor, it shall be declared adopted.

Sec. 4. Any Article or Section of any Article may be suspended for a certain specified time by a sixth-seventh vote of any Convention.

## ARTICLE XVI.—LOCAL DEPUTIES.

Should any Society neglect to appoint a Local Deputy previous to the Convention, the delegates elected to represent that Society at the Convention shall have power to appoint; and in case they refuse to appoint a Local Deputy, the power of appointing shall be vested in the Council of the Union.

## ARTICLE XVII.—GOOD STANDING.

Any Society remaining in arrears at the time of the Annual Convention of this Union, shall not be entitled to a vote in said Convention, nor take any part in the business of the Convention.

# PROCEEDINGS

OF THE

## Ninth Annual Convention of the Catholic Total Abstinence Union of New Brunswick.

### AFTERNOON SESSION.

Pursuant to the order of the Eight Annual Convention of the CATHOLIC TOTAL ABSTINENCE UNION OF NEW BRUNSWICK, the Ninth Annual Convention of the Union was held in St. Bernard's Hall, in the Town of Moncton, N. B. The Very Rev. President called the Convention to order at 3 o'clock, on Wednesday afternoon, June 30th, 1880.

After prayer, the Very Rev. President delivered the Opening Address. He welcomed the Delegates to Moncton, on behalf of St. Bernard's Society and the clergyman of the Parish. It showed the interest the Delegates took in the cause to come to Moncton, away from their business and homes, to hold their annual meeting for the advancement of total abstinence principles. Any place in this Province, no matter how humble, would be proud to have such a respectable body of men representing various societies engaged in God's work in their midst. If left to ourselves we could not do anything, but we should beg Divine assistance. Many temperance organizations have been started through selfish motives, and that being obtained, ceased to exist. A Union, like ours, religious, and founded on virtue and the love of God, and not existing for any worldly purposes, must continue in its good work. The Very Rev. President then explained why he was unable to accept the invitation of the St. Bernard's Society and lecture before them.

Mr. H. S. O'Keefe, of the Father Mathew Association, and

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Mr. J. P. D. Carney, of the Immaculate Conception Cadets, were appointed Assistant Secretaries.

The Local Deputies and Corresponding Secretary were appointed a Committee on Credentials.

The Convention took recess for 10 minutes, and resumed its labors when the Committee reported as follows:—

#### REPORT OF COMMITTEE ON CREDENTIALS.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled:*

GENTLEMEN:—Your Committee on Credentials beg leave to report that the number of Societies represented is twelve, the credentials of which are correct.

#### DELEGATES EX-OFFICIO.

Rev. A. Ouellet, Spiritual Director, Father Mathew Association, St. John.

Very Rev. T. Connolly, V. G., President, St. Patrick's Society, Carleton.

P. Farrell, 1st Vice-President, St. Dunstan's Society, Fredericton.

John C. Gubbins, 2nd Vice-President, St. Patrick's Society, Milltown.

T. O'Brien, Recording Secretary, Father Mathew Association, St. John.

J. P. McGrory, Corresponding Secretary, St. Aloysius Association, Portland.

Thomas B. Foley, Financial Secretary, St. Malachi's Society, St. John.

Thos. Bourke, Treasurer, St. Peter's Society, Portland.

Daniel Donovan, Sergeant-at-Arms, St. Mary's Society, Cork Settlement.

Rev. James McDevitt, St. Peter's Society, Portland.

Rev. H. A. Meahan, St. Malachi's Society, St. John.

Rev. C. Collins, St. Patrick's Society, Milltown.

Rev. E. Labbe, St. Bernard's Society, Moncton.

#### LOCAL DEPUTIES.

P. Gleeson, Esq., St. Malachi's Society, St. John.

M. E. Agar, Father Mathew Association, St. John.

P. J. O'Keefe, St. Patrick's Society, Carleton.

D. O'Neill, St. Peter's Society, Portland.  
 J. F. Gleeson, Im. Con. Cadets, St. John.  
 W. J. Ferrie, St. Peter's Cadets, Portland.  
 James Morgan, St. Aloysius Association, Portland.  
 H. McGarrigle, St. Patrick's Cadets, Milltown.  
 Thos. Tracy, St. Bernard's Society, Moncton.  
 Terence McSorley, St. Rose Society, Fairville.

## DELEGATES ELECTED.

- No. 1. *St. Malachi's Society*, St. John—P. Moran, R. Coleman, T. M. Wisted, D. Bryson, T. Murphy.  
 No. 2. *St. Dunstan's Society*, Fredericton—F. J. McPeake, James E. Barry.  
 No. 3. *Father Mathew Association*, St. John—F. J. Duffy, J. J. Ryan, M. O'Regan, H. S. O'Keefe, E. Haney.  
 No. 4. *St. Patrick's Society*, Carleton—T. Donovan, D. Coughlan, Thomas O'Rielly, Thomas Connor, William Gill.  
 No. 5. *St. Peter's Society*, Portland—Daniel McMonagle, Hugh McDermott, Daniel Doherty, D. Rooney, T. McElroy, jr.  
 No. 6. *St. Patrick's Society*, White's Mountain.  
 No. 7. *St. Mary's Society*, Kingston, Kent.  
 No. 8. *St. Mary's Society*, Cork Settlement—Daniel Donovan.  
 No. 9. *St. Ignatius' Society*, Petersville.  
 No. 10. *St. Gertrude's Society*, Woodstock.  
 No. 11. *Im. Con. Cadets*, St. John—D. J. Gleeson, J. L. Carleton, J. G. Mathews, J. P. D. Carney, J. F. Kane,  
 No. 12. *St. Patrick's Society*, Milltown—John Condon, J. H. Barrett, James Casey, R. J. McGarrigle, H. McGarrigle.  
 No. 13. *St. Patrick's Society*, Musquash.  
 No. 14. *St. Patrick's Society*, Golden Grove.  
 No. 15. *St. George's Society*, St. George.  
 No. 16. *St. Peter's Cadets*, Portland—John Boden, Maurice Corkery, John T. Burns, Peter Ferrin, W. J. Ferrie.  
 No. 17. *St. Aloysius Association*, Portland—James Berry, Jas. Morgan, James B. Daly, P. McMonagle, C. O'Neil.  
 No. 18. *St. William's Society*, Quaco.  
 No. 19. *St. Joseph's Society*, Rothesay.  
 No. 20. *St. Patrick's Cadets*, Milltown—J. C. Gubbins.  
 No. 21. *St. Thomas de Villanova Society*, Richmond.  
 No. 22. *St. Bernard's Society*, Moncton—James Wall, Hugh

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Hamilton, Edward Babin, Joseph M. Sutton, Alexander McDonald.

No. 23. *St. Francis Society*, Lancaster.

No. 24. *St. Rose Society*, Fairville—C. L. Doherty, Jno. Hanlon, Timothy Hooley, John Holland, John L. Lumbard.

Number of Delegates,	-	-	-	-	49
“ Officers,	-	-	-	-	10
“ Local Deputies,	-	-	-	-	10
“ Delegates elected,	-	-	-	-	65
“ Votes in Convention,	-	-	-	-	92

Respectfully submitted.

J. P. McGRORY, Sec. to Committee.

P. J. O'KEEFE, Chairman.

*Moncton, June 30, 1880.*

The Report was adopted.

The order of business of the Detroit Convention of the Union of America, 1879, was adopted by the President; and the following Committees were appointed:—

*Nominating Committee*:—The Local Deputies and the Corresponding Secretary.

*Audit*:—P. Gleeson, Esq.; Messrs. M. E. Agar; T. Donivan; J. L. Carleton; H. McGarrigle; Jas. Wall; D. Coughlan; Thos. McElroy, jr.

*On Resolutions*:—Rev. H. A. Meahan; F. J. Duffy, Esq.; Messrs. P. Moran; D. O'Neill; Jas. Morgan; J. C. Gubbins; T. M. Wisted; J. G. Mathews; T. McSorley; W. J. Ferrie; E. Babin; Jos. M. Sutton.

*On Address to Catholics*:—Very Rev. T. Connolly, V. G.; Thos. O'Rielly, Esq.; Messrs. J. J. Ryan; Alex. McDonald; R. Coleman; P. J. O'Keefe; C. L. Doherty; D. Donovan; J. F. Gleeson.

*Investigating Committee*:—Messrs. T. Murphy; D. Rooney; D. McMonagle; T. Connor; Wm. Gill; D. Bryson; D. Doherty; H. McDermott.

The Local Deputies reported as follows:—

#### REPORTS OF LOCAL DEPUTIES.

*To the Very Rev. Thos. Connolly, V. G., President, and Delegates of the 9th Annual Convention of the Catholic Total Abstinence Union of New Brunswick at Moncton in Convention assembled*:—

GENTLEMEN,—Since my last report to the N. B. Union at Con-

vention in Fredericton, that I had the honor of presenting on behalf of the Society, I beg to give you a resume of the work of the Society during the past year and its present standing.

The Society, as usual since its re-organization, has held its regular and semi-monthly meeting during the year punctual for the despatch of business coming before it. The regular course of lectures have been delivered to the members and their friends for the advancement of the cause of total abstinence by Rev. Gentlemen and Gentlemen, who have kindly consented to deliver the same, and to which the Society have publicly returned thanks.

In my last report I stated there were on the books in good standing

Added during the year 1879-80,	111 members.
	25 "
	136 "

Taken off during the year for reasons as follows:

Resigned, . . . . .	1
Removed, . . . . .	1
Non-payment of dues, . .	29
Died, . . . . .	2
Violation of Pledge, . . .	8 . . . . 41

At present in good standing, . . . . . 95 members.  
 July 1st, 1879, balance on hand, . . . . . \$ 70.82

Cash received during the year, . . . . . 275.77—\$346.09  
 Cash paid out by the Society, same time, . . . . . 237.67

Balance on hand this date, . . . . . \$108.42

Notwithstanding the really depressed times experienced by the members as well as other persons in our city, the above shows a larger balance on hand than at this time last year, though, I regret to say, 16 members less on the books. The Society owns a fine banner of its Patron Saint Malachi; it has added some to its furniture in the Hall; relieved the deservyng members requiring assistance; buried deceased members, and gave to their representatives the amount specified by the Constitution. The Society was visited by several members of Societies of the Union, as well as by the Very Rev. President of the Union, accompanied by the Rev. Hugh Roe O'Donnell, of East Cambridge, Mass., President of the Catholic Total Abstinence Union of America. Attendance of the members at all meetings of the Society regular, which is, I think, in a great measure owing to the and constant attendance of the officers who are scarce-

ly ever absent from their post on the platform at every meeting held, and trusting it will always be so, and instead of a decrease in membership the Society will add to its roll during the coming year, thereby adding strength to the N. B. Union as well.

