

ATTACKS POLICE METHODS

Senator O'Sullivan Before the Temperance Societies.

MET WITH HISSES AND CHEERS

Archbishop Corrigan Insists upon Order—Sharp Reply from President Roosevelt.

TOTAL ABSTINENCE UNION CONVENES

Mgr. Satolli Celebrates Mass at the Cathedral—Business Session of the Big Convention.

There was an unexpected sensation at the great mass meeting of delegates and citizens, held in Carnegie Hall last night in celebration of the Silver Jubilee of the Catholic Total Abstinence Union of America.

State Senator T. C. O'Sullivan was among the speakers, and made a lengthy speech, in which, as a member of Tammany Hall, he deplored the present manner of enforcing the excise law on Sunday.

This was received at first with amazement, and then with hisses and groans.

The disorder became so great that Mr. O'Sullivan was unable to proceed, and Archbishop Corrigan, who presided, was only able to restore order by announcing that if there was any more manifestations of disapproval, he would leave the platform.

Theodore Roosevelt, President of the Police Commission, made a caustic reply to Senator O'Sullivan.

The Convention of the Catholic Total Abstinence Union began in this city yesterday. It is the twenty-fifth anniversary of the organization.

The sessions of the convention are being held in Columbus Hall, West Sixtieth Street, the Rev. J. M. Cleary of Minneapolis, the President of the Union, presiding.

After formally opening the convention yesterday morning, the delegates went to St. Patrick's Cathedral, where pontifical mass was celebrated by Mgr. Satolli, the Papal Alegate in the presence of a vast number of clergy. Archbishop P. J. Ryan of Philadelphia preached a sermon on temperance.

The convention began its formal business at 3 o'clock in the afternoon, and appointed a committee to send telegrams to Pope Leo XIII. and Archbishop Ireland of St. Paul, Minn. At 6 o'clock there was a big parade, followed by the mass meeting in Carnegie Hall.

MASS MEETING OF THE UNION.

Addresses by Archbishop Corrigan, President Roosevelt, and Others.

The mass meeting of the union at Carnegie Hall last night was preceded by the parade, in which about 3,000 of the delegates to the convention and members of the union participated. Space had been reserved for the paraders on the floor of the auditorium. Long before the hour of the meeting every seat not reserved in the big structure was occupied and thousands were unable to gain admittance. Consequently a number of overflow meetings were held, which were addressed by priests and laymen.

Two hundred and fifty policemen, under the command of Acting Inspector Brooks, kept the crowd in order.

The stage was draped with the colors of the Union, and in the seat of honor was Archbishop Corrigan. Next to him sat Mayor Strong, and the others present included Bishop Keane of the Catholic University, Washington, D. C.; the Rev. P. J. Ryan, Archbishop of Philadelphia; Mgr. Bessonies of Indianapolis; the Rev. Joseph F. Mooney, Vicar General and rector of the Sacred Heart Church; the Rev. John J. Keane, of St. James's Church; the Rev. James J. Flood, rector of St. John the Evangelist Church; the Rev. John A. Gleason of St. Michael's Church; the Rev. Michael J. Lavelle, rector of St. Patrick's Cathedral; and the Rev. A. P. Doyle, General Secretary of the Catholic Total Abstinence Union of America.

Police Commissioners Theodore Roosevelt and Andrew D. Parker; Commore of Charities and Correction J. P. Faure, James F. Judge, lecturer of the Catholic Total Abstinence Union of America, of Scranton, Penn.; the Rev. Father O'Brien of Tremont, Ohio; the Rev. F. Kittell of Pittsburg; Mrs. Leonora Lake, Miss Nora McDonald, Pittsburg; the Rev. M. M. Sheedy, the Rev. Father Dunn, the Rev. M. Lambury of Scottsdale, and the Rev. E. M. McKeever of Pittsburg.

Vicar General Joseph F. Mooney, as Chairman of the Committee of Arrangements, opened the meeting with a brief speech of welcome, in which he said that the friends of temperance had every reason to rejoice at the glorious assemblage. He closed by introducing Archbishop Corrigan.

