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VOL. LVI., NO. 29.

MONTREAL, WEDNESDAY, FEBRUARY 3, 1897.

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# IRELAND'S REPRESENTATIVES

## The Programme Proposed for the Session

### Mr. Dillon Selected as Chairman—Full Text of Resolutions Adopted.

#### Archbishop Walsh on the Question of Unity and the Duties Associated with the Chairmanship of the Irish Party.

The Dublin Freeman of the 23rd ult. contains the following report of the proceedings of a meeting of the Irish Parliamentary Party, which was held in Committee Room 15 of the House of Commons. There were 54 members of the party present:

In the absence of Sir Thomas Grattan Esmonde, senior whip, Dr. Tanner presided.

Mr. Justin McCarthy proposed, and Mr. P. J. Power seconded—

That Mr. John Dillon be elected Sessional Chairman of the Party.

Mr. C. J. Engledow proposed, and Mr. James Tuite seconded—

That Sir Thomas Esmonde be elected Sessional Chairman.

On a division there voted for Mr. Dillon 33, and for Sir Thomas Esmonde 18.

The following voted for Mr. Dillon:

- W. Abraham, Dr. R. Ambrose, Michael Austin, Hon. E. Blake, T. J. Condon, Eugene Crean, Michael Davitt, Captain Donelan, P. C. Doogan, J. C. Flynn, James Gilhooly, J. F. Hogan, Denis Kilbride, Michael McCartan, Justin McCarthy, Dr. MacDonnell, P. McDermott, Richard McGhee, P. A. McHugh, J. G. MacNeill, Frank Mandeville, J. F. X. O'Brien, P. J. O'Brien, T. P. O'Connor, Francis A. O'Keefe, W. O'Malley, P. J. Power, Hon. James Roche, John Roche, David Sheehy, Dr. Tanner, Jasper Tully and Samuel Young.

The following voted for Sir Thomas Esmonde:

- Edward Barry, Dr. Cummins, Daniel Crilly, C. J. Engledow, J. P. Farrell, Peter French, James Gibney, John Hammond, Maurice Healy, T. J. Healy, T. M. Healy, Vesey E. P. Knox, Daniel MacAleese, Arthur O'Connor, James O'Connor, Donald Sullivan, T. D. Sullivan and James Tuite.

Mr. Samuel Morris and Mr. George Murnaghan, who attended the meeting subsequently, were not present when the division took place.

The chair was then taken by Mr. Dillon.

On the motion of Mr. Samuel Young, seconded by Mr. J. C. Flynn, Sir Thomas Esmonde, Mr. Tanner, Capt. Donelan, and Mr. James Tuite were unanimously re-elected secretaries to the Party.

On the question of the election of three treasurers exception was taken to the re-election of Mr. S. Young.

Mr. Thomas Curran and Mr. J. F. X. O'Brien were unanimously re-elected.

Mr. Knox proposed, and Mr. T. M. Healy seconded—

That Dr. Cummins be elected in the room of Mr. S. Young.

On a division there voted for Mr. Young, 32; and for Dr. Cummins, 18.

The following voted for Mr. Young:

- W. Abraham, Dr. R. Ambrose, Michael Austin, Hon. E. Blake, T. J. Condon, Eugene Crean, Michael Davitt, John Dillon, Captain Donelan, P. C. Doogan, J. C. Flynn, James Gilhooly, J. F. Hogan, Denis Kilbride, Michael McCartan, Justin McCarthy, P. McDermott, Richard McGhee, P. A. McHugh, J. G. MacNeill, Frank Mandeville, J. F. X. O'Brien, P. J. O'Brien, T. P. O'Connor, Francis A. O'Keefe, W. O'Malley, P. J. Power, Hon. James Roche, John Roche, David Sheehy, Dr. Tanner, and Jasper Tully.

