



SHROVE TUESDAY CONCERT,

Under Auspices of Branch 54, C.M.B.A., St. Mary's Parish.

On Tuesday evening St. Mary's Branch, 54, of the Catholic Mutual Benefit Association, gave a grand concert in their hall, corner Craig and Panet streets. It was a great success and surpassed all previous efforts of this Branch which is one of the most prosperous in the Association.

St. Mary's Hall was well filled, as it always is upon such an occasion, and the choice programme that was most creditably rendered and which included an address from that eloquent young pulpit orator, Rev. Father Heffernan, caused no one to regret his attendance there that evening.

Among those present were noticed the Rev. Fathers O'Donnell, Shea, Casey, McDonald, Sinnott, Fallon and McErmott; Hon. Judge Curran, ex-alderman F. Martineau, Messrs. Thos. Heffernan, Henry Butler, Andrew Purcell, J. J. Costigan, P. Wright, P. Reynolds, F. C. Lawlor and T. Cahill. Mr. C. O'Brien the President of Branch 54 was an ideal chairman and conducted the entertainment in a most satisfactory manner. Branch 54 he said, was established ten years ago, and since that time had received in fees from the members ten thousand dollars and it had paid in return for death claims eighteen or nineteen thousand dollars. So all can see the good work that it is doing in St. Mary's Parish. This large sum has been distributed among the widows and orphans of the deceased members. He also suggested to the ladies present to try and induce the gentlemen of the parish to join the association and to impress upon them the importance of joining a society of this kind.

The evening's programme was then commenced and all those that took part did themselves great credit in the rendering of their respective parts. As the programme was very long, the chairman desired the audience not to call for any encores. Those that contributed to the first part of the programme were:—

Piano selections, Miss Maud Collins; Song, "The Diver," Mr. J. H. Mahon; Song, Miss E. Kelly; Recitation, Miss M. Brennan; Clog Dance, Mr. F. Hogan; Song, Mr. A. O'Leary; Song, "The Harp that Once," Miss Nellie McAndrew; and comic song by Mr. S. Kelly.

The chairman then introduced the Rev. Father Heffernan, whom he said had kindly consented to deliver an address. He was a young priest in whom all present, and the parishioners of St. Mary's in general, felt an especial pride and interest, as he had received his early training within the shadow of the hall in which they were now assembled. Father Heffernan in rising was greeted with great applause, which lasted for some minutes. After a few appropriate preliminary remarks, he proceeded in an eloquent manner to pour out the great good which may be achieved by organizations such as the C.M.B.A. under whose auspices he was afforded the opportunity of addressing such an influential and representative gathering of the Catholics of the Eastern district of Montreal. He said in part:—

"The object of the C.M.B.A., is to unite fraternally all persons entitled to membership, and having them thus united to endeavor to improve their social, intellectual and moral condition, as well as to educate them in integrity, sobriety and frugality. What a grand undertaking! What a noble work! Is not this the work allotted to priests? If it be, are not they other priests in as much as they are educators? and if they be will not they enjoy that blessing of shining as stars for all eternity? What a grand undertaking! Yes, in truth, nor are they content with thus laboring with the individual member, they even enter beyond the threshold of his home, approach the fireside before which gather the members of the family and assure them of protection in the case of loss by death of the head of the family, or of the member or members who belong to their association. This they do through having established a mutual benefit and reserve fund from which within 60 days after receipt of satisfactory evidence of the death of a member who has fulfilled the lawful requirements of the association, a sum not

exceeding \$2,000 shall be paid to the widow, orphan, dependants or other beneficiary whom the deceased member has designated. It seems to me that such men as these are to be envied,—I mean with a holy envy, if it may be so called. However, feeling convinced that there would be present men of other organizations I judge it well not to give all honor to one; to glance over the society map of our city and point out the good that is being done by each, in accomplishing the end for which it was instituted.