Archbishop Corrigan's Address.

Archbishop Corrigan was greeted by the entire audience standing. When the applause had subsided, the Archbishop said:

It is a great privilege to be asked to preside at such an important meeting as this. I need not say to you that I heartily sympathize with what has been so clearly and forcibly expressed by the very reverend the Vicar General. I believe that we are all agreed upon this point, that the virtue of temperance, like every other Christian virtue, if it is to bring forth everlasting fruit, must be nourished by religious influence. In fact, the Catholic Church has been a great temperance society, and has been so through all the ages. I do not mean to say that such an organization as the one I am now addressing existed and spread over the land, but I mean this, that the Catholic Church has ever fostered the virtue of temperance, and has agreed that it is one of the great virtues upon which all the others depend, and in this sense the virtue of temperance has always been cultivated in the Church.

It is only within the last 300 years that the use of distilled liquors became so prevalent that the need existed for a society such as this.

The Catholic Church has at all times taught her children to be obedient to the laws, and thus be good Christians and good citizens.

With all my heart I wish for you every blessing and every success in the future, and that your labors in the future may be even more fruitful than in the past, and that your example may draw hundreds of thousands to your ranks.

As the Archbishop resumed his seat, Mayor Strong came upon the stage. The Mayor was greeted with a tremendous burst of applause, which was repeated as Commissioners Roosevelt and Parker of the Police Board also came in.

Vicar General Mooney immediately introduced the Mayor to the audience, remarking the pleasure it afforded the Committee of Arrangements to be honored by the presence of the Mayor of New-York City.

Mayor Strong's Welcome.

Mayor Strong, as he walked to the front of the platform, received another ovation. When the applause had subsided, he said:

I have had the pleasure since I have held this position in the City of New-York of welcoming a great many bodies of citizens from the different States of the Union to the City of New-York. As a rule, the people I have welcomed have been representative of almost every benevolent organization rather than one of the character that I take great pleasure to-night in welcoming. You gentlemen who are here this evening represent the Christian side of the American independence. You gentlemen represent an interest that is always for the best Government in the world.

It gives me great pleasure to be with you here to-night, and I bid you a hearty welcome to the City of New-York.

I want to say to you, ladies and gentlemen from the different parts of the Union, that we have many beautiful things for you to see that will commend themselves to you—the Metropolitan Museum of Art, the Museum of Natural History,

Continued on Page 2.

ATTACKS POLICE METHODS

Continued from Page 1.

and the libraries, and among the most beautiful of them all is your own magnificent library in the Catholic Club.

I am only here in my representative capacity and you welcome me to the city of New York more warmly than you met in St. Paul last year, and decided to meet in the City of New York this year, you had no idea at that time that when you visited New York you would find the government doing all it could to further what you are working for in every State of this Union.

We have different ideas all of us about our work and we in New York only want to close our saloons on the Sabbath day. That is all we want. We are going to leave to you and yours, the earnest citizens of this great metropolis, the question whether they shall ever be opened on Sunday or not, but meanwhile we, as the officials of this city, are doing our duty in enforcing the laws of the State of New York when we simply say to the saloon keeper on the Sabbath day you must close your doors.

Some one in the auditorium shouted, "Three cheers for Mayor Strong!" and they were given with a will.

State Senator O'Sullivan.

Father Doyle read letters of regret at their inability to be present from W. Bourke Keeler, Alexander E. Coudert, and ex-Mayor Hugh J. Grant, after which the Rev. Father Mooney introduced State Senator T. C. O'Sullivan, who said:

"That anything that I may have to say on the question before us may not be attributed to others, I desire to say in my representative capacity in my appearance here to-night. Though by the grace of the common people I happen to be one of the lawmakers of the State, outside the halls of legislation I am authorized, as I am not, to express any official opinion, but my best services, and honest allegiance are all with Tammany Hall. I am but a private in the ranks, and, unlike the distinguished Mayor of our great city, I am no teatime.