The following voted for Dr. Cummins:

- Edward Barry, Daniel Crilly, C. J. Engledow, J. P. Farrell, Peter French, James Gibney, John Hammond, Maurice Healy, T. J. Healy, T. M. Healy, Vesey E. P. Knox, Daniel MacAleese, Dr. MacDonnell, Arthur O'Connor, James O'Connor, Donald Sullivan, T. D. Sullivan, and James Tuite.

On the motion of Dr. Cummins, seconded by Mr. Michael McCartan, the Hon. Edward Blake was unanimously entrusted with the moving of an amendment to the Address in reply to the Queen's Speech, with reference to the Financial Relations between Great Britain and Ireland, as follows:—

"But we humbly represent to your Majesty that the excessive burden of

taxation of Ireland as disclosed by the report of the Royal Commission on the Financial Relations of Great Britain and Ireland is felt by all classes of the Irish community to be a great grievance and demands the immediate attention of your Majesty's Government with a view to such legislation as will meet the just claims of Ireland in this regard."

On the motion of Mr. Denis Kilbride, seconded by Mr. Michael Davitt, Mr. Dillon was unanimously entrusted with the moving of an amendment to the Address with reference to agricultural distress in Ireland, as follows:—

"Humbly to represent to your Majesty that the great fall in the value of agricultural produce, combined with the disastrous character of the last season, has rendered it impossible for farmers in Ireland to pay their present rents without depriving themselves of the capital essential to the cultivation of their farms; that the Land Act of last year has failed to provide any effective relief for this condition of things, nine-tenths of the Irish tenantry being debarred from obtaining any present relief under its provisions; that by the operation of the 7th section of the Act of 1887 and other exclusions large bodies of tenant farmers are debarred from all benefits under the Land Acts, and that a state of extreme distress prevails in many districts in Ireland; and humbly to represent to your Majesty that the condition of the agricultural population in Ireland demands the immediate attention of the Government with a view to comprehensive measures of relief."

On the motion of Captain Donelan, seconded by Mr. M. McCartan, Mr. C. J. Engledow was unanimously entrusted with the moving of an amendment to the Address upon the question of a Catholic University for Ireland as follows:—

"Humbly to represent to your Majesty that the Catholics of Ireland have long suffered under an intolerable grievance in respect to University education; that the existence of this grievance has been recognized by successive Governments, and that it is the duty of the Government immediately to propose legislation with a view to placing Irish Catholics on a footing of equality with their fellow countrymen in all matters concerned with University education."

The meeting then proceeded to consider bills to be introduced by the Party during the session.

The following bills were agreed upon:—

- (1.) A Bill to Amend the Land Law (Ireland) Act.
- (2.) A Bill to make better provision for the restoration of the evicted tenants to their holdings.
- (3.) A Bill to amend the Constitution of Boards of Guardians in Ireland and to extend their powers under the Laborsers (Ireland) Acts, and in other respects.
- (4.) A Bill to amend the law relating to the Municipal Franchise in Ireland.
- (5.) A Bill to repeal the Criminal Law Procedure (Ireland) Act, 1887.
- (6.) A Bill for the Better Government of Counties in Ireland.
- (7.) A Bill to amend the law relating to the Tenure of Houses in Towns in Ireland.
- (8.) A Bill to facilitate the Development of the Deep Sea Fisheries in Ireland.
- (9.) A Bill to amend the Constitution of the Irish Lights Board.

His Grace Archbishop Walsh, of Dublin, has communicated the following letter to the press on the present state of the Irish Party, in the course of which he gives his definition of the duties of the Chairman of the Party:—

ARCHBISHOP'S HOUSE, Dublin, 15th January, 1897.

DEAR SIR.—It was not until yesterday that my attention happened to be directed to a reference that was made to me by Mr. William O'Brien in a speech at a Nationalist meeting some days ago. Mr. O'Brien, as reported in the Freeman's Journal of the 7th inst., said:—

"The people on both sides are longing for peace, and if only one or two Parnells would show a lead, and would proclaim honestly what I know they feel—and what I proclaim from my side—that the people want peace, and are determined to have peace, there would be one universal shout of joy from the whole Irish race; and if the Archbishop of Dublin could see his way to make that effort at reconciliation which was referred to the other day in Dublin, I believe that before two hours' friendly chat around a table were over, there would be no difficulty in bringing back once more a united Ireland without any humiliation to the honest convictions of any Irish Nationalist."