Is it not true that in this great city of Montreal we may find different societies, each having some particular object in view? First of all that one with which none other can compare, that one whose founder is God himself—that one which is so constituted that the fulfilment of its laws require but an act of the will, aided by divine grace, which aided act being made, makes all things subject to it. This one, the only perfect society, is the Holy Roman Catholic Church. I make mention of this, because as I have said a little while ago, that a priest cannot lay aside his priesthood, so now I would remind you that a man can never—no never lay aside his spirituality, his immortality, his being a compound being. God then having himself formed a society for the nobler part of man, was willing to leave man the formation of societies for the promotion and preservation of his less noble ends. Men of good heart and strong will setting themselves resolutely to work, have drawn up laws, rules and regulations for the adornment of the intellect, the development of the muscular parts of the body, and overtaxed brain, the protection of widows and orphans, and those otherwise afflicted, as well as for the protection of the morals of society in general, and last but not least, for the purpose of keeping brightly burning, the flame of patriotism, which is ever to be found in the hearts of the brave and true.

To prove that men have occupied themselves with the adornment of intellect, needs but a glance over our fair city. Behold our universities, our colleges, academies and schools. Within their walls the latent power of the human intellect is set in motion thereby fructifying those delicate seeds of the intelligence, causing them to bloom and blossom forth into rich, ripe thought, which though clothed in the silken garment of language is presented to our fellow beings to be admired, cherished and made use of for the common good. Thus operate our societies of education. But "as all work and no play makes John a dull boy," it is necessary that the body prove true to the mind, by concerning itself in the work of the brain, and this it can do by remaining healthy and strong. This health and strength can be obtained and preserved by making a prudent use of physical exercise, hence it is that we have our gymnasiums, field sports, athletic associations, snow-shoe clubs, hockey associations, and the like. The exercise offered through these however, cannot be made use of without intermission, for it is a fact, that too much exercise might prove more fatal than none at all. Thus it is in their wisdom man has devised less violent sports and indoor games, which without fear of fatiguing the body, offer nevertheless, gentle relaxation. These games we find in our young men's societies, wherein after the labors of the day, the members assemble and while away the hours singing, talking, playing pool, billiards, checkers, and other attractive games, which, from time to time are offered, so that we cannot but admire these associations, and resolve as much as in our power it may be to encourage them, especially when we are convinced that they are formed of young men who have not forgotten that God is everywhere, and that whether we eat or drink, or whatever else we do, we must do all for God's greater honor and glory. Would to God that we did all realize this, for did we do so, the saying would never have found a place upon human lips, that "One half the world does not know what the other half is doing." Especially is true in our large cities.

Labor and Capital.—This subject

has from time to time occupied the public mind, and not very long ago did His Holiness Leo XIII. issue an important encyclical upon this subject. Is it not true that there are a great number of people who live solely dependent upon their palfry \$1.00 or \$1.25 a day, at times it is almost impossible for them to lay aside anything for a rainy day, and thus we have our labor organizations, which when controlled by the proper persons, and I pray God that they may ever be so controlled, can be productive of good in having the proper value placed upon his labors. Would to God that we understood that we were all brothers and sisters, children of Adam, that the earth was made for us all, that the same sun shines alike for us all that by nature we are all similar, but by grace the poor laborer may be far superior to the lord of a manor, who can take life easy and wants for nothing that this earth can produce. Surely there shall be a day of retribution. If, however, things be so that men can put by a little, who but God knows how long the wage earner may be spared to his parents or family? Dwelling seriously upon this consideration it occurred to the minds of certain good men that it would be a wise policy to form mutual aid societies, through means of which the future prosperity of dependents could be assured, if not for a long time, at least for a goodly number of days after the one dependent upon has departed.