This remark was received with hisses and groans. Mr. O'Sullivan continued:

We are all interested in the preservation of order on Sunday—but let us be careful lest in our endeavor to enforce respect for that day we bring it into disrespect. In the name of justice in the name of constitutional law, if we are to have a rigorously enforced excise law, let it be of general application to the city, but if there is to be a construction of law discriminating in favor of the unfortunate citizen who can afford the luxury of a club on Sunday, then count me as one who stands for moderation of the law as applied to the drinking places of the people.

From the age of the Puritan's gloomy Sabbath we have advanced to a time when reasonable enjoyment is no longer generally considered as inconsistent with a proper observance of the Lord's day. We have also reached the time in this cosmopolitan town when, in the foreign places from which they come, many of our inhabitants have come to regard ale and beer necessary articles of table fare. There is also a considerable portion of the community which regard it as indispensable to social order and entertainment. Can we with justice deny to them the right to purchase on Sunday? Are we to punish the orderly citizen who drinks within moderation sinned by temperance hisses, who will drink and brawl in spite of the law?

The effect of so-called absolute prohibition proves that it only prohibits those who respect the law and are the least addicted to drink. It cannot prohibit the drunken and riotous drunkard. He will anticipate the law and provide against it. And here we may learn something from the recent enforcement of our Sunday law. The immoderate drinker and his companions find it difficult to visit the saloon on Sunday, now provide themselves on Saturday, not with a beverage which will not keep, but with the most treacherous of poisonous drink, and on Sunday in the presence of youth and innocence, the home becomes the scene of a debauchery darker by far with iniquity than the disorder which before furnished at the saloon or in the streets, within reach of the law.

As the Senator finished this sentence he was greeted with violent manifestations of disapproval. Hisses, groans, and catcalls saluted him. These in turn were drowned out by cheers in the galleries, and they in turn were silenced by renewed hisses.

Archbishop Corrigan arose, and held up his hand, but it was some time before he could command silence. Then he said:

"As presiding officer, I must state that if there are any further marks of disrespect shown to any speaker invited here by the committee I shall immediately leave the hall."

"That's right; that's right. Give him a fair show," ejaculated Mr. Roosevelt, who had been intently listening to all that Senator O'Sullivan had said.

Quiet having been restored, Mr. O'Sullivan finished his speech, as follows:

From considerations such as these, and after an unprejudiced observation of the effects produced by the various kinds and degrees of excise and prohibitory laws, I have arrived at the conviction that the best interest of temperance and order can better be conserved by a law which, while it permits the opening of saloons during certain restricted hours on Sunday, will at the same time meet disorder with the strong hand of repression. In your councils, enlightened by the divine wisdom of the Church, the observance of virtue and the champion of peace, you may arrive at other conclusions. Guided by her kindly light and sustained by your own honesty of purpose, you cannot but command the respect of your fellow-men in your battle to benefit society through the promotion of temperance and respect for the law.

Another storm of hisses, mingled with a few cheers, assailed Senator O'Sullivan as he resumed his seat, but he did not appear much discouraged at the unfriendly reception accorded him. To relieve the tension, the audience sang a hymn, "Sound the Temperance Bugle," to the tune of "Marching Through Georgia." Mayor Strong stood up with the Archbishop and the others and sang as loudly as any of them.

Police Commissioner Roosevelt.

Police Commissioner Roosevelt was introduced as the next speaker, and met with an ovation. Cheer after cheer was given and handkerchiefs were waved. When Mr. Roosevelt got a chance to speak he said:

I am going to change my address in order that I may be better followed by the extraordinary advocate of temperance to whom we have just listened. There was one thing that occurred to me as I listened to the eloquent address of the gentleman who preceded me and realized that he was pleading for temperance. I sympathized a little with that lady who, in speaking to her husband, said: "It may have been right to dissemble your love, but, pray, why did you kick me down stairs?"

Now, gentlemen, I shall not speak to you of a politician to-night, for I did not come here as a politician. I came here as one American speaking to his fellow-Americans. I trust that I have demonstrated and am now demonstrating to New York, whether I have done my duty well or ill, I have done it in one way only—I have done it without regard to politics. I consider only the criminal, and I care nothing for the political affiliations of the criminal.