"Undoubtedly Mr. Healy will have to deal with. The Irish people will have to deal with him, and the moment he comes face to face with the Irish people I don't think they will have very much trouble with him. But I prefer to think of the greater prospect of uniting the whole race here in Ireland."

Now, I dare say that what Mr. O'Brien has said about me in this matter has reference to some few words that were spoken on the occasion of my health being proposed in the Mansion House, Dublin, on the first Sunday of the New Year. The short speech which I made on that occasion was understood, and rightly understood, by those who were

present, as indicative of my very earnest desire to see peace, and not only peace, but cordial union, re-established between the divided and conflicting parties, or groups, or sections, or whatever they are to be called, into which our Irish Nationalist representation is now so lamentably split up.

But, from the general drift of Mr. O'Brien's words, I fear that he may have understood me as contemplating a union of a very imperfect kind—a union of all other sections of Nationalists, to the exclusion, or possible exclusion, of Mr. Healy and of those who take Mr. Healy's views of the situation. This would be a total misunderstanding of my views. To put the matter on perhaps a somewhat low, but undoubtedly very tangible ground, a union that would leave out Mr. Healy would stand, to say the least of it, in a position of somewhat unstable equilibrium. But, quite apart from this, it is, I should think, by his time sufficiently obvious that the position I have considered it my duty, since a date shortly before the last General Election, to maintain in reference to the particular conflict with which Mr. Healy's name is specially associated, as well as to every other political conflict in Ireland, is a position of absolute neutrality.

On another ground also any such project as that to which Mr. O'Brien's words, however unintentionally on his part, appear to point, would seem to me to lie altogether outside the range of practical business.

There are at present in Ireland at least three distinct sections of Nationalist politicians—the followers respectively (I take the names in alphabetical order, that I may give offence to none of them) of Mr. Dillon, Mr. Healy, and Mr. Redmond. Now, in my view of the situation, it would be a mere waste of time for anyone to take in hand an effort for the re-establishment of unity in Nationalist Ireland by seeking to make peace between any two of those three sections. I do not say that some kind of truce might not be patched up. But it would be waste to labour. There can be no real peace in Ireland until all three sections combine. I do not believe that they ever can combine except through a process of fusion that will work simultaneously on all round.

As I have used the word "followers," and as "followers" implies "leaders," I ought perhaps to say that, to my mind, it is the continuous disputing about "leaders" and "leaderships" that is the main cause of the present sad state of things in Ireland. Until all this talk about anyone being appointed "leader" is put out of the case, I do not see how we are ever again to get back upon the old lines. The leadership of a nation or of a race is not a thing to be made. If it is to exist at all, it must be of natural growth.

The Irish Parliamentary Party, like every other organized body, must have a Chairman to preside at its meetings. Probably in such a case as this, it is convenient that the chairmanship should not be subject to very frequent change. But whether the chairmanship is to be held for a Session of Parliament, or for any number of Sessions, the Irish Parliamentary Party has as plain a right to select its Chairman as the Municipal Council of Dublin has to elect a Lord Mayor.

The Lord Mayor of Dublin, when elected, is not merely the Chairman of the Council meetings. He is also to a certain extent, and to a large extent, the representative of the Council and of the Municipality. If anyone representative of the Municipality is to be invited anywhere on a ceremonial occasion, he, in ordinary course, will be the person invited. But neither in the Council nor elsewhere has he any right to speak for the Council or for the city, or to act for the one or the other, in any matter of business, except in so far as it may please the Council or the city to authorize him to do so.

I may be hopelessly astray in my view of the case. But I am unable to see in what respect the position of Chairman, in relation to the Irish Parliamentary Party, differs from that of a Lord Mayor, in relation to the Municipal Council, in respect of any of the points that I have mentioned.