Consequently we find in our map such societies as the C.M.B.A., the C.O.F., the K. of L., and the different other insurance associations of which Montreal can boast. Speaking of Montreal being able to boast of societies, reminds me of that which it, together with every other city, town and hamlet, etc., can boast, namely, that it is a part of the world. Now from the day that we remember we very probably are aware that it takes all kind of people to make a world. Consequently we must not be surprised to find unfortunates in our midst, some that may be too loaded down by the weight of years to be able to work, and still not have the wherewith to eke out their existence, or there may be some sick or too weak or so crippled that to work is an utter impossibility. What is there to be done? Some effort must be made to keep the life in these people, for after all, are not they our kinsfolk? are not they ours, have not they souls stamped with the image of God Himself, and are not we aware that a glass of cold water given in God's name shall not go without its reward? Dwelling upon these, there have been found persons so kind and charitable as to have instituted, built up and supported such places as homes for the poor, the old and infirm. Asylums for the blind and for these whom God permits to be unable to make use of that faculty which makes a man a reasonable being, houses of refuge, and so forth. O God, grant that the flame of charity may ever shine out brightly upon the highways and byways of earth, in order to guide the helpless into ports of safety and harbors of security.

It takes all kinds of people to make a world I have said. Must we be shocked then to find men that forget that they are men—men who are dead to all sense of honor, of dignity and of duty—men, who in order to satisfy the prompting of their baser passions would not withhold themselves from any crime. No, ladies and gentlemen, from the very beginning such were foreseen when it was decreed that an eye should pay for an eye. Long ago, in the first years of our Lord, was suicide and murder known—Cain slew Abel—Judas, hanged himself. This being so, civil society to protect the public has founded jails and penitentiaries, as well as houses of correction, within the walls of which, through the means of proper discipline and punishment, offenders may be dealt with. Thus we see that a great deal of good is being wrought by these different societies, so much indeed that their existence is a necessity. If you recollect now, I began with the Church, and now I end with that which is of next greatest importance, country, God first, and country next. Breathes there a man with soul so dead, who never to himself hath said: this is my own, my native land. Long since these lines have been composed by our well known poet, and thank God it must be said that they have been productive of good. We all know that private good must cede to public benefit, and thus it is said that we

have such societies as the Irish National, the Hibernians, Sons of England, the Scottish Clans, and such other national societies without which our city would not be deserving the name of a cultured one.

From all that we have said, however, one lesson may be derived. United we stand, divided we fall. Be true to your principles is the first lesson to be learned by any man. Follow them up, see that you make use of the proper legitimate means to accomplish any honorable design that you may have undertaken, and all will go well. Waver not—Be not tossed about by every wind of individual fancy, that may come and go, but rely upon that first principle, based upon the great truth, that "Honesty is the best policy." "Pull together boys," are the words that we have long since heard in song, and depend upon it, that if together we row against the stream, we shall surmount the difficulties it may put in our way, and we shall guide our bark to its destination which is self-preservation here below, since it is the first law of nature, and the well being of all over whom we have charge, as well as of mutual encouragement of all with whom we come in contact.

At the close of Father Heffernan's able address, Hon. Mr. Justice Curran moved a vote of thanks to the lecturer. He said:—

The best thanks a lecturer could receive was the plaudits of his audience. He had felt for a considerable time, that votes of thanks, at the close of lectures, were a work of supererogation, which might be dispensed with. However, time-honored customs could not be set aside, and it was needless for him to say that it afforded him more than ordinary pleasure, to perform the duty on that occasion. Father Heffernan was a child of St. Mary's Parish, beloved and respected by all. They took an interest in his career in no ordinary way. Father Heffernan had all the gifts of his race and added to talent he had a love of work. All his pulpit utterances gave evidence of serious study, and in this he was a model to young men. Mr. Justice Curran then briefly referred to some points in the lecture, and concluded by wishing the talented young priest a long and useful career. Ex-alderman Martineau seconded the motion, which was carried amidst applause.

The programme was then continued as follows:—

Comic song, Mr. J. M. Kennedy; song and dance in character, Miss Durand and Mr. J. Gallagher; Song, Mr. J. Reddy; Irish jig, Mr. H. Kearns; song, Miss McAndrew; song, Mr. J. H. Mahon; Mr. E. Brennan, piano accompanist, deserves special mention.

Branch 54 has every reason to feel proud at the success of the entertainment, and much praise is due to the committee of management, especially to Prof. F. D. Daly, the indefatigable secretary, who is a tower of strength in Catholic circles in the East End, and who is constantly laboring for the interest and progress of Branch 54.