When people have told me that my party would go down because I enforce the law, I have said so be it; I would rather see my party go down than see the representatives of the party false to their oaths of office. I and my colleagues on the Police Board, two of one party and two of another, have known no party. Our last two promotions show that the other day I found two Roundsmen not doing their duty, they are beginning to understand that that is my way. We promoted two men in their place.

Some of the politicians of my party have since come to me and said that the two men I reduced were Americans, Protestants, and Republicans. The two we had promoted were Irish, of Catholic faith and, I believe, tariff reformers. My answer was this: That I cared nothing for their creed, nothing for their birthplace, nothing for their politics, and that if they did not do their duty their heads could be cut off as quick as their predecessors.

I think that men are beginning to understand by now that that is my way. I agree with what the Senator said. We want honesty and we are against dishonesty, and there is no more flagrant kind of dishonesty to be found than to denounce, whether openly or by implication, public officials because they enforce the law on the books. We have made the fight fair and square for the honest enforcement of law, and our opponents dare not meet us fairly and squarely on the ground that we are enforcing the law honestly. I regret to say we are in controversy. I never sought a quarrel, but I was never the one to flinch from one when it was forced upon me.

Good Work of the Church.

All good citizens must feel, as I feel, the heartiest respect for the courage and zeal with which the Catholic Church has waged the fight for temperance and for a decent observance of the day of rest and of innocent enjoyment. It has been my pleasure long before this to have worked heart and hand with Bishops, priests, and laymen of the Catholic Church, as well as the Protestant clergymen and laymen of every creed for honest observance of the law.

The board of which I have the honor of being a member stands squarely on the platform of the enforcement of the laws of the land. We hold our duty to be to enforce the law impartially and without fear or favor. We have not revived any obsolete law. We have merely taken a law which was always alive against the man who had not wealth or political influence, and we have enforced it with rigid impartiality against all lawbreakers, rich and poor, great and small. The minute that we began to carry out this cause we ran counter to what has been in the past one of the most powerful influences in our city politics. We ran counter to the saloons. We struck at the pockets of the wealthy liquor seller, who made his thousands of dollars by the illegal sale of liquor on Sundays, and we struck at the pockets of the rich brewer, who supplied much of that liquor, and who often himself owned a saloon. The man who was honest and law-abiding, whether brewer or liquor seller, had nothing to fear from us. We saw that he was treated with the same justice that was meted out to all other citizens, but the wealthy liquor seller with whom the police officials have never yet dared to interfere; the man who stood in his riches or political influence, and who had violated the law with impunity, that man was speedily made to feel that the reign of the "pull" had passed. All were treated alike before our board.

You all know the clamor that our action caused. At first we were met on every hand with the statement that we could not enforce the law. The answer is this, that so far, at least, we have enforced it. Never in the memory of any man now living have the saloons been closed as we have closed them. In spite of the very grave defects in the methods the law itself provides for its enforcement, we have been able to secure a substantial compliance with its provisions.

But speaking of also made by Excise Commissioner Joseph Murray, the Rev. Fr.

ther Cleary, and Bishop Keane. The meeting closed with the presentation of a prize banner to St. Veronica's Society of the Paulist Church, in this city, for having attained the greatest growth in the year.

MGR. SATOLLI CELEBRATES MASS.

Services at the Cathedral—Sermon by Archbishop Ryan.

The delegates to the convention assembled promptly at 9 o'clock yesterday morning in Columbus Hall, Sixtieth Street, near Columbus Avenue. They came from the various hotels 1,200 strong, headed by bands of music, and their ranks set off by banners and the picturesque uniforms of the various corps of cadets. Among the delegates were many priests, quite a large number of women, and not a few colored persons.

All the delegates wore badges, the most conspicuous and general being one of red, white, and blue ribbon, with a silver bar, to which was affixed a medal bearing an engraving of Father Mathew, the originator of the temperance movement among Roman Catholics. The medal also bore the emblem of the Catholic Total Abstinence Union—a wreath of oak and laurel. The Rev. Father J. M. Cleary, the President of the union, called the convention to order, and the Rev. Father O'Callaghan of the Paulist Church gave the invocation.