The office of Mayor has nothing to do with "leadership." Neither has the office of Chairman of the Irish Parliamentary Party. I think this was clearly understood in Mr. Parnell's time. Surely no one ever thought of tracing Mr. Parnell's leadership of the people to the fact that he was the Sessional Chairman of the Parliamentary Party? Our representatives in Parliament have the unquestionable right to select their own Chairman. They have neither the right nor the power, and I am very sure that they will not put forward the claim, to confer upon their Chairman the office or authority of leader, either of the Irish race or of any section or individual member of it.

This is no subtle distinction. I ought perhaps to apologize for stating in such detail a point that is so obvious in itself. But, obvious as it is, there are many who overlook it. And, for my part, I am convinced that if we could only succeed in having it kept steadily in view, the first great step would have been taken towards the restoration of our National peace and unity. I remain, dear sir, faithfully yours,

WILLIAM J. WALSH, Archbishop of Dublin.

Street preaching seems to be the favorite occupation in leading towns in Ireland at present. In Sligo a determined effort, however, has been made by leading Protestants as well as Catholics to put an end to the nuisance.

# ST. ANN'S PARISH

## Closing Exercises of the General Mission.

### FATHER STRUBBE PREACHES AN ELOQUENT SERMON.

#### The Attendance Surpassed All Previous Records.

The annual Retreat, conducted by the Redemptorist Fathers of St. Ann's parish, which has been in progress during the past month, has provided a marked success. The first week was devoted to the married ladies; the second, to the married men; the third to the unmarried ladies; and the fourth to the unmarried men. Each class turned out in force and filled every space in the church, both at the morning and evening exercises, undisturbed by the inclement weather of the latter weeks. These retreats, which are one of the special features of the rule of St. Alphonsus, the founder of the Redemptorist Order, have proved a source of much spiritual and temporal good to the parish of St. Ann's, for they not only tend to keep alive the spirit of fervor and devotion in those who live a Christian life, but they are also the effective means of reclaiming the impenitent. Many are brought back to the practice of their religion and animated with new spiritual life who have for years neglected their duties and turned a deaf ear to the inner monitor—conscience.

The present Retreat was entrusted to the Rev. Fathers Strubbe, Flynn and Billian, and the sermons of these Fathers have been so full of interest and beauty that the Sacrament of Penance and Holy Communion, a rough estimate of the attendance during the different weeks of the Retreat gives the number of married women who fulfilled the conditions of the Retreat as 1,800; married men, 1,200; young ladies, 1,500; young men, 1,200.

The closing exercises of the young men's Retreat were very solemn and impressive. The Baptismal vows were solemnly renewed by all the young men present, with lighted tapers in their hands, at the close of the sermon, and the Papal Benediction was bestowed, followed by Solemn Benediction of the Most Blessed Sacrament.

St. Ann's Choir and Choral Union, under the efficient direction of Prot. P. J. Shea, rendered a special programme of music appropriate to the occasion. On Sunday evening a special sermon in honor of the Blessed Virgin was delivered by Rev. Father Strubbe, with his well-known heart-rending and mind-convincing eloquence. Rev. Father Strubbe took for his text: Luke I, C. 48 and spoke as follows:—

"Behold from henceforth all generations shall call Me Blessed."—LUKE I, V. 48.

DEAR BROTHERS.—Let us consider this evening what manner of being is this that all generations shall call blessed and the relation she bears to us. She is Mary, the Mother of God—our Queen and our Mother. She is Mary Queen of Heaven and earth; on whose pure brow Jesus has placed "a diadem of magnificence and glory," and of whom we may say, "The sceptre of thy kingdom is a sceptre of righteousness." She is Mary the most powerful of Sovereigns, because of her intimate relation with God, Daughter of the Father, Mother of the Son; Spouse of the Holy Ghost! What titles like unto these? There is no royalty like unto hers, there is no dominion like unto hers, for all generations acknowledge her and call her blessed. Her sceptre touches the hearts of all men and all nations. She is crowned with the stars, and the radiance of her countenance is a benediction to the world.