I am, Very Rev. President and Gentlemen,

Yours very Respectfully,

P. GLEESON,

Local Deputy, St. Malachi's T. A. Relief Society.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick in Convention assembled :*

GENTLEMEN,—As Local Deputy for St. Dunstan's T. A. Society, I beg leave to report that our Society is in good standing; the present number on our roll is 52. Although our list of membership is not so large as it was for last annual report, yet I am pleased to say the cause cannot be attributed to any want of interest taken in the temperance cause by the officers or members of our Society; but is, in a great measure, due to members leaving our city. At the next Annual Convention I trust my report will show a list of membership exceeding that of any previous report presented by the Society I have the honor of representing.

Yours Respectfully,

J. E. PERKS,

Local Deputy, St. Dunstan's Society.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick in Convention assembled :*

GENTLEMEN,—As Local Deputy representing the Father Mathew Association at this Convention the duty of reporting its position devolves on me. I regret to say the Society I have the honor of representing has not as brilliant a record for the past year as I would wish it to have, or that it has had on former occasions. We have had to bear against many difficulties, principally from a financial standpoint, and also by many of our best members removing to the United States. Both these evils coming together has materially embarrassed and harrassed us. Last year we were reported to have on the roll 354 members; to-day I can report but 130, which shows a decrease of 224, which, at first sight, will appear astonishing and appalling. The great falling off is mainly due to the action of the Society itself this year. In past years the Society was generally in a good financial position and allowed the members to become indebted largely.

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From a variety of causes the membership became inflated, I can use no other term because a large number joined and never paid a cent of dues. The Society was tardy in erasing the names of these delinquent members from the roll until realizing that the keeping of them was but a false position and entailing only expense, they were disposed of this last year. I may state that though our membership is materially reduced, I do not think our strength has been materially affected as might be supposed by comparing the statement of last year with this. The manner in which the names have been disposed of I will account for in the following manner:—

Erased from the roll principally for	
1 non-payment of dues, . . . . .	163
Expelled, . . . . .	45
Resigned, . . . . .	12
Died, . . . . .	4
	—
	224
Number received during the year, . . . . .	38
Number on the roll, . . . . .	180—354.

To meet our liabilities we have managed to curtail our expenses so much that we have our expenses and revenue nearly equal, which has not been the case since the Society was formed.

We hold our weekly meetings in St. Malachi's Hall, and they are often very interesting. I am pleased to say that we have some very eloquent gentlemen among us, and if the members of the Council would only drop in occasionally I am sure they would be well pleased with their visit.

I trust that by next year my successor will be able to make a more elaborate report; and that he will be able to show us in a good, sound position, as I believe we have a fair prospect.

Respectfully submitted,

MILES E. AGAR,

Local Deputy, Father Mathew Association.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick in Convention assembled;*

GENTLEMEN,—As Local Deputy of St. Patrick's Society, Carleton, I beg to submit my report. Our Society, I regret to say, is numerically weak, our report showing 29 members, which is neither more nor less than we reported last year; but we have had the young men belonging to St. John the Baptist Society

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added to our list lately, I am glad to say, and hope with the assistance of those young men to be able to accomplish much in the coming year. We have had several public lectures from time to time from our Very Rev. President, which were all well attended, and I doubt not productive of much good. The great cause of our falling off in numbers is caused by erasing names from the roll for non-payment of dues. We have lost none by violating of Pledge. All of which is respectfully submitted.

P. J. O'KEEFE,

Local Deputy, St. Patrick's Society, Carleton.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled:*

GENTLEMEN,—I take great pleasure in reporting as to the healthy and sound condition of Saint Peter's T. A. R. Society, of Portland. Although not able to report as many in as good standing at this Convention, as at the last held at Fredericton, by the late Local Deputy, still we have good reasons to rejoice at the sincerity of the members composing St. Peter's in their adherence to the cause of temperance. The main reason of this decrease was greatly owing to many of our members going to the United States to better their condition, and the dulness of the times deprived many from paying their dues as promptly as they would wish. As our Society is one of relief we have paid out a large amount to sick members during the year. We are clear of debt and have paid all bills promptly when presented. We had a regular course of lectures during the winter by the Very Rev. Father Connolly, Rev. Father Meahan, Rev. Father McDevitt and Thos. O'Rielly, Esq. The members of our Society are good, faithful workers in the cause of temperance and I hope to be able at next Convention to report a great addition to our members.

I am, Gentlemen, Yours Respectfully,

DANIEL O'NEILL,

Local Deputy of St. Peter's T. A. R. Society.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled:*

GENTLEMEN,—In submitting my report of the standing of St. Mary's Society for the year now closing, I regret that we show a decrease in numbers, which is partially owing to our young men emigrating to the United States and also

to the withdrawal of parties living at a distance who could not conveniently attend our meetings. We have lately joined the American Union, and we trust the religious advantages secured thereby will cause an increase of strength not only to St. Mary's but all societies in connection with the American Union. I also beg, in the name of the Society, to thank Mr. Farrell, 1st Vice-President of the Union, who together with other gentlemen of St. Dunstan's Society, delivered addresses before our Society during the past winter. Regretting my inability to attend the Moncton Convention, I remain yours,

WM. MURPHY,

Local Deputy of St. Mary's Society, Cork Settlement  
Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence  
Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—In presenting you with the sixth annual report of the Temperance Cadets of the Immaculate Conception, I will not trespass upon your time with any unnecessary remarks, and need not refer to its history beyond the past year, as it is known to you all and need not be retold. The Society now numbers 116 members, mostly active working members, and they have been doing a deal of good during the year. In Dec., 1879, the Cadets issued a journal in printed form, which previously existed in manuscript and was read at the meetings every month. The paper was fairly successful financially, but to the Cadets considered a great success literary.

On Jan. 21st of the present year the Cadets made their first real appearance in public in a literary and musical entertainment in St. Malachi's Hall, in aid of the poor. The entertainment was performed two nights in succession before large and appreciative audiences, and they certainly did themselves credit. In consequence of the encouragement given them previously, they again appeared before the public on St. Patrick's Night in a religious drama called the "Family of Martyrs." in aid of the Catholic Orphan Asylum. They were again greeted with a full house and enthusiastic audience. The meetings of the Society are interesting, but I regret to say that the Union officers have not visited it as they should only one officer having done so. I hope the officers will see to this in the future and do all in their power to keep these cadet societies together. It is a sad but true fact that some Catholic boys in St. John who should be in such an organization and interesting themselves in its behalf,

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remain away, and instead of holding up the noble cause of total abstinence they are retarding its progress. The Spiritual Director Rev. Father Meahan, is ever assisting the Society and using his utmost efforts to make the Catholic youth total abstainers, and his fatherly advice is productive of much good. I hope the Society will increase in membership and do their share in the work of saving our fellow-men from ruin and destruction.

At our last meeting Mr. Jos. P. D. Carney was nominated Local Deputy for the ensuing year, and one who will fill that office to advantage. In retiring I beg to thank the Union for the courtesy extended me when in that office and shall always think with pleasure of the pleasant gatherings we had, and all working in that grand cause of Total Abstinence, and I trust, gentlemen, it shall not be the last time I shall look on your genial countenances in such happy meetings.

Fraternally Yours,

JOHN F. GLEESON.

Local Deputy Im. Con. Cadets.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—As the representative of St. Patrick's T. A. Society, of Milltown, it becomes my duty to report as to the condition of that Society. Since the last Convention we have left nothing undone to increase the membership of our Society; but notwithstanding all our efforts we have only an increase of five to report, which may be considered no material gain; but anybody acquainted with the real condition of affairs in Milltown will say that we have done remarkably well. It is no easy task to keep a society alive in Milltown, let alone build it up. The members of St. Patrick's are beardless boys, poor in pocket, but rich with zeal for the cause we all love so well. The Spiritual Director, Rev. C. Collins, gives all the assistance in his power. His missionary work, however, prevents him from giving us the aid he would wish. Our beloved pastor, the venerable Father James Quinn, whose devotion to the cause has never been questioned, is the same stern, unrelenting enemy of intemperance. His seventy-five years sit lightly on his head; he is as sound and healthy to-day as he was twenty years ago; and all because he has ever observed total abstinence and he never tires of advising his young men to do the same. The Very Rev. President of the Union lectured in St. Patrick's Hall, in October last, before a large audience, for which the Society is deeply grateful. The 2nd Vice-

President of the Union has worked hard for St. Patrick's, and the Society, through its representative, hereby thanks him for his untiring efforts in its behalf. In conclusion, I am sorry not to be able to report a more substantial gain in the numbership of our Society; but a year hence I may have the pleasure of doing so.

I beg, therefore, to subscribe myself,

Yours fraternally,

H. MCGARRIGLE,

Local Deputy, St. Patrick's Society, Milltown.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—Although I regret we have not advanced much during the past year, still I am happy to state that we have numerically kept our own. Our very respected Chaplain, officers and individual members, worked in hearty union to raise the Society to that position which its excellence merits. It may be presumption on my part to say so, but I feel that it has exerted a beneficial influence on our Catholic youth, and if our people would more fully realize that a Cadet Society both improves the intellect and polishes the natural graces of the soul, our Society would be much more prosperous than it is. Our present membership is 75. They are all good members, but I can assure you I would heartily wish to see the number trebled. Without being desirous of monopolizing attention, I would respectfully ask that this Convention take some action towards strengthening Cadet plank of the temperance platform. We are not at all discouraged for, as the poet has well expressed it, "Consciousness of duty well performed is sweeter incense than the world's applause." What we require is a little whole-soul support from the older temperance men, and I have no hesitation in saying that there will not be a truer flag on the staff of the New Brunswick Union, than that of the St. Peter's Cadets.