Following are the names of the committee of management:—

President, C. O'Brien; secretary, F. D. Daly; Bros., J. Gorman, M. Mahon, J. Condon, J. Scullion, T. McDonnell, treas.: P. Fox, T. J. Glennon, J. D. Cogan, J. Shelly, J. Kane, J. Weir.

THE LENTEN PREACHER AT NOTRE DAME.

The Rev. Father Mignan, of Orleans, France, will preach the course of Lenten services at the Church of Notre Dame. He is well known as a great pulpit orator, in all the large cities of France, particularly in Paris, where his sermons last Advent, in the basilica of Montmartre—the famous national Church erected in honor of the Sacred Heart—were eagerly listened to by thousands. Father Mignan will preach his first sermon in the Church of Notre Dame to-morrow morning at High Mass.

DEATH OF MR. T. RYAN.

A sad and unexpected death which occurred in St. Ann's Parish last week was that of Mr. Timothy Ryan, the well known sexton and chanter of St. Ann's Church. Mr. Ryan had only attained his 44th year, and was a general favorite amongst the parishioners for his courteous manner towards all. His death was a surprise to his hundreds of friends who had seen him in his usual place the Sunday previous. He leaves a large family to mourn his loss. The funeral which was held at St. Ann's Church, on Tuesday morning was attended by a large number. The members of the choir with whom deceased was a great favorite attended in a body.

RECENT EVENTS IN IRELAND.

Dublin, February 4.

Preparations are going on apace for the County Council Elections next month. These will be much more important than the District Council Elections already held, for they will involve the transfer of power from the landlord oligarchy to the national democracy—the Irish farmers. The farmers are going about their work of organization, and the lawyers of the United Irish League, quietly but determinedly. They realize the vast significance of the impending change, and, like the hard-headed and shrewd business-like men that they are, they mean to make the most out of the situation. One thing is certain; and that is that the result of the elections will show that the civil power of landlordism has been broken forever in the land. The farmers know well how much will depend on the choice of good candidates, men of ability, for their dearest interests—the livelihood and welfare of themselves and their families—are bound up in the good and business-like government of their counties. As they are tired of disunion, they are sure to cast an immense vote in favor of the candidates of national unity.

Many conversions to Home Rule are reported, but little faith is placed in their sincerity. The farmers know well the men they are going to vote for. One of the sincere converts, however, is that of Lord Emily; and he has been followed by several others of his class whom the people trust.

The latest recruits belong to an old and distinguished Anglo-Irish family who have given their name to Edgeworthstown, in the County of Longford, and to many volumes of rare Irish literature. Maria Edgeworth was of that family; so was the Abbe Edgeworth, who attended Louis XVI. on the scaffold, saying to him at the last moment, "Son of St. Louis, ascend to heaven." Mr. Antonio E. Edgeworth in his address to the County Council electors of his division, reminds them that he is strongly in favor of a properly endowed Catholic University, and that he has taken a foremost place in the agitation for the reduction of the over-taxation of Ireland. And what was the main factor in causing him to abandon the Unionist Party? It was the refusal of the Government to make any attempt to deal with the financial, etc., grievances of Ireland. That convinced him of the absolute necessity of an Irish Parliament, with control of its own customs.

A bank failure which will cause much local loss amongst small shareholders has occurred in the County Tyrone. Full information is not to hand at present, but from present indications it would appear that the total liabilities are about \$600,000, of which nearly \$500,000 are unrepaid. After deducting the assets, estimated at about £75,000, which are made up to a large extent of fee-simple land property, there remains a deficiency amounting to about £30,000. There are over 1,000 creditors, whose claims vary from £5 upwards. The number of creditors from £100 to £1,000 is stated to be very large. There is one creditor for over £4,000, another for £2,500, and seven creditors for £1,000 each. They include every class in the community, farmers, traders, tradesmen, professional gentlemen, clergymen, and women. The great majority of the creditors are residents in the Pomeroy, Carrickmore, Castlecaulfield, and six-milecross districts; but there is a good number of them also in the following places or their vicinity—

Dungannon, Coalisland, Gortin, Tanderagee, Cookstown, Omagh, Ballygawley, Beragh, Mountfield, Donaghmore, Killeshill, and a few at Warrenpoint, Moy, Belfast, Stewartstown, Aghnacloy, Aghagh, Angher, Clifden, etc. The debtors, in addition to being bankers, are large landed proprietors. The firm has been carrying on business for several years. Liquidators have been appointed.

