

BROOKLYN'S
CATHOLIC YOUNG MEN.

(CONTINUED FROM FIRST PAGE.)

fair women and the stalwart, successful, eminent men gathered here to-night; while we give royal welcome to every one of them, we also declare that the honor of your presence is a reciprocal one. It is an honor to be a guest at such a gathering; it is a duty to religion; it is a duty to the State; for the cause of young men, when we consider the dangers of life and the sorrows of it under depressing influences, the cause of young men is a holy and sacred cause. (Applause.)

John T. Brennan rendered a tenor solo, "The Holy City," and he received a merited encore.

Luke D. Stapleton made a stirring appeal for "Catholic Organizations."

Mr. Stapleton said in part: "I know of no decoration of honor that one can wear so proudly as that of a young Catholic American. I apprehend that I am to treat of young men's Catholic organizations. You people that can make this display need no instruction in Catholic work. Nothing is too ideal that bears the name of Catholic. The young men of to-day are to be the old men of to-morrow. No aid is too earnest to extend to this union. Young men should be encouraged in every way. The active co-operation of the Church is necessary itself also. That can be best asserted by a spiritual director is every parish in the city: a man who will understand the object of Catholicity—a man who understands the genius of our nation. (Applause.) I am familiar with no priest in the diocese who does not possess all those qualities. Cultivation of comradeship is necessary. The mind of the Catholic young man should be developed into a knowledge of the lives of the saints, of the history of our nation. He should be made acquainted with the constitution of the United States, with the lives of Washington, Jefferson, Jackson and Lincoln. (Great applause.) We should have a brotherly spirit; we should be proud of our faith. Our Church is the idea. She has withstood the wreck of ages and the crumbling of dynasties. She has been the inspiration of philosophy and the theme of poetry. She is the ideal of ideals, and she can afford to be a sponsor for nothing less than the best." (Great applause.)

Arthur S. Somers, speaking on "Catholic Influences," said in part:

It was not until the Catholic Church surrounded art with beauty, the highest that leads to the gate of Heaven, that art was infused with life. We find the Catholic Church storing away the treasures of art when the world was being overrun by barbarians. In the art of painting the Catholic painter threw a halo of glory around his work. What effect has this on modern society? To what extent is the Catholic Church responsible for the present benefits of society? The man who is a practical Catholic is a man that goes to make up the strongest kind of our institutions in a social or political plane.

It is true that Catholic young men are not always what they should be and it is for their betterment that these societies exist. I presume that never before have so many young men of Catholic faith assembled together. The lesson we learn to-night is one we may never forget. We should shed the light of our influence upon our fellow-men. (Applause.)

"Catholic Young Men of the Period" was the subject of an address by Joseph F. Keany. He said:

History has written on January 18th that the Articles of Federation were ratified by the States on this winter's day. Daniel Webster, the greatest of American orators, was born on January 18th, and future historians will record the fact that a monster convention of Catholic young men was held in Brooklyn on this memorable day in this present year of grace. Henceforth events will be recalled as having happened before or after this convention, just as the night of the other big wind settled many a chronological controversy. Although one small wind may make a summer, from tonight on it is an assured fact that one rally made a racket. It may perhaps appear to some of you that the Catholic young men of the period has spoken so emphatically for himself to-night no one else need speak for him. We can only say that

THE YOUNG MAN OF TO-DAY

would willingly wrap the mantle of his modesty about him, and patiently and in silence wait the clarion call to greatness, were it not that self-protection, self-preservation, even, demand that he cry out in his own behalf. The waning years of the dying century hold out no golden promise for him. The horoscope of his future is dark and clouded. His sands are running low in the hour glass of time. His days are numbered. His job is gone. These are the prophecies of the hour. But the words that strike terror to his soul and all his heart with sorrow are contained in the awful edict, shouted from the house tops, and proclaimed aloud in places where men do congregate. The new woman is the coming man. Sad though this thought may be, disbelieve it though he may, every young man fondly cherishes the hope that whatever may be the antecedents of the new man, he will disclaim any relationship to the 'old boy.'

BUT WHY SHOULD WE BELIEVE THIS TALE OF WOE?

Why give credence to these mutterings and grim forebodings? Why cut down the flowers of youth and leave the withered branch of age to the mercy of the rude blasts? Why exile or exterminate the young man? Let us banish the thought and rejoice in the more logical and humane conclusion that the young man of the period is too useful to be dispensed with, and that he is here to-day—ill his younger brother forces him to move on.

The tendency of the times is towards concentration. From mechanic to millionaire, amid labor, amid luxury, irre-

spective of class or creed, the watchword, as we tremble on the