Upon motion of the Rev. Father O'Brien of Ohio a Committee on Credentials was appointed as follows, the names being read by Secretary Logue:

Philip A. Nolan of Philadelphia, Thomas Gaffney of Philadelphia, Michael J. Mahoney of Ohio, Miss Kate Mullin of St. Louis, and J. Ryan of Illinois. John Monahan was appointed Sergeant at Arms, and Walter Fitzmaurice of Connecticut and Miss Mary E. Donerty of Pittsburg Assistant Secretaries.

A procession was then formed in West Sixtieth Street, and headed by a brass band the delegates marched to St. Patrick's Cathedral, where a solemn pontifical mass was celebrated by Mgr. Satolli, the Papal Ablegate.

Mass at the Cathedral.

The cathedral was crowded to its utmost capacity, and hundreds of people were unable to gain admission. Mgr. Satolli was attended by the Right Rev. Mgr. John M. Farley, as assistant priest, Vicar General E. F. Prendergast of Philadelphia, and Vicar General P. T. McNamara of Brooklyn as deacons of honor; the Rev. James H. McGean as deacon of the mass, the Rev. E. Morgan Shady of Altoona, Penn., as sub-deacon, and the Rev. James N. Conolly and the Rev. Henry T. Newey as masters of ceremonies.

The Apostolic Delegate occupied the throne on the right side of the sanctuary. Archbishop Corrigan occupied the Metropolitan throne, and was accompanied by Vicar General Joseph F. Mooney. The Rev. John Edwards and the Rev. Dr. James F. Dougherty were the deacons of honor.

Other clergymen present included Archbishop P. J. Ryan of Philadelphia, the Rev. George Deshon of the Paulists, the Rev. William O'Brien Pardow of the Jesuits, the Rev. Bonaventure Frey of the Capuchins, the Rev. Augustin V. Higgins of the Dominicans, the Rev. Father Cyprian of the French Dominicans of the Sacred Heart, the Rev. Aloysius Monsell of the Pious Society of Missions, the Rev. Thomas Wucher of the Fathers of Mercy, the Rev. William Temes of the Redemptorists, the Rev. E. P. Southwell of the Carmelites, and the Rev. Gerard Speelman of the Augustinians.

The Rev. Dr. Edward McGlynn was conspicuous among the priests in attendance. So also was the Rev. Dr. Richard Lalor Burtzell, now of Rondout, N. Y. There were also present the Revs. Charles E. Colton, John J. Keane, James J. Flood, John A. Gleeson, Michael J. Lavelle, Alexander P. Doyle, Patrick F. McSweeney, Edward M. Byrne, Sylvester Malone, Richard J. Keefe, Nicholas J. Hughes, J. H. Slinger, William J. O'Callaghan, Patrick J. Clancy, M. H. Cannon, P. J. Prendergast, and Thomas Myhan.

With the exception of the altar boys, who wore red cassocks, all the vestments were white. Mgr. Satolli sat on a white silk throne, and all the deacons were white.

An elaborate musical programme had been prepared, under the supervision of Organist William F. Pecher. It was as follows: Kyrie and Gloria, from Mass in A... Wiegand Credo, Sanctus, Benedictus, Agnus Dei, from the Mass Solenne. Gounod Offertory, C. Salutaris. Rossini

The soloists were: Soprano, Miss Gallatin; alto, Miss Clary; tenor, Mr. Kaiser; basso, Mr. Steimbuch. They were assisted by a full chorus.

Sermon by Archbishop Ryan.

The sermon was preached by Archbishop Ryan of Philadelphia, who selected the Ninety-ninth Psalm as his text. He said:

Modern temperance movements have been of two kinds; the purely humanitarian, having in view only the temporal advantages of body and mind to be attained by the practice of temperance, and the other, which is against the pleasure. Such movements have their mission, and Catholics ought to stand with their fellow-citizens in every effort for temporal amelioration. Sometimes, however, the object of these principles may be detected in these organizations. With good motives and impetuous zeal men will adopt whatever helps the movement, not reflecting that in the same influences which may prove its death. With a audacity which they mistake for courage, they bound onward to the end without always sufficiently considering the morality of the means.