Yours very Respectfully,

W. J. FERRIE,

Local Deputy, St. Peter's Cadets.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—In the absence of our Local Deputy, it affords me much pleasure to give you an account of the Society during the last year. All of you who attended the last Convention at Frederic-

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ton will remember that our Local Deputy predicted a great increase to our ranks during the year, believing that good times were fast returning, which with the great attractions our Society possessed, (viz: an extensive gymnasium, library and reading room) would induce the Catholic young men of Portland to join our Society. On turning to the last annual report it will be observed that we were one of the largest societies in the Union. To-day our Association numbers but 57 actual members. This wonderful decrease may be accounted for in many ways, but principally to the depressed state of business and that some of our most energetic members have left the Town. We have also struck from our roll a great number for non-payment of dues. Our prospects for the future are much brighter than they were. A number of members who have been luke-warm for some time promise to give more attention to our welfare which, with the increase of prosperity in our Town, will no doubt have the effect of bringing us up to our old place in the front ranks of the Union.

Yours, etc.,

JAMES MORGAN,

Local Deputy *pro tem.*, St. Aloysius Society.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—The Cadets of St. Patrick Society, Milltown, are still fighting the good fight of Total Abstinence, and are as true as ever to the Catholic Total Abstinence Union of N. B. The membership, although small, is nevertheless staunch. It is pretty difficult to keep any kind of a society alive in Milltown, but the difficulties which beset us could easily be removed if all the young men of the town were like the 2nd Vice-President of the Union. He is ready and willing to work night and day in order to further the cause of Total Abstinence. The Spiritual Director, Rev. C. Collins, desires the Cadets to go forward with the good work which we shall do and with such energy that we cannot help but succeed.

Fraternally Yours,

H. MCGARRIGLE,

Local Deputy, St. Patrick's Cadets, Milltown.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—I am pleased to report that St. Bernard's Society is in a favorable condition. Our present membership is 64,

which shows a decrease of 14 members during the past year. This decrease is due to the large number of members that have left our town during the past year in consequence of the reduction of the staff in the Railway Works, and to our custom of taking the names of members off our roll that became six months in arrears. In consequence you will perceive that none but active members are kept on our roll. In view, however, of the apparent increase of employment in this town and of the special interest manifested by our Spiritual Director, the Rev. E. Labbe and his assistant, the Rev. H. McGill, towards our society since their connection with it, we are led to anticipate a continuation of the increase of membership which has been going on for some months past. Our society hailed with great pleasure at the time of the last Convention the selection of Moncton as the seat of the present Convention, and we are gratified to be honored with so large and influential a representation. Financially our position is good, as, after the purchase of a Brass Band and the defraying of our ordinary expenses, our indebtedness is only about \$25.00. Hoping the delegates may enjoy the visit to Moncton,

I am, Gentlemen, Yours Truly,

THOMAS TRACY,

Local Deputy, St. Bernard Society.

Moncton, June 30, 1880.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—As Local Deputy of St. Rose Society it becomes my pleasing duty to report to you the standing of the Society I have the honor to represent. This being the first Convention since St. Rose was admitted to the Union, a brief sketch of its formation and progress may not be uninteresting. About Jan. 1st, 1879, a number of the Catholic young men of Fairville, many of whom formerly belonged to St. Patrick's Society, Carleton, being desirous to continue their advocacy of temperance and have some place near home where they might spend their evenings in a profitable and Christian-like manner, requested the Very Rev. Spiritual Director to establish a society in Fairville. He very kindly consented to their request and placed at their disposal the school room at Union Point, free of charge, wherein the Society now hold their regular weekly meeting every Thursday evening.

When the Society was in existence about two months they had a membership of seventy-five, but the continued depression of the times drove many of our most active and energetic mem-

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bers to seek employment elsewhere, causing us to dwindle down until we had but forty-one, when we entered the Union. Since then two of our members withdrew, leaving thirty-nine at present in good standing. During the winter evenings we have musical and literary entertainments, and also several popular games, which we find have a most beneficial effect.

According to the Treasurer's report for the quarter ending 31st March, we had a balance on hand of \$45. And, I would also beg leave to report that the Society unanimously decided to procure sashes, in preference to the small badges formerly used by other societies, at a probable cost of \$75.

I will now close by hoping that whoever may have the honor of submitting the next annual report may have the occasion to report more favorable of the young, but earnest St. Rose Society, of Fairville.

Respectfully submitted,  
TERENCE McSORLEY,  
Local Deputy, St. Rose Society, Fairville.

Moncton, June 30, 1880.

The reports were all received and ordered to be embodied in the Proceedings of the Convention.

The Very Rev. President then presented his Report, which he read:—

#### PRESIDENT'S REPORT.

*To the Delegates of the Ninth Annual Convention of the Catholic Total Abstinence Union of New Brunswick:*

GENTLEMEN:—It is a very great pleasure to me to be with you on this occasion, and I need not say that I enjoy that honor now for the first time.

Before entering on the duty of presenting my Report, I feel it necessary to make some remarks regarding what is, according to some, my *anomalous* position as President of this Union. You will bear in mind that I did not seek it, did not canvass for it, and had no ambition in that way. Having been put in nomination in my absence, and by a spontaneous and unanimous vote elected, as I understood it, I undertook the duties, not without reluctance, through respect for my brother members and in order not to embarrass the Union. Now that I am here,

and can speak my wish, I beg to say, most respectfully, that I cannot consent to act another year.

Seven years ago, at the request of Father Michaud, the then Spiritual Director, I consented to preach before the Union, on the occasion of your first Convention, held in Fredericton. That was the first and only occasion, up to the present time, on which I prominently identified myself with the Union, contenting myself with working for the cause quietly in my own parish.

This C. T. A. Union of New Brunswick is a most respectable society or body of men, of which any man in any position might be proud to become a member. By your constitution, founded on a solid religious basis, and by your uniform, consistent, persevering efforts for good, you have obtained, as you have merited, the esteem of all classes of society, the approbation of your Bishop and the blessing of the Holy Father. Your motives must be pleasing to God, and will bring upon you the blessing of Heaven.

I am safe in saying not only that it is an honor but also a benefit to be a member of this New Brunswick Union. Members have the benefit of each other's prayers, the Holy Sacrifice is offered up twice every month for their benefit, temporal and spiritual, members travelling or visiting are furnished with travelling cards, which secures for them friends among strangers. To all these advantages may be added union, which means strength. Not only are these Unions a benefit to the members themselves, but also to the countries in which they exist, on account of the moral influence they must possess as law-abiding men. Persevere, gentlemen, be true to yourselves and your platform, and your cause will prosper. Organizations brought into existence immediately before an election, the ostensible motive of which being temperance, but the real motive been politics, are short lived and deceive nobody, and the men who, for selfish motives, are zealous then and no longer, are estimated at their real value. They must not be surprised if the world generally, as regards them, forget to follow the advice of St. Paul—"Charity thinks no evil."

It would be a pleasing duty certainly if to-day I could report an increase in the number of societies or members of this Union for the past year. Such, however, I regret to say is not the case. We may, however, take a philosophical view of the matter by being thankful that we are no worse than our neighbors. Such are the reports generally. It does not follow that the cause is falling, or that intemperance is on the increase. Certain it is that

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the quantity of strong drink imported into the country is less than in the past, which must be the effect of a cause, and the cause is less demand and less drinking. Besides the temperance movement is no longer a novelty, money is needed more for other purposes, and hundreds of temperance men have left the country.

The number of societies on the roll are . . . . .	24
“ “ in good standing . . . . .	17
“ “ members on our roll . . . . .	1353
“ “ “ in good standing . . . . .	1011
Falling off of members . . . . .	170

It having been admitted at the meeting last year that a number of societies aggregated to the Union were in an unsatisfactory state, it was resolved, for the encouragement of such societies, that it be the duty of the President, by himself or a representative, to visit each society, if invited.

I beg to state that some five or six societies did send such invitations, and, with one or two exceptions, were responded to, but with what good results I am not prepared to say.

Only one society has been received into the Union during the year—St. Rose, Fairville.

St. Mary's, Kingston, Kent, has withdrawn from the Union, in consequence of the resolution last year amending the proxy voting.

It is admitted that much good has been done by this New Brunswick Union, but you all understand that much remains to be done. You are engaged in a noble and worthy cause—the welfare of your fellow man. Obstacles you must count on, but you must be courageous and persevere; you must be brave soldiers in the field if you wish to be worthy of victory. No victory was ever gained without a struggle. Besides your own efforts, you must have God with you, otherwise you labor in vain. St. Peter and his companions worked all the night and took nothing, because God was not in their company, but when they renewed their efforts, and with His help, they succeeded beyond their expectations. And again bear in mind that when you are working for others, and making sacrifices on their account, you are working for yourselves, and it will come back to you a hundred fold. When St. Peter's net was filled, and he feared his boat would sink he called for help, and those who came to his assistance were rewarded, for there remained as much as filled all the boats.

You are engaged in a noble and meritorious work. Let union

and wisdom and harmony always be cultivated and practised at all your meetings. Knowing the goodness of your cause, take an honest pride in your work, and be not intimidated by the opposition of the world, and those who forget their promises made in baptism, to renounce the world, the devil and the flesh.

The principles which you profess and follow have been practised by the best men the world produced since the Flood. They abstained from the use of wine. St. John Baptist drank no wine. The aged Tobias lived to see the children of his grandchildren, and his son lived to see his children's children to the fifth generation. It is a custom among men now to drink to the health of each other, and thus know not that they are drinking at the risk of each other's lives and health of soul and body. Drunkards seldom live to see their grandchildren. Moses drank no strong drink and was the favored of Heaven. The Israelites did drink and fell into drunkenness and idolatry, and broke the tables of the law, and brought on themselves the anger of God. Samson used no wine, and was gifted with great strength. Solomon, who was remarkable for wisdom whilst a temperance man, the moment he abandoned himself to excess in living, fell from virtue. Lazarus fasted and abstained and went to Heaven. Dives lived well and feasted, and opened his eyes in hell.

An angel from God commanded Anna, the mother of Samuel, and ordered her never to taste of the produce of the grape. Fasting rendered Elias worthy to be the spectator of a great vision.