Her power is unlimited; "for dominion and power belong to thee, O Mary, the spouse and the mother of the King of Kings," and she never refuses no favor to the supplicant who gave Him all care upon earth.

Mary, the Queen, the ever immaculate Virgin, possesses unlimited power from God, and this she exercises in obtaining for all, all grace, all blessing for all subjects on earth—poor pilgrims on a miserable journey through the valley of tears. Do not imagine, dear brethren, that I am exaggerating the power and glory of Mary, our Queen. My words are too meagre, too limited, to express all that I should say of Mary's glory, of her power. Where shall I begin to tell the truth of my assertion? Shall I begin by describing her life, who blossomed so fully among thorns, and showing how faithfully Mary cooperated with all the graces that God conferred upon her from the very first moment of her existence; and shall I show how God will never refuse in Heaven a petition to her who in her earthly sphere never refused submission—entire submission—to the holy inspirations of God? Or shall I explain to you how God, in making her the Mother of the Redeemer, has laid into her hands the salvation of all the redeemed? Or shall I dwell on the reason, "why all generations shall call her blessed" because it is principally through her that all generations and their way to Heaven? Shall I draw out a comparison between Mary, our Queen, and these holy men of the Old Law for the sake of whom God showed mercy to His people, after they had sinned? Shall I speak of David for the sake of whom "the Lord would not destroy his name," or of Abraham, "for whose sake the Lord promised to bring to light all the things He hath spoken, and a remembrance of whose intercessions He would preserve the wicked tribes of Sodom and Gomorrah, had the number of just souls been found there; that Abraham had put down as a condition, 'Shall I bring up these and other examples of the power of intercession to prove the power of the intercessions and prayers of Mary the Virgin Mother of Jesus, with her Divine Son—God'?"

# BROOKLYN'S CATHOLIC YOUNG MEN.

## Rousing Meeting Held the Other Evening.

### THE PROMOTION OF CATHOLIC UNITY UNDER THE GUIDANCE OF THE CHURCH.

A large and enthusiastic meeting of the members of the Catholic Young Men's Societies of the Diocese of Brooklyn was held recently in the Academy of Music in that city. The object of the meeting will be seen from the following eloquent speeches which were delivered at it, and which, it will be noted, breathed a spirit of unity, of high and noble endeavor, and of sterling loyalty to the Church, which might well be imitated by the members of kindred associations in Montreal.

After the overture the introductory address was delivered by John J. Fitzgerald, president of the Diocesan union, who spoke as follows:

Gentlemen of the Catholic Young Men's Societies of Brooklyn:—We have met to-night for mighty ends, with lofty aims and with noble aspirations. It is good for us to be here. In the language of our constitution, we have assembled "to promote practical Catholic unity, and to advance the spiritual, moral, intellectual and social welfare of Catholic young men." Men are like trees; pliable when young, and easily trained with the laws of nature and of nature's God. Therefore it is that the Church and the State are solicitous for the welfare of the child and fearful of its early environments. Therefore it is that each, in its proper sphere, wisely regulates the child's growth and development, for

YOUTH IS THE TIME OF HEROIC ENDEAVOR.

It was no easy task to bring our young men to a realizing sense of the benefits that awaited them in union; and there are many, who, coming to work, have remained to pray; and they are here to-night, more jubilant and more enthusiastic than those whose untiring efforts made possible such an exemplification of the beneficial results of union. Since organized we have labored incessantly to bring about such a solidarity of Catholic young men's interests as has never before been witnessed. Not in vain have these efforts been made. With what enthusiasm you participated in the several conferences arranged during the past year, and how highly success is prized in such events, will be best evidenced after this evening. Now, however, we see another sight.

FROM THE ARENA OF FORT

we have come to a veritable feast of reason and flow of soul. Lips that can speak well will soon in hollow memories be cherished in every Catholic heart; while wisdom will permeate the word-molded thoughts that will emanate from divinely-gifted mouths.