The second class of temperance movements is that to which the Catholic Total Abstinence Union of America belongs, which is at once humanitarian and religious. The Catholic Church, which has since she taught the temperance is a cardinal virtue, has been sometimes blamed as too slow in taking up the rather modern total abstinence question, and this slowness has been attributed to various causes. This slowness is, however, characteristic of all her actions. She is slow, for she is legislating for all time and all nations. She, above all things, looks to principles which alone are immortal. She is slow even in the adoption of new religious orders. But when she gives her sanction to a movement, when she infuses her own divine life into it, it is as if she were no longer slow.

To effect great popular moral reforms, the religious element in man, the conscience power within him, must be appealed to. You cannot legislate him into morality. Morality requires the aid of the intellect and the sacrifice of selfishness requires a motive, and religion alone can furnish the adequate motive. You may seek to strike at the saloon, and urge men to pass it, as the Greeks passed their cities, with their spears, without looking, without speaking, without breathing. You may enact the most stringent laws against Sunday drinking, and create a powerful public opinion, which will bring about the slightest abuse of alcoholic drinks, and these influences may act as breakwaters against the tide of intemperance, and thus do some good. But the tide will flow on, and part to other channels. The so-called "speakers easy" will visit the saloon, and private drinking, perhaps to even greater excess, will succeed the public indulgence. Men will flatter themselves that they can avoid disgrace by remaining at home, but they are strong enough to drink without its being observed by their neighbors.

The saloons are indeed causes of intemperance, but they are themselves but the effects of the unrestrained thirst for drink. You must seek out the cause of the cause and go to the fountain of the heart, and there drop in the sweetening influence of the Holy Spirit. A man that drunkenness is not a mere half-paralytic weakness made to excuse many excesses, into which he falls while in this state.

Apparitions of a religious element within him; tell him drunkenness is mortal sin, which excludes from the Kingdom of Heaven, into which "drunkards shall never enter." Tell him it is a great crime, which destroys the image of God in his soul; that other sin, which is the date of reason, but this aims a blow at reason herself, which it detrones; that it strikes down the trinity of the soul—intellect, memory and will; that by man is subjected to the punishment of hell and is guilty of the blackest ingratitude toward a beneficent God. Tell him that intemperance wakes up the sleeping demons, the passions of the human heart—anger, pride, jealousy, and has to be fought with the sword aided by the reason he has detroned and the God he has deserted; yet if he falls he is held accountable for the crimes he could and should have foreseen as the consequence of his intemperance. Tell him he will continue to sin in his grave, that "being dead he will yet speak" and blaspheme because of the example he has left to his children. Bring him to his knees in the presence of God, and the whole influence of the mighty religious element, which is part of every man's nature as real as the intellect and heart emotion—let all this be brought into action, and you have done more than civil law or public opinion can effect.

Observe, I do not condemn such laws if judiciously framed and wisely administered, but I say they are not enough unless dealt with sympathetically and partial causes, but religion alone probes to the heart. And this principle is true, not only of intemperance, but of other vices of which intemperance is the parent. Hence the necessity of religion for the stability of the State, which vice undermines.

Again, as Catholics we should be mindful of the stigma sought to be fastened on the Church by intemperance. Your splendid union of over 60,000 members—a union such as no religious organization in the United States can point to—helps to effect this and recommends the cause to the separated brethren. It is one of the factors for the unity of all Christian people in one fold. Continue, brethren, in your noble work of reform. Be true to the great union, your name furnish a text lesson for your sentiments.

Upon the conclusion of the mass Archbishop Corrigan entertained Mgr. Satolli, Archbishop Ryan, and the visiting clergy at luncheon in the episcopal residence, Madison Avenue.

ATTITUDE TOWARD THE SALOON.

President Cleary Says Good Catholics Cannot Continue in Liquor Business.

The First Vice President of the Catholic Total Abstinence Union called the

meeting to order at the afternoon session. The delegates present filled Columbus Hall. An hour or two was devoted to the reading of reports by the officers. Mrs. Lake, Third Vice President, of St. Louis, was called to the chair, and presided until after the Rev. J. M. Cleary, the President, had spoken.