Why did many fall in the desert? and who are they? They were those who sought after the meats of Egypt. The old proverb says that the throat kills more than the sword.

It would be a very desirable thing if every member of this Union would assist the Executive in making it a success, and not imagine that all the work can be done by one or two. All should study up the subject and be always ready to give an account of the truth that is in them and be able and ready to answer every argument brought forward by the enemies of the cause. Societies might be visited and the weak encouraged. Young men and inexperienced men need advice and to be reasoned with. The world is a dangerous school, and its customs the same. The young and thoughtless go out into it in frail boats. They venture out into the deep without a pilot and are exposed to the storm. If God is not with them by His grace, their condition is hopeless; but with faith and a Christian training, knowing the cardinal virtues and practising them, they will have a protection. The prudent man will never drink strong drink, he will have self-re-

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spect and can be always relied on. He will be a just man, just to himself, to his family, and to his neighbor. He will live so as to give glory to God, and that other things may be added unto him. The drinking man is neither just, nor prudent nor strong, he is a coward, and a slave in the lowest condition of slavery, a slave to his appetite.

In your efforts to do good, you must meet with opposition. You will work to build up, others are working to tear down. You will cry out with Esther, "How can I endure to see the destruction of my people." You sow good seed and the enemy, when you are asleep, comes and sows bad seed. You are disappointed and discouraged and surprised to find the evil coming up with the good and smothering it. You lose patience and, unless good counsel prevail, you may do harm in trying to root up the bad. As God has patience with the world, man must also have patience, and work and pray and leave all to time to be cured, which will be done in God's own good time.

Let you all be vigilant and not fall asleep at your post. Be active and as indefatigable for good as the enemy is for evil. Labor for reward but not for rewards or satisfactions here, such are not the portion of the Christian. Let your labor be a labor of love. Keep before your eyes the happiness you can bring every year, to the homes of the widows, the orphans and the destitute. The reformed drunkard will bless you, the wife and the children will bless you and your society. You can be the good Samaritan to the fallen whom you may find bruised and robbed and into his wounds you can pour oil and help him on his way, and for this your Heavenly Father will, one day, reward you, by pouring the oil of forgiveness into your immortal souls, a forgiveness for your own many transgressions.

THOS. CONNOLLY, V. G.,

President.

The Report was received with applause and on motion of Mr. Wisted, seconded by P. Gleeson, Esq., the Report was adopted and ordered to be published in the Proceedings.

The Very Rev. President then read the following letter:—

St. JOHN, N. B.,

June 29th, 1880.

I hereby re-appoint the Rev. A. Ouellet Spiritual Director of the C. T. A. Union of New Brunswick, and I trust that the members of the Union will labor to merit abundant success in the

good cause in which they are engaged, by the fidelity and the Catholic spirit by which all their proceedings will be characterized.

†J. SWEENEY,  
Bishop of St. John.

The announcement of the re-appointment of Rev. A. Ouellet as Spiritual Director was also applauded. On motion of Mr. P. J. O'Keefe, seconded by Mr. R. Coleman, the above communication was received, and ordered to be published in the Proceedings of the Convention.

The reports of the Financial Secretary and Treasurer were read and referred to the Audit Committee.

The report of the Board of Government was then read by the Recording Secretary :—

#### BOARD OF GOVERNMENT REPORT.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—The Board of Government begs leave to report that since the Convention in Fredericton they have held four quarterly meetings and three special meetings: one quarterly and three special meetings in St. Malachi's Hall; one quarterly meeting in St. Peter's Hall, Portland, St. Patrick's Hall, Carleton, and St. Bernard's Hall, Moncton. In October last, the Very Rev. President visited the Societies in Miltown and delivered a lecture there. A public meeting was held by the Board in St. Malachi's Hall, in November last. St. Mary's Society, Cork Settlement, was visited by the 1st Vice-President during the winter and several members of the Board visited Societies in St. John and vicinity. The Proceedings of the Eight Annual Convention (1,000 copies) were printed by order of the Convention and distributed among the Societies. The Board decided to continue the same number of Delegates to the Convention, as chosen previous years. Blank forms of Credentials of Delegates from Societies to this Convention were sent to the different organizations. The hour of meeting was fixed at 3 o'clock, p. m., on the afternoon of June 30, 1880. The place of meeting had already been decided on by the last Convention.

All of which is respectfully submitted to the Convention by

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order of the Board of Government of the New Brunswick Union.

T. O'BRIEN,

Recording Secretary.

On motion of Mr. James Morgan, seconded by Mr. P. Moran, the report was adopted.

An interesting debate then followed regarding St. Mary's Society, Kingston, Kent, and the following societies that failed to report to the Union for some years: St. Patrick's, White's Mount; St. Ignatius, Petersville; St. Gertrude's, Woodstock; St. Patrick's, Musquash; St. Patrick's, Golden Grove; St. George, St. George; St. William, Quaco; St. Joseph, Rothesay; and St. Thomas de Villanova, Richmond. P. Gleeson, Esq., moved that the resignation of St. Mary's Society be accepted and the other Societies stricken off. The Corresponding Secretary spoke in opposition to the motion, and the mover in its favor. The Convention took recess until 7.30 o'clock. Rev. E. Labbe was present at this session.

#### ————— EVENING SESSION.

The Convention resumed its labors at 7.30 o'clock, the Very Rev. President in the chair. He read the following letter:—

ST. JOHN, N. B., June 28th, 1880.

VERY REV. THOMAS CONNOLLY, V. G.,

*President of the C. T. A. U. of N. B.:*

Although circumstances do not permit me, this year, to attend the Annual Convention of the C. T. A. Union of N. B., which is to be held at Moncton, yet I shall most heartily participate, in thought, in all your proceedings and deliberations. This Convention will no doubt impart, with the help of divine grace, a new impetus to the temperance movement, by quickening the zeal of those engaged in the crusade against one of the greatest evils of the day.

Indeed, the generous men who, from every part of the Province, assemble together in God's name and under God's eyes,

with a view to consider and adopt the most efficacious measures in arresting the alarming progress of ebriety, cannot fail to see their noble undertaking blessed with happy results.

Praying therefore that the Lord of mercy may guide and protect your laudable efforts for the advancement of the temperance cause,

I remain, very sincerely yours,

ANT OUELLET,  
Spiritual Director.

Very Rev. Thos. Connolly, V. G.

The Chairman, on behalf of the Committee on the Address to the Catholics of New Brunswick, reported as follows:—

ADDRESS OF THE CATHOLIC TOTAL ABSTINENCE UNION OF NEW  
BRUNSWICK TO THE CATHOLICS OF THIS PROVINCE.

*Fellow Catholics:*—The representatives of the R. C. T. A. Union of New Brunswick, assembled at Moncton in the interests of the good cause, before separating, desire to address their brother Catholics in words of advice and solicitation, hoping that such will be received by them in the spirit which inspires it.

It is, we flatter ourselves, well understood that our organization has been established by good, pious, zealous and self-sacrificing men, for the public good, and we feel that we have a claim on the good will of all right-minded men. We ask not only the sympathy of our friends, but we ask the assistance of their prayers as well knowing that the prayers of the just avail much. We may labor, and labor in vain, if God is not with us. It is not to the man who plants, or the man who sows, that any credit is due, but to God who gives the increase.

We hope that being actuated by a holy motive, the love of God and our neighbor, accompanied by prayer and sacrifice, our work will be blessed. We solicit your prayers, that accompanied with our own, we may be the more surely heard, God being true to his promise, that where the faithful are assembled in His name, He is there to hear them, and whatever we ask of the Father in the name of Jesus shall be granted unto us.

You are aware, as well as ourselves, that there is a mortal enemy in the land, seeking, like a roaring lion, whom he may devour; to weaken this enemy the object of our Union, and we appeal to you dear friends, to help our hands, to rally around us and give us a moral support. Join with us, and by word and ex-

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ample encourage all to acts of self denial, to abstain from the use of wine or meat, or anything by which our neighbor is scandalized or made weak. Do this through a motive of love, for by *this*, says Christ, shall men know that you are my disciples, if you *love* one another. And remember when you are doing this you are promoting your own eternal interests. If you are the instrument of saving weak men from themselves, you will be heaping up to yourselves treasures which never perish. When you do anything for my little ones, says God, you do it for me.

Man will talk to you about the *moderate* use of wine. It is the moderate use that leads to and in most cases ends in the abuse. It is always dangerous. He who loves the danger shall perish therein. Lead us not into temptation. Let no man trust himself. Timothy was a total abstainer and a saint, and he would not trust himself. If St. Paul made a suggestion to him, to remove his scruples, it was a saint speaking to a saint.

We who are not saints, but weak mortals, subject to all the infirmities of humanity, must not presume on that accidental expression to permit ourselves strong drinks of all kinds.

Be not deceived. Do not imagine that strong drink can nourish or give strength. It possesses neither, and cannot give what it has not. Wine is a cheat. It is God Himself who says it: "Wine goeth in pleasantly, but in the end it will bite like a snake," and will spread abroad poison."

"Beware that thou drink no wine or strong drink."—Judges xiii., 7.

"He who is temperate shall prolong life."—Ecl. xxxvii., 34.

"He shall be (St. John, Baptist,) great before the Lord and shall drink no wine, nor strong drink."—Luke 15.

All this proves to us clearly how dangerous a thing it is for us to trifle with the enemy, or put any confidence in our own strength. God promises to assist us if tempted against our will, but if we wilfully expose ourselves to danger, he will abandon us to ourselves, and of ourselves, without the grace of God, we must fall. It is for us, therefore, when the enemy comes to us, with the wine shining in the glass, to turn our back on it, and cry out, *Satan begone*.

How many gifted men have we not all seen, men of great promise, having all the advantages of birth, ability and education, by despising such warnings, bring on themselves untimely darkness, commencing with the moderate drink. The occasional glass, but, in time, falling by little and little, and without intending it,

into the habitual use, then abuse, and what follows? Loss of self-respect, neglect of duty, neglect of prayer, loss of place and position. Then comes the loss of reason, the scandalous life, poverty, disease, crime, the drunkard's grave, and what is the crowning misfortune—the drunkard's eternity. How terrible it is to fall into the hands of an angry God!