A largely attended meeting was held in Dublin recently, under the auspices of the Amnesty Association. A letter expressing his warm sympathy with the movement was read from Mr. John Dillon, M.P.

Mr. Wilson, ex-political prisoner, proposed—"That we, the citizens of Dublin, in mass meeting assembled, hereby protest against the savage

vindictiveness of the British Government in the continued incarceration of the remaining political prisoners, who are now imprisoned for 18 years; whose sufferings for that period have been more than sufficient to expiate the crime alleged against them; and we call on the Irish Nationalist members of Parliament to make a vigorous and persistent demand for their release; and we pledge ourselves to support the demand by every means in our power."

He said they demanded the release of the political prisoners, not in the name of any political party, but in the name of Irish people. England might strive to boast before other nations as the champion of justice and humanity, she might talk about her own fairplay and human spirit; she might ring the changes on the humanity of her present system, and speak about the barbarity of the Russian in Siberia, or the Turk in Armenia, but the treatment she meted out towards the Irish political prisoners would not be contemned by any nation. During the 16 years he had been in her prison cells he had seen most of his comrades, either killed or driven into a lunatic asylum by the inhuman manner in which they were treated. He drew their attention to the fact that the political prisoners were compelled to associate with habitual criminals, while every first offence man, no matter what his crime had been would not have been subjected to such an indignity; while a man convicted of the capital offence, and afterwards reprieved was as a general rule, released after 15 years, the Irish political prisoners, who had been convicted of no such offence, and had undergone a longer term, were not yet released. The Maryboro' prisoners were not convicted of a capital offence, yet they had been 16 years in jail. When Parliament had assembled Sir Matthew Ridley should be prepared to hear himself asked how it came that Irish prisoners in Maryboro', who were not convicted of a capital offence, had been kept in prison for about 16 years, while the average imprisonment of ordinary convicts released from English prisons was about 12½ years.

The resolution was put to the meeting, and was carried unanimously.

TEMPERANCE SOCIETIES AT ST. ANN'S.

St. Ann's Total Abstinence and Benefit Society held their annual reunion on the evening of Ash Wednesday in St. Ann's Church. Seats were reserved in the centre aisle for members, St. Patrick's and St. Gabriel's Temperance Societies were well represented. Among those present were noticed the following:—

Mr. John Walsh, Pres. St. Patrick's T. A. & B. Society; Mr. M. Sharkey, Messrs. Meek, Dunn, Blanchfield and Doyle of St. Patrick's T. A. and B. Society; Mr. P. Burns, Pres. St. Gabriel's T. A. and B. Society; Mr. V. Ford, Sec., and Mr. O'Brien, Vice-President of St. Gabriel's T. A. and B. Society; J. Hagan, Vice-President; J. Brady, sec.; M. J. Ryan, Treas.; Thos. Ward, Collecting Treas.; W. Howlett, Assist. Col. Treas.; H. P. Carey, marshal; M. Garrigan, asst. Marshal; A. Callinan, Chairman of Committee.

Rev. Father Flynn, C.S.S.R., Spiritual Director of St. Ann's T. A. and B. Society, opened the evening's devotion by the recitation of the rosary.

Rev. Father Cassidy, -S.J., of Loyola College, then delivered a very eloquent sermon. The substance of his discourse was as follows:—

"The cause which brings us here this evening, is the great cause of temperance; and in speaking to you about it let me begin by stating some rules of action which ought to guide us in our every day life, and which may serve as introduction to the topic we have come to consider. What is man's place in the creation? What position has he relative to the other beings of this world? The answer is that man's place in the universe, ought to be that of master and ruler; he is intended to stand in the relation of mastery towards the other beings of creation.

How do we know this? We know it from the sacred Scriptures; we are told it in the Book of Genesis, in the

Continued on Fifth Page.