J. Washington Logue said the work of the year had been very encouraging. He recommended that the lecture system be extended. He said that every priest should be asked to consent to have a society of the union established in his parish.

Father Cleary recalled the founding of the Catholic Total Abstinence Union, and spoke earnestly against the evils of intemperance. He said, in part:

The best thought of our country has become pledged to sobriety and temperance. A mighty tidal wave of humanity rushed upon us from foreign shores. Many refugees from foreign misgovernment, being members of the Catholic Church, forced the foster mother of every virtue into a false position before the American public.

Father Cleary said that the opinion had been expressed by the Council of the Catholic Church was hostile to intemperance, and the judgment of Catholic people condemned the saloon as the uncompromising enemy of religion and country. The union, he said, had been founded on the basis of total abstinence, and rescued the Church from any suspicion of an unallowed alliance with the saloon. Continuing, Father Cleary said:

Our Church has again and again voiced its convictions in no uncertain terms. There can be no affiliation between the Church and the saloon. The Church will continue to condemn the drinking den shall flourish beneath the shadow of the consecrated house of prayer. A man cannot be a good Catholic, a faithful and docile child of the Church, and at the same time be engaged in the business of conducting a liquor saloon. The plain declarations of the Council of the American Church are against him.

The Union has, with commendable consistency, kept clear of all political entanglements. Its members do not surrender their rights and privileges as independent freemen, when proclaiming their allegiance to the total abstinence cause. The members of the Catholic Total Abstinence Union are honest American citizens, according to the dictates of their consciences. The union, as an organization, knows no politics, adopts no political platform, and is not in any way connected with action for its members. It has invariably refused to commit itself to the support of the Prohibition Party, but its members have never been in any way identified with the party. The Prohibition or any other political organization. The moral and material welfare of the people has been its only ambition.

Those of us that have been in this work for twenty years realize the mighty influence it has exerted upon our people, and we see only brighter prospects for its greater success in the coming years. The problems of the future are easy when compared with the difficulties we have conquered.

The magnificent reception with which the learned, zealous, and pious Archbishop of this great diocese has greeted us in this metropolitan city, fills our hearts with gratitude and awakens new enthusiasm for better work in the years before us. The name of Archbishop Corrigan will be held in affectionate reverence by the Catholic Total Abstinence Union of America. The generous heart of this great Catholic metropolis is certain to pulsate in perfect sympathy with the glorious triumphs of Catholic total abstinence in the future. The irresistible influence of the great center of religion, culture, and wealth cannot fail to be of priceless value in contributing magic energy and conquering force to the holy cause of Christian sobriety. Our silver jubilee marks a new epoch in temperance work. The future is more promising than ever the past has been.

Mrs. Lake described the work of women for total abstinence. She said that upon the women of the Catholic Church the success of the union really depended.

Father Doyle, General Secretary of the union, stated in his report, that the total membership of the union was 65,514, and that within the last year 173 societies had been organized. The increase in membership during the year was 9,800.

The Rev. Patrick O'Brien, pastor of St. Ann's Church, Fremont, Ohio, and President of the Catholic Total Abstinence Union of Ohio, said to a reporter for the New York Times that he did not say in the secret meeting Tuesday that the union was retrograding.

"I know, on the contrary," he said, "that the union is progressing rapidly in its work. I did not say either that there was a retrogression in the Ohio cathedrals. The fact is, there is a society in the cathedral at Cincinnati; and the Bishops of all the cathedrals encourage us in every way, and they will establish societies as fast as possible. We now have eight societies with 500 members."

"It is not true that the German Catholics oppose the work of our societies. We have the endorsement of several German Bishops. At the same time, the majority of the German Catholics are not in favor of total abstinence, though they may favor the cause of temperance. It is necessarily somewhat difficult to establish societies in German Catholic churches, but that does not mean that German Catholics antagonize our work."