The whole of the moral law is reduced to these two—the *love of God and our neighbor*. And God has intended that man would assist and benefit his fellow man. When God came down on earth himself for man's benefit, he took upon himself the form of man. Before leaving the world to return to His Heavenly Father, He appointed mere man, aided by the Holy Spirit, to carry on the work he had begun. This Union, influenced by this worthy and pious motive, the benefit of their fellow man, labor and toil, and reason and pray, that they may save immortal souls from the grasp of the monster, the Goliath of nations, the demon alcohol. They are now occupied in erecting an edifice to the God of temperance; the building, though in progress, will, in time, with the support and encouragement of the righteous, and God's help, be finished, and then the converted, the reformed, with the widows and the orphans, may enter its halls, to enjoy peace and happiness, and sing forever, Glory to God on high, and peace to men of good will.

THOS. CONNOLLY, V. G., CHAIRMAN;  
ALEX. McDONALD;  
ROBT. COLEMAN;  
P. J. O'KEEFE;  
THOS. O'RIELLY;  
C. L. DOHERTY;  
J. F. GLEESON;  
D. DONOVAN.

Moncton, July 1st, 1880.

On motion of Mr. J. P. McGrory, seconded by Mr. D. O'Neill, the Report was adopted.

The motion relative to St. Mary's Society, Kingston, Kent, and the other Societies, was divided, and the first portion of it debated. Messrs. Gleeson, Agar, H. S. O'Keefe, spoke in favor of the motion, and Rev. H. A. Meahan, Messrs. Thos. O'Rielly, D. O'Neill, F. J. Duffy and J.

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P. D. Carney, opposed the motion. Messrs. T. Donovan, J. P. McGrory and P. Moran also took part in the debate.

An amendment that correspondence be opened with St. Mary's Society was carried.

Several motions were made regarding the other Societies, some of which had ceased to exist. It was moved that correspondence be opened with all of them. An amendment that their names be retained and kept on a side roll was adopted.

The Delegates decided to meet on Thursday morning and march in procession to Mass.

After some counsel from the Very Rev. Chairman regarding the election of a President the Convention adjourned at 9.30 o'clock, to re-assemble after Mass on Thursday morning.

#### PROCEEDINGS OF THURSDAY.

The Delegates assembled at St. Bernard's Hall, at 8.30 o'clock, and marched in procession to St. Bernard's Church, where High Mass was celebrated by the Very Rev. Thos. Connolly, V. G. After Mass, the Rev. H. A. Meahan preached the following sermon :—

Be Sober.—St. Peter, 1 Ep., c. 5—v. 8.

*Beloved Brethren* :—The nature of man requires that in each society or collection of individuals there should be a union—a government having competent power to determine laws for the promotion of the common good, for the acquisition of power and the preservation of peace and order.

To be successful in attaining the desired object of any organization, unity of purpose and action is indispensable.

Understanding the necessity of this unity, this beautiful method of acquiring power and success, the different Temperance Societies of this Diocese have united together in one grand union,—the Catholic Total Abstinence Union of New Brunswick,—whose noble object is to protect the youth and manhood of this

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country against the powerful and unceasing attacks of the demon of intemperance.

They have united together as brothers, knowing that "where there is union there is strength." They have united to seek wisdom from the aged; counsel from the wise; zeal from the devoted; strength and the grace of perseverance from Him who loves to dwell in the midst of those made one in the bonds of charity: "where two or three are gathered together in my name there I am in their midst."

The decrees of this Temperance Union have always been wise and prudent, as they are the result of deliberations carried on in the spirit of peace and charity: drawn up of men who, after the example of Solomon, "withdrew their flesh from wine that they might turn their minds to wisdom and avoid folly, and might see what was profitable for the children of men."

Yes, my dear friends, the laws and regulations,—the whole Constitution of this admirable Union bears the impress of wisdom, and shows forth the spirit of zeal and charity which prompted our temperance advocates in its formation. The institution of this General Union undoubtedly proves that these benefactors of mankind "have found out what is most profitable to the children of men,"—to the youth and manhood of New Brunswick. They have found out the cause of nearly all their troubles, their misery and poverty, and, with the glorious Prince of the Apostles, they cry out: Sobrii estote, Be Sober. This is their grand motto: Be Sober: the motto which they received from the humble fisherman of Galilee—the head of the greatest, the most ancient and most perfect Union on earth—the Church of the Living God. Be sober, a glorious standard in the army of the Lord! Let it be stamped on the badges you wear, on the banners which should lead your processions and adorn the halls in which you assemble. Let it be forever imprinted in the minds of all men and indelibly impressed upon the tender hearts of your youthful children.

This union of Catholic temperance advocates, although weak in numbers, is, I must say it to their honor, very powerful in the spirit of charity, generosity and self-denial which distinguishes its members, and their presence here to-day, at the foot of God's altar, is a proof of the importance of that glorious cause in which they are engaged, and a manifestation of their untiring zeal and ardent desire of co-operating with God and His Holy Church in the salvation of the human race.

While here, my dear brethren, in the presence of Christ Jesus, under whose banner you have enlisted, and whose cause you so

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zealously espouse, we will briefly consider the necessity of temperance habits and make a few reflections on the motives which should induce all who have at heart the glory of God and the salvation of man, to be filled with zeal in the extirpation of that evil which is so universal and so pernicious.

The inspired Word of God informs us that, in the beginning man was perfect; there was neither defect nor excess in his nature; his senses were subject to the dominion of reason; his intellectual faculties were subservient to and acted in conformity to the will of God. This was the divine order established by the Almighty; but sin appeared and destroyed this sublime harmony. The creature, endowed with a free will, revolted against the Creator, and destroyed that marvellous order which consisted in the perfect subordination of the lower to the higher faculties.

The once powerful will was enfeebled, darkness overshadowed the understanding, nature became corrupt and inclined to evil. The passions, once sublime and perfectly submissive, obtained the mastery over the reason and the will. The heart, the centre of affection, robbed of the only object of its love, and the only object capable of satisfying its infinite desires, vainly sought for contentment where it found nothing but disappointment and affliction. Hence, my brethren, as descendants of Adam, and inheritors of his corruption, we are from birth inclined to sin. In our present fallen state it is repugnant to our revolutionary nature to obey those divine laws which, in our original righteousness, we would have observed with joy and gladness.

To remedy this disorder, to repair the evils caused by this frightful revolution, was the object of the incarnation and death of our Lord and Saviour. Through the merits of His sacred blood we were freed from the vile slavery of Satan, and admitted into the freedom of the children of God. We became heirs to the Kingdom of Heaven. "We are heirs, indeed, of God," says the Apostle, "and joint heirs with Christ;" but he adds, "yet so if we suffer with Him, that we may also be glorified with Him." Hence the necessity of suffering, or, as our blessed Lord expresses it, of denying ourselves: "If any man will come after me, let him deny himself."

According to the teaching of the Apostle, denying oneself consists in mortifying our natural inclinations, in persecuting our animal propensities. He considers self-denial as an evident mark of eternal salvation. "They who are Christ's," he affirms, "have crucified their flesh with the vices and concupiscences." Hence the true follower of Christ must be a man of mortified

habits. He must learn how to crucify his flesh and the concupiscences thereof. This spirit of self-denial, however, is absolutely impossible, unless we first acquire the habit of regulating our senses and appetites according to the dictates of reason. This is done by the practice of the virtue of Temperance, which directs us in the right and lawful use of those gifts which God in His mercy has given us to promote our happiness in this world, and our felicity in the endless hereafter. Therefore to belong to Christ we must deny ourselves,—we must be temperate men. This fact alone should be a sufficient argument in favor of temperance habits, yet other motives less noble and less worthy of the followers of Christ may be considered with advantage.

We might descend to those mere natural considerations which, although very laudable in themselves, are far beneath the sublime and supernatural virtues which should occupy the minds of all true Christians, and induce them to the practise of those grand and heavenly virtues which are the pride and glory of the sons of God. We might speak of the temporal blessings which accompany the reign of temperance. The hearts which it makes happy; the homes which it cheers and enlivens; the joy and peace it brings to those blessed by its possession. We might consider the obligations incumbent on man as a subject of the kingdom, a member of a family, a brother, a father, or a friend. These are, undoubtedly, very powerful inducements to the practice of temperance. As a subject of the State he must obey the laws of the land; he must have at heart the honor and the independence of the nation; but for the intemperate individual this is impossible. He insults the supreme authority, he violates the laws enacted for the preservation of peace and order. Instead of a defender of the freedom of his country, he becomes her greatest enemy, and would have her like himself a vile and ignoble slave. In his family relations he is a disobedient son, a disgraceful brother, a heartless father and a deceitful friend. He is stigmatized by the mark of infamy, and, I might add, of eternal reprobation. The grand and noble aspirations of his once magnanimous soul are smothered in the foul and loathsome imaginations that arise from a horrible corruption of a heart deprived of feeling and honor, and buried in the dregs of iniquity. Even as a more natural creature, whose aspirations never soar beyond the limits of the universe, whose sole object is some earthly pleasure—even in this grovelling state the practice of the virtue of temperance is absolutely necessary. He wishes to participate in the honors, and wealth, and pleasure which the world is wont to grant her votaries, but these vile treasures he cannot peacefully enjoy unless he is a man of temperate habits.

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As a Christian, admitting the sacred truths of Divine Revelation, he receives from God the supernatural virtue of temperance, for "God hath not given us the spirit of fear, but of power and of love and of sobriety." In Baptism he renounced the world, and the flesh, and the devil. Through its regenerating waters he was born unto a new life. Freed from the darkness and slavery of sin, he was admitted into the admirable light of faith. "We are all children of the light," says the Apostle, "and children of the day,—we are not of the night, nor of darkness, therefore let us not sleep as others do, but let us watch and be sober,—let us who are of the day be sober, having on the breastplate of faith and charity, and for helmets the hope of salvation." "Be sober," cries out the Prince of the Apostles, "and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour."

Sobriety is an indispensable virtue, and may be considered, as Origen says, "the mother of all virtues," for without it there is neither purity of conscience, peace of mind, or health of body." Where Temperance does not command there is perfect confusion, indescribable disorder. Sin wields the sceptre of command and drives faith and hope and charity from the heart. It attacks that Almighty Creator Himself by expelling Him from that earthly tabernacle in which he so lovingly condescends to dwell.

These undeniable and terrifying truths should certainly induce all who seek the interests of humanity and labor for the honor of God, to unite in freeing the land from that evil which not only robs men of the eternal happiness for which he was created, that even deprives him of those transitory enjoyments which the pleasures of the world are destined to afford.

Again, my dear brethren, when we recall to mind the innumerable vices and disorders resulting from Intemperance, we should undoubtedly admire and encourage those who wage war against that demon who is the destroyer of reason and health, the nurse of impurity and the source of all crime and degradation.

For examples of its destructive powers and baneful influence we need not go back to the ages of the past. We have all witnessed the terrible havoc that it has made and is still making among our people. The heartrending sights caused by its presence but too frequently meet our gaze and our ears have become so accustomed to the sad lamentations and piteous tales, that our hearts instead of bursting with grief, oftentimes, remain cold and indifferent.

No, friends, we need not consult the history of the past for we

saw its evils when we first knew what evil was. We beheld it in the desolate homes of broken-hearted mothers—in the pale and dissipated looks of neglected children. When infants at school, our young minds were horrified as we read of the dismal tales of bloody warfare, of brutal deeds and unjust measures, that made demons of the brave and warlike, and of the wealthy and powerful, impure and inexorable tyrants. We understood its destructive power when we beheld the formidable nations of the earth, delivered over to the mercy of their enemies—the empires and kingdoms it overturned—the powers, which neither the wisdom of man or the might of arms could conquer, humbled and led captive in their hour of drunkenness and debauchery.

Yes, my dear brethren, you are all well acquainted with the direful woes, which the unreasonable use of intoxicating drink has brought upon society and religion. You are well aware that this love for inebriating liquor is the greatest and most formidable enemy of our people. Notwithstanding their wonderful faith, "which is spoken of in the entire world," notwithstanding that remarkable love for virtue, that has distinguished them as being "pre-eminently the people of God," the degrading vice of intemperance has changed many of them, and is still changing many of them, into the enemies of the Cross of Christ, "whose end is destruction, whose God is their belly and whose glory is their shame."

Is it not humiliating to know this lamentable truth, that the grovelling vice of intemperance has brought such disgrace upon us—upon a people endowed with the most beautiful faculties, which God in His divine wisdom could bestow upon men—a people distinguished by their natural and supernatural virtues, yet so many of them slaves to that vile passion, the unreasonable love for strong drink? It is a sad and humiliating fact, my brethren, yet the history of the past contains an undeniable proof of it and the conduct of the youth and manhood of this age but goes to confirm it.

To unreasonable excess in drinking may be attributed almost all the crime and scandal by which this Province is disgraced and the poverty and abject misery that have fallen like a dark cloud on this once prosperous land may be traced, in a great measure, to the baneful cause of nearly all our woes—intemperance.

Yes, my brethren, this degrading vice may be considered the greatest evil of the age. The public papers each day relate the sad tales of scandalized youth and the low vile actions of our nation's future hope assure us that it is ruining humanity and rob-

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bing heaven of the immortal souls redeemed in the blood of Christ Jesus.

It is not only destroying the youth of the country, but even the strong man in the bloom of manhood and the aged father bent by the weight of years have fallen victims to its power. The drunkenness of the aged man, the sin of the father of a family—must not its guilt be terrible in the sight of that God who commands us “to rise up before the hoary head and give honor to the person of the aged man,” to seek from him those lessons of sobriety and wisdom which the experience of years is destined to teach? How can he be respected? he is a slave of intemperance and habitually sacrifices to his deified passion, not only his health and reason and honor, but his immortal soul and God Himself. His actions disgrace his grey hairs and his evil deeds and brutal excesses bring down upon him the just indignation of God and man.

The long train of misery and sin which flows from this poisonous source is indescribable, for excess in drinking is invariably accompanied by the most revolting crimes. Intemperance excites those grovelling passions of the human flesh, which even in the perfect enjoyment of reason, are difficult of management. It stifles the voice of conscience and deprives man not only of divine grace, without which he can do nothing, but even robs him of that natural sense of delicacy and inherent shame, which prevent the most demoralized from delivering themselves up to the unlawful and unreasonable desires of their corrupt nature. But what are these evils, my brethren, in comparison to the eternal punishment which God, in His justice, has reserved for the drunkard. St. Paul declares that he shall never enter the kingdom of God. He lives an enemy of the Cross of Christ; he refuses to deny himself; he abandons the worship of the Living God to serve the idol of his passions. In his heart the demon of sensuality reigns supreme. He lives and dies a drunkard and his once beautiful soul, on which the angels loved to look, is driven forth from its earthly tenement to go and dwell forever in that land which is soaked in the blood of the intemperate, and whose streams are “burning pitch” set on fire by the eternal anger of an outraged God. And how could it be otherwise? He lives an enemy of his Creator, “and as a man lives so will he die.” His drinking shall never end, for in the eternity of the undying hatred of the Most High “he shall drink of the wine of the wrath of God, and he shall be tormented in the sight of the holy angels and in the sight of the Lamb, and the smoke of his torments shall ascend up forever and ever.”

Is it not then a glorious cause, my brethren, in which you



are engaged, and in which all men should participate? Its object is to remedy those frightful evils; to emancipate the slaves of this tyrant; to infuse into the hearts of the degraded a knowledge of their dignity, a thought of that future greatness for which they are created. It is to console the afflicted, to bring peace and joy to homes of misery and sin, to root out from our midst that intolerable scandal which has robbed Heaven of so many souls, which has brought odium and shame on the glorious Church of God; glorious, indeed, for, as the Apostle says, the Son of the Most High "delivered Himself and sanctified Himself that He might present to Himself a glorious Church."

As Catholics we should remember that all temperance conventions, all human exertions, all our united efforts in this great cause, are in vain if we have not the assistance of that divine grace which renders our actions meritorious in the sight of God. Our warfare is a spiritual one, not only against flesh and blood, but against the powers of darkness and the arms destined to conquer those infernal agents are those mighty arms which we receive from God through Jesus Christ Our Lord.

It is the grace of God that is required, that divine assistance which may be found where the Saints of old received it, where the glorious virgins and holy martyrs, where zealous confessors and learned doctors received it, at the feet of Jesus Christ in the Sacrament of His love.

It is true, my brethren, that man although vitiated by his original transgression, still retains a portion of that primitive rectitude sufficient to enable him, without any special divine assistance, to abstain from the use of intoxicating drink. Yet, I assure you, on the word of Jesus Christ Himself, that he cannot, without His supernatural help, acquire that perfection of temperance which is indispensable for eternal life for "without Me you can do nothing."

Total abstinence from inebriating drink does not necessarily suppose that self-denial, that Christian mortification which is absolutely required for the enjoyment of eternal bliss. Many of the sages of antiquity, although blind enough to adore the idols which they themselves had erected, were nevertheless teetotalers through love for wisdom and honor. Others, who although grovelling slaves of pride and vanity, waged war with their corrupt natures and kept down the hungry vice of gluttony through a sense of self-preservation and human respect. Therefore, in speaking of the grand Christian virtue of Temperance, we should not con-

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found it with those mere natural inclinations, that purely human instinct which we possess in common with the most uncivilized and degraded of God's creatures.

We should love and encourage the cause of Temperance, not through any selfish motive, not through pride or vanity or for worldly honors or the vain applause of men, but through a sublime and Christian motive,—God's honor and glory, the salvation of the immortal soul, knowing that by interesting ourselves in this grand cause, which is the cause of God and man, we accomplish the end for which we were created. We co-operate with Christ Jesus in applying to our own souls and the souls of our brethren, the merits of sacred blood shed upon Calvary, that blood which is destined to bring forth in the hearts of all men the sublime virtues of Faith, Hope and Charity. These virtues which constitute the surpassing beauty of that immortal crown which the true followers of Christ, the men of self-denial, the truly temperate, will wear forever in the eternity of God's love.—AMEN.

#### MORNING SESSION.

After Mass the Delegates returned to St. Bernard's Hall, and proceeded to business, the Very Rev. President in the chair.

A supplementary report from the Credential Committee stated that the Credentials of Mr. John E. Perks, Local Deputy, and Messrs. F. J. McPeake and James Barry Delegates elect from St. Dunstan's Society, Fredericton, were correct. Adopted.

The Reports of the Committee on Resolutions, Corresponding Secretary, Financial Secretary, Treasurer and Audit Committee were read and adopted: they are as follows:—

#### RESOLUTIONS.

*Whereas:* Through general or local causes over which the members of this Union have had no control, this body has decreased in numbers during the past year,

*Resolved:* That the delegates assembled in this Convention do, on their return to their respective homes, work with increased activity in this cause so that the Union may again reach the standing that it formerly occupied, and

*Further Resolved:* That we again call the attention of the Local Deputies to the importance of keeping the proceedings of the Board of Government always before their societies, as they will be conferring a great benefit on the individual society as well as on the Union generally.

*Whereas:* The Convention recognizing the great advantage of Total Abstinence and the powerful influence of the clergy in the cause,

*Resolved*: That we solicit their earnest co-operation, especially where no societies exist, as well as in localities where organized societies have ceased to exist, thereby to stimulate the cause of Total Abstinence.

*Whereas*: The delegates at this Convention are fully aware of the paramount importance of enlisting in our cause the graces only to be obtained through the practice of our holy religion; therefore,

*Resolved*: That we beg to impress upon the minds of all members of the affiliated societies the great importance of frequently approaching the Sacraments of Penance and Eucharist in order to obtain the comfort and strength of which they have need for time and eternity; as from the neglect of this binding obligation might follow the most disastrous consequences both to the individuals and the cause of temperance.

*Whereas*: The Very Rev. Thos. Connolly, V. G., our esteemed President, has announced his intention of retiring from that office,

*Resolved*: That this Convention begs to return its sincere thanks to him for the faithful manner in which he has discharged the onerous duties imposed upon him by that office and hope he may be long spared to advance the cause of Total Abstinence.

*Whereas*: This Convention, recognizing the absolute necessity of making some provisions for the encouragement of societies and believing that nothing is better calculated to foster and improve these organizations than an occasional visit from the President of the Union and other officers that may from time to time be delegated by him, we deem it expedient that this Convention adopt the following resolution:

*Resolved*: That in future the President and officers of this Union do consider it their bounden duty to visit the respective societies comprising the Union at least three times a year and as often as opportunity will allow.

All of which is respectfully submitted.

REV. HENRY A. MEAHAN, *Chairman*,  
P. MORAN,  
F. J. DUFFY,  
D. O'NEILL,  
JAS. MORGAN,  
J. C. GUBBINS,  
T. M. WISTED,  
J. G. MATTHEWS,  
T. McSORLEY,  
W. J. FERRIE,  
E. BABIN,  
JOS. M. SUTTON.

Moncton, June 30, 1880.

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## CORRESPONDING SECRETARY'S REPORT.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—Your Corresponding Secretary has the honor of submitting the following as his Report for the year ending 30th June, 1880 :

No. ....		No. of Members.	No. Sound	Gain.....	Loss.....
1	St. Malachi's, St. John, .....	95	95		16
2	St. Dunstan's, Fredericton, .....	53	53		33
3	Father Mathew, St. John, .....	130	130		224
4	St. Patrick's, Carleton, .....	28	28		1
5	St. Peter's, Portland, .....	39	39		10
6	St. Patrick's, White's Mountain, .....	31			
7	St. Mary's, Kingston, Kent, .....	32			
8	St. Mary's, Cork Settlement, .....	15	15		9
9	St. Ignatius, Petersville, .....	33			
10	St. Gertrude's, Woodstock, .....	46			
11	Im. Con. Cadets, St. John, .....	116	116	6	
12	St. Patrick's, Milltown, .....	30	30	5	
13	St. Patrick's, Musquash, .....	25			
14	St. Patrick's, Golden Grove, .....	36			
15	St. George's, St. George, .....	42			
16	St. Peter's Cadets, Portland, .....	75	75		
17	St. Aloysius, Portland, .....	52	52		98
18	St. William's, Quaco, .....	73			
19	St. Joseph's, Rothesay, .....	25			
20	St. Patrick's Cadets, Milltown, .....	80	80	51	
21	St. Thos. de Villanova, Richmond, .....	52			
22	St. Bernard's, Moncton, .....	58	58		20
23	St. Francis, Lancaster, .....	50	50		
24	St. Rose, Fairville, .....	39	39	39	
		1255	860	101	411
	Decrease, .....	310			
	No. last year, .....	1565			

Respectfully submitted,

J. P. M'GROBY,

Cor. Sec.

Moncton, N. B., July 1st, 1880.

## FINANCIAL SECRETARY'S REPORT.

To the Officers and Members of the Catholic Total Abstinence  
Union of New Brunswick, in Convention assembled :

GENTLEMEN,—Your Financial Secretary begs leave to submit  
the following report :

To Cash as per Capita,	No.	Members.	at 7 cts.
" 1 St. Malachi's, St. John,.....	111	\$7.77	
" 2 St. Dunstan's, Fredericton,...	86	6.02	
" 3 Fr. Mathew, St. John,.....	354	24.78	
" 4 St. Patrick's, Carleton,.....	29	2.03	
" 5 St. Peter's, Portland,.....	49	3.43	
" 7 St. Mary's, Kingston, Kent,...	32	2.24	
" 8 St. Mary's, Cork Settlement,...	24	1.68	
" 12 St. Patrick's, Milltown,.....	25	1.75	
" 17 St. Aloysius, Portland,.....	150	10.50	
" 22 St. Bernard's, Moncton,.....	78	5.46	
" 23 St. Francis, Lancaster,.....	50	3.50	
Initiation fee,.....	24 St. Rose, Fairville,.....	5.00	
		\$74.16	

Report of funds received as per capita tax to American Union

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and forwarded to John A. Duggan, Esq., Secretary :

1	St. Malachi's Society, St. John,.....	1 year,	\$ 5.55
2	St. Dunstan's " Fredericton,....	2 "	10.20
3	Fr. Mathew Association, St. John,...	1 "	10.45
4	St. Patrick's Society, Carleton, .....	2 "	5.00
5	St. Peter's " Portland,.....	2 "	5.65
12	St. Patrick's " Milltown,.....	2 "	2.50
			<hr/>
			\$39.35

Respectfully submitted,

THOS. B. FOLEY,

Moncton, N. B., June 30th, 1880.

Fin. Sec.

#### TREASURER'S REPORT.

*To the Officers and Members of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled :*

GENTLEMEN,—Your Treasurer begs leave to submit the following Report for the year ending June 30th, 1880 :

1879.	Dr.		
June 30th.	To Balance on hand this day,	-	\$173.28
Oct. 15th.	To received per Capita Tax, No. 1, to Gen. Union,		7.77
"	" " " No. 8, to do.		2.24
"	" " " No. 14, to do.		1.75
" 28th.	" " " No. 2, to do.		6.02
"	" " " No. 10, to do.		1.68
"	" " Initiation fee from St.		
	Rose Society,	to do.	5.00
1880.			
June	To received per Capita Tax,	No. 3, to do.	24.78
"	" " " No. 4, to do.		2.03
"	" " " No. 22, to do.		5.46
"	" " " No. 5, to do.		3.43
"	" " " No. 17, to do.		10.50
"	" " " No. 23, to do.		3.50
			<hr/>

\$247.44

1879.

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Aug. 7th.	By paid St. John Globe, .. ..	\$15.70
"	" St. John Freeman, .. ..	12.50

Carried forward,.....\$28.20

## PROCEEDINGS OF THE

		<i>Brought forward</i> .....	\$23.20
"	"	St. John Sun .. ..	3.00
"	"	Daily Telegraph, .. ..	4.25
"	"	Daily News, .. ..	16.00
"	"	P. Tole, printing Proceedings of Fredericton Convention, .. ..	27.50
"	"	Cor. Secretary Postage and Stationery, .. ..	5.00
"	"	" " expenses to Convention, .. ..	3.75
"	"	P. J. O'Keefe expenses to Convention, .. ..	3.75
"	"	T. B. Foley expenses to Convention, .. ..	3.75
"	"	Fin. Secretary Postage and Stationery, .. ..	5.00
Nov. 29th,	"	St. John Globe, .. ..	5.25
"	"	St. John Sun .. ..	2.00
1880.			
Jan. 21st,	"	Paid expenses of P. Farrell, Cork Settlement, .. ..	4.00
"	"	Paid expenses of P. Farrell, to meeting of Board, .. ..	7.00
"	"	Cor. Secretary Stationery and Postage, .. ..	5.00
June 24.	"	Willis & Mott, .. ..	3.00
"	"	Daily Telegraph, .. ..	1.50
"	"	Daily Sun, .. ..	1.00
"	"	St. John Globe, .. ..	7 50
"	"	Gas Bill, .. ..	1.00
			\$137.45
			\$109.99

Respectfully submitted,

T. BOURKE,  
Treasurer.

Moncton, June 30th, 1880.

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## AUDIT COMMITTEE'S REPORT.

*To the President and Officers of the Catholic Total Abstinence Union of New Brunswick, in Convention assembled:*

GENTLEMEN,—We, your Audit Committee, beg to state that we have carefully examined the annexed reports of your Treasurer and Financial Secretary, for the past year, and are happy to state that we find the accounts, as stated therein, to be correct and the books in good order.

The report of the Treasurer shows a surplus of one hundred and nine dollars and ninety-nine cents.

All of which is respectfully submitted,  
 P. GLEESON, *Chairman*,  
 HUGH McGARRIGLE,  
 TIMOTHY DONOVAN,  
 M. E. AGAR,  
 DANIEL COUGLAN,  
 THOS. McELROY, JR.,  
 JAMES WALL.

JOHN L. CARLETON, *Secretary to Committee*.  
 Moncton, July 1, 1880.

F. J. Duffy, Esq., spoke of the large balance in the hands of the Treasurer, and moved that the per capita tax be reduced from 7 to 5 cents. The motion was seconded by Mr. H. S. O'Keefe. Messrs. P. J. O'Keefe, D. O'Neill and F. J. McPeake, as well as the mover and seconder, spoke in favor of the motion; and Thos. O'Reilly, Esq., Messrs. T. B. Foley, J. P. D. Carney, T. Donovan, T. M. Wisted and J. P. McGrory opposed the motion. The debate was very interesting; several of the speakers referring to the spiritual benefits of membership in the Union. The motion was lost.

Mr. P. Moran stated that the Local Deputy of his Society, Mr. Gleeson, was ill this morning, and was unable to be present.

On motion, St. John papers were requested to publish the Address to the Catholics.

The Convention adjourned to meet again at 2 o'clock.

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## AFTERNOON SESSION.

The Convention re-assembled at 2 o'clock, the Very Rev. President in the chair.

It was agreed to proceed with the Election of Officers, and the Nominating Committee retired.

On motion of Mr. McPeake, it was decided to hold the next Convention in St. Malachi's Hall, St. John, N. B., on the 30th June and 1st July, 1881.

Five hundred copies of the Proceedings of the Convention were ordered to be printed, and at a later stage of the session, the Recording Secretary, Corresponding Secretary and P. Gleeson, Esq., were a committee to arrange for their publication.

On motion of Mr. McPeake, seconded by the Recording Secretary, a vote of thanks was tendered the Rev. H. A. Meahan for the excellent Sermon delivered to the Delegates at High Mass; to the choir of St. Bernard's Church and to the members of St. Bernard's Society in general for the many courtesies extended to the Delegates. Mr. Babin suitably replied. A vote of thanks was also tendered the Assistant Secretaries.

On motion of Mr. T. Donovan, a vote of thanks was tendered the press for its services during the year. In response to a call Mr. Ryan responded to the vote in a pleasant speech.

Rev. Jas. McDevitt, of St. John, now entered the hall and was invited to a seat on the platform.

The Nominating Committee reported the following nominations:

SPIRITUAL DIRECTOR,—Rev. A. Ouellet.

PRESIDENT,—R. J. Ritchie, Esq.

1ST VICE-PRESIDENT,—P. Farrell, F. J. McPeake.

2ND VICE-PRESIDENT,—Edward Babin, D. O'Neill, H. McGarrigle.

RECORDING SECRETARY,—T. O'Brien, Thomas O'Reilly, Esq.

CORRESPONDING SECRETARY,—J. P. McGrory.

FINANCIAL SECRETARY,—Thos. B. Foley, Robert Coleman.

TREASURER,—Thos. Bourke, P. J. O'Keefe.

SERGEANT-AT-ARMS,—Daniel Donovan, Daniel Coughlan.

The report was adopted. Mr. J. C. Gubbins nominated P.

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Gleeson, Esq., for President. Mr. Moran said he was authorized by Mr. Gleeson to say he would not accept it. Mr. Gubbins refused to withdraw the nomination. F. J. Duffy, Esq., said he would take the liberty of withdrawing Mr. Ritchie's name from nomination as that gentleman was not desirous of the position. Mr. Gleeson now entered the hall, and was received with applause. He declined to accept the nomination. Mr. Ritchie was again nominated. There was no other nomination, and he was declared elected.

Messrs. Farrell, O'Rielly and Coleman declined the nominations.

Mr. Neil McKinnon was nominated for 2nd Vice-President.

[Several Delegates now retired, it being near 4 o'clock, as they were desirous of returning in the afternoon train. Messrs. Farrell, McPeake, Duffy, O'Rielly, Coughlan, Morgan and Carney were among the number.]

An Election Committee was appointed, the ballots distributed, and the Committee reported Messrs. Babin, Boarke, and Donovan elected to the offices for which they were nominated. Prior to the election of Treasurer, Mr. D. O'Neill was nominated for that office.

The following are the officers for the ensuing year:

R. J. Ritchie, Esq., M. P. P., St. John. President;  
 F. J. McPeake, Fredericton, 1st Vice-President;  
 E. Babin, Moncton, 2nd Vice-President;  
 T. O'Brien, St. John, Recording Secretary;  
 J. P. McGrory, Portland, St. John, Corresponding Secretary;  
 T. B. Foley, St. John, Financial Secretary;  
 T. Bourke, Portland, St. John, Treasurer;  
 D. Donivan, Cork Settlement, Sergeant-at-Arms.

The following nominations for Local Deputy were confirmed by the Convention :--

St. Malachi's, St. John, P. Gleeson, Esq.  
 St. Dunstan's, Fredericton, John E. Perks.  
 Father Mathew Association, St. John, M. O'Regan.  
 St. Patrick's, Carleton, P. J. O'Keefe.

St. Peter's, Portland, Daniel O'Neill.  
 St. Patrick's, White's Mountain.  
 St. Mary's, Kingston, Kent.  
 St. Mary's, Cork Settlement, Wm. Murphy.  
 St. Ignatius, Petersville.  
 St. Gertrude's, Woodstock.  
 Im. Con. Cadets, St. John, J. P. D. Carney.  
 St. Patrick's, Milltown, P. Tyrrell.  
 St. Patrick's, Musquash.  
 St. Patrick's Golden Grove.  
 St. George's, St. George.  
 St. Peter's Cadets, Portland, W. J. Ferrie.  
 St. Aloysius Association, Portland, James Berry.  
 St. William's, Quaco.  
 St. Joseph's, Rothesay.  
 St. Patrick's Cadets, Milltown, H. McGarrigle.  
 St. Thomas de Villanova, Richmond.  
 St. Bernard's, Moncton, Joseph M. Sutton.  
 St. Francis, Lancaster, Edward McMulkin.  
 St. Rose, Fairville, Terence McSorley.

After considerable discussion, it was ordered that the Letter of Pope Leo XIII., and his Brief to the Catholic Total Abstinence Union of America be printed with the Proceedings of the Convention. A proposition to have them printed for distribution was not adopted.

Mesars. Hugh Hamilton and E. Babin with the Recording Secretary were appointed a Committee to engage speakers for the public meeting this evening in Ruddick's Hall, under the auspices of the Union.

It was agreed to assemble at 7.30 o'clock and march in procession to the Hall.

After some complimentary remarks by the Vicar General, in which he congratulated the Convention on the successful conclusion of its labors, that gentleman referred to the pleasant stay he had in Moncton, and to the enterprise of the place.

Three cheers were given for St. Bernard's Society, and three

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cheers for the retiring President, after which prayer was said, and the Convention adjourned *sine die*.

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The Delegates and the members of St Bernard's Society assembled at St Bernard's Hall at 7.30 o'clock, on Thursday evening, July 1st, and marched in procession, headed by the Society's Band to Ruddick's Hall. The meeting was well attended. Mr. Hugh Hamilton, President of St. Bernard's Society, occupied the Chair. The speakers were the Very Rev. T. Connolly, V. G., Revs. H. A. Meahan and James McDevitt, and P. Gleeson, Esq., and Mr. P. J. O'Keefe.

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# POPE LEO XIII. AND THE CATHOLIC TOTAL AB- STINENCE UNION OF AMERICA.

The following Letter and Brief were read at the Ninth Annual Convention at Detroit, Michigan, Sept. 17th, 1879.

## *Beloved Sons, Health and Apostolic Benediction :*

The devotedness so tenderly manifested in your letter, We have received with that feeling of fatherly affection that best corresponded to your expression of filial love. The nature of your union, and the zeal with which you strive to provide for the lasting utility and well-being of your fellow citizens, by earnest prayer, by good works, and the practice of Christian piety, have made this devotedness of yours the more grateful to Us. Especially pleasing to Us, is that noble determination of yours to oppose and uproot the baneful vice of drunkenness, and to keep far from yourselves and those united with you all incentive to it; for, in the words of the wise man, "It goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk." Wherefore, with all Our heart, We desire that your example and zeal may benefit others, in order to the destroying, or, at least, lessening of the evils which We understand you so properly lament and dread.

For this same reason have We listened favorably to the prayer you offered, expressing the desire of gaining those spiritual blessings, which to other pious associations of a like nature in England and Ireland, this Apostolic See has granted. Therefore it is, that We transmit to you the accompanying letter, in the form of a brief, from which you will learn the manner in which We have yielded to your desire.

In conclusion, We beg God to guide your counsels. and keep among you harmony and unity of soul, for the purpose of fostering and strengthening which you have banded together. As an earnest of Heaven's favor, and an evidence of Our fatherly well-wishing upon you and Our other beloved sons united with you in this pious covenant, We bestow most lovingly Our Apostolic Benediction,

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Given at Rome, at St. Peter's, this tenth day of May, 1879, in the second year of Our Pontificate.

LEO, P. P. XIII.

*To Our Beloved Sons of the Committee on Address, and others of the Convention of the Catholic Total Abstinence Union of America, assembled in the City of Indianapolis, in the State of Indiana, United States of America :*

REV. JAMES E. MULHOLLAND, }

" GEORGE L. WILLARD, }

" LEWIS DEYNOTT, }

" J. D. BOWLES, }

" JAMES MCGOLDERICK, }

" H. R. O'DONNELL, }

DANIEL B. DONOVAN, }

HENRY CASSIDY, }

*Committee on Address.*

*For a Perpetual Memory of the Thing.*

Since, as We have lately learned, in the city of Indianapolis, in the United States of North America, a Catholic Total Abstinence Society, or Pious Union, has been lawfully convened, We, in order that the Union which has proposed to itself an end so commendable and so salutary, may, with God's blessing, day by day, be further extended and more widely propagated, trusting in the mercy of the omnipotent God, and relying upon the authority of the Holy Apostles, Peter and Paul, grant, on the first day of their entrance, a Plenary Indulgence and remission of all their sins to all and each of the faithful who in future shall be enrolled as members in the above said Society or Pious Union, if truly penitent and having confessed, they shall have received the Most Holy Sacrament of the Eucharist.

At the moment of death, We grant, also, a Plenary Indulgence, as well of the present each and all members as of those that may in future become members of the said Society or Union, if, in like manner, they be truly penitent, having confessed their sins and receive Holy Communion; or, when this cannot be done, if they shall, with sentiments of contrition, call devoutly at least upon the name of Jesus with the lips, or, if this cannot be done, in the heart.

In like manner, We mercifully grant in the Lord, a Plenary Indulgence to the same present members, and to all hereafter to be numbered in the said Society or Union, if truly penitent and

having received the Sacrament of Penance and the Eucharist, they shall each year, on the principal feast day of the same Union, to be chosen once for all by the above-named members, and approved of by the Bishop, visit with devotion their respective parish churches any time from the first Vespers to sunset of their feast day, and shall there piously pray for the harmony of Christian Princes, for the uprooting of heresies, the conversion of sinners, and the exaltation of Holy Mother Church.

Moreover, in favor of the present and future members of the said Union, who, at least, with contrite hearts, shall, on four days of the year, festival or otherwise, to be designated once for all by the Ordinary, visit each his own parish church, and there pray as above stated, We grant, in the accustomed form of the Church, an Indulgence of Seven Years, and as many quarantines from the penances enjoined upon them or otherwise in whatsoever manner by them du, each day that they shall have fulfilled these conditions.

All and each of these indulgences, absolutions from sins, remissions of penances, We allow to be applied, by way of suffrage, to the souls of the faithful who have departed this life in the friendship of God, all things whatsoever to the contrary notwithstanding. We wish these presents to remain in force henceforth forever.

Given at Rome at St. Peter's under the ring of the Fisherman, June X, MDCCCLXXIX, in the second year of Our Pontificate.

FOR CARD. CARAFFA DE TEAETTO,

D. JACOBINI, SUB.

L. S.

*St. John N.B.*

*St. John N.B.*

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# LIST OF DECEASED MEMBERS, 1879-80.

John McElwain, St. Malachi's Society, St. John.

David Barry, " " " "

James Campbell, Father Mathew Association, St. John.

Wm. Madigan " " "

Jeremiah Hagerty, " " "

David Sullivan, 4 " "

William O'Brien, St. Bernard's Society, Moncton.

John McManus, " " " "

Thomas Curran, St. Patrick's Society, Milltown.

Cormack Gallagher, St. Aloysius Association, Portland.

Donald Tomney, St. Peter's Society, "

Wm. C. Loney, " " Cadets, "

Terence Murphy, St. Rose Society, Lancaster.