The tide in our affairs is now reaching the flood. Mark well the inspired admonitions that will be addressed to you. Gird yourselves with the armor of our cause, and go forth from this meeting fired anew with enthusiasm and determined to devote more of your energies and more of your abilities to the great work of "God and our neighbor," for that is, in the words of Burke, "an undertaking that would ennoble the lights of the highest genius." (Applause)

The Rev. William T. McGuire, president of the C. Y. M. N. U., referring to the cheers of the young men, said:

Whatever may be said of the Diocesan Union, there is nothing the matter with its lungs (laughter and applause.) This is a big night for the cause of our young men. The floor of our convention hall is thronged with those who believe in unionism. They want the good work strengthened and spread and unified through the diocesan organization. They have themselves experienced the benefits, they know what such unions should be and are the centres of religion, of morality, of right, sociability and of public spirit. No one who is a real friend of these societies can ever become opposed to them. They contain the stalwarts of the present; their ranks are filled with the hope of the future. They are the buoyant, high-spirited, sterling rank and file of the young men of the Church militant in Brooklyn. They aim for that mental and moral elevation which correct influences surely bring. In the struggle for material advancement they do not forget the sacred name of God, nor the practice of their grand old faith.

THEY ARE CATHOLIC OF THE CATHOLIC;

they are American of the American. By their aims, their probity, their civic pride, and their open manly work on the side of religion they claim and have their place in the pantheon of the higher citizenship. Therefore, while we welcome all the guests of the evening, while we welcome the right reverend bishop of the diocese, whose interest in young men is so pronouncedly emphatic, while we welcome the priests whose young parishioners are before the throne, while we welcome all our guests, the

(Concluded on eighth page.)

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There is a fact related in the Gospel that fully illustrates Mary's power, for it shows that the prayer of Mary is of value heard, even when there appears every reason for a refusal: even under circumstances when it would actually seem impossible to grant her petition.

At the wedding feast of Cana, in Galilee, Mary perceived that there was a want of wine; a circumstance that threw those people into great embarrassment; as in these countries, at that time, wine was an indispensable article at a wedding feast. No sooner did Mary perceive the want than she went to her Son, and directed His attention to it; she did not even ask directly for help, but simply said: "They have no wine." And what was the answer? Was it a refusal? By no means. The answer that Jesus gave to Mary was only to show her that, humbly speaking, He would not help out of this embarrassment, and that the time for working miracles and manifesting His Divinity had not yet arrived. "My hour is not yet come?" Bids this, He signified to her that she had not the authority of a mother over Him in regard to things Divine, and that it was neither His nor her concern to provide the guests with wine at the feast.

"Woman, what is that to me and to thee?" But, notwithstanding all these difficulties, and His seemingly austere words, it was enough that Mary had even indirectly asked, and Jesus anticipated for her the hour of His manifestations and changed the water into wine.

Can we, after these considerations, doubt the great power of Mary over her Divine Son. Is she not a Queen above all Queens in the glory and extent of her power and dominion; in the divinely regal sceptre that she sways in mercy for mankind.

What is our duty to such a Queen? Do we not owe her true allegiance, loyal submission and obedience to her commands? We should be proud to be known as faithful subjects of Mary; to be enrolled in the army of our Queen, which is represented by the numerous societies founded in her honor, and to advance her glory.—Catholic societies, as the Holy Family, and the Young Men's Society in our own parish, where the name of Mary is venerated and the Virgin Queen is proclaimed Blessed. We should be proud to wear the uniform of our Queen—the scapular, so emblematic in its simplicity of the virtues of humility and mortification, which are requisite in the service of our Sovereign Lady; in its lightness, of the sweet and gentle yoke which Mary lays upon her subjects; and in the benediction which accompanies its bestowal, of the graces and favors that the Queen of Heaven with royal munificence, in the plenitude of her power, bestows upon her faithful subjects. Mary is our Queen—she is more, she is our Mother. Mary, the most powerful of Queens, is also the most tender of mothers. She is the Health of the Sick,—the Refuge of Sinners, and the Comforter of the Afflicted. (Concluded on fifth page.)