The delegates will assemble this morning at 9 o'clock at the Church of the Paulists, Columbus Avenue and Fifty-ninth Street, where a mass of requiem will be celebrated. At 10 A. M. the convention will resume its deliberations in Columbus Hall, and will continue in session all day. In the evening the delegates will be entertained with an informal reception and concert in Columbus Hall.

FROM ARCHBISHOP IRELAND.

Says the Church Stands for Temperance—Commends the Union.

The statement published in a morning paper yesterday that Archbishop Ireland of St. Paul and Bishop Keane of the Catholic University at Washington had been ignored in the matter of sending out invitations to the convention, because of the difference of opinion existing between them and Archbishop Corrigan, caused the delegates much annoyance.

"The story is ridiculous and absurd, and is devoid of truth," was the comment made by Father A. P. Doyle, the Secretary.

"There is absolutely not a particle of truth in the story," said the Rev. J. M. Cleary of Minneapolis, President of the Union. "Neither Archbishop Ireland nor Bishop Keane has been ignored."

Knowing that the story had been circulated, there was the heartiest applause at the afternoon meeting of the convention when Father Cleary announced that he was about to read a letter dated from St. Paul. The audience knew that it was from Archbishop Ireland, and felt that it would fully define the position of the Archbishop. It was some time before the room became quiet, and Father Cleary to make himself heard. The letter was as follows:

To the Rev. Father Cleary:
Let me speak through you to my fellow-laborers, the delegates to the twenty-fifth general convention of the Catholic Total Abstinence Union of America.

The twenty-fifth general convention—the silver jubilee of our beloved union. The words speak so eloquently to me that I must needs give response and tell some of the feelings which they awaken.

I rejoice in the pomp and splendor of circumstances attending the silver jubilee. They are evidences of the vigorous life of the union and of the rich promises which it gives for the future.

I have the vivid remembrance of our early conventions, when honors were held out to us sparing and reluctant hands, and only our courage and our confidence in the virtue of the cause moved us to plan, resolve, and do. Our work was done in the ordinary, and the man kept sedulously aloof from us. We had no results on which to build our claims to public attention, and our hopes were treated often as dreams. You assemble to-day in the metropolis of America where you are recognized as victors, to whom no praise comes unmerited, and to whom no manifestation of approval is refused.

You have worked well during the quarter century existence of your union, and you have with you, and you now receive recognition and reward. The roll of societies, aggregating to your union tens of thousands of names of the members reverberating the whole vast territory of the American Republic, give but a faint idea of the usefulness and the power of the Total Abstinence Union. Its greatest deeds have been accomplished beyond its own ranks in the wholesale banishment of the saloon, and the wholesale going out from it through the whole Catholic body. You have made the sin of intemperance odious, as it should ever have been among Catholics, and you have brought the condemnation of Catholic public opinion upon the American saloon and the perfidious drinking custom heretofore so popular in America. It is understood by Catholics and non-Catholics alike that the man who betrays even in a slight degree, an immoderate taste for strong drink is no representative of Catholic life. Liquor sellers know that their business is usually conducted in the most unscrupulous manner upon the patronage of the Catholic organizations are not disgraced by the presence of liquor, and the banquets among Catholics are held without the use of wine bottles. All this has been the work of your union.

Individual Catholics may yet to-day fall victims to intemperance, and may be misled by its spread, but the Catholic Church, as such, has in the eyes of the whole American people liberated herself from all alliance with intemperance or with occasions of sin. It is a fact, as it is proclaimed, even by men otherwise unfriendly to her, to be the powerful advocate of sobriety and social virtue.

The Catholic Total Abstinence Union has merited and obtained the solemn official approval of the Church, which places it above the reach of carping criticisms, whether as to its aims or its methods. The Holy Plenary Council of Baltimore has blessed and eulogized it, and the great Leo has addressed to it a letter which has been incorporated in the volumes of official documents of the Holy See, and he has opened in its favor the spiritual treasury of the Censor, Council and Pontiff wreath with honor the banner of temperance which you hold aloft before the country in the twenty-fifth general convention at your union.

Another quarter of a century opens before the union. Let it find itself well for the work which the golden jubilee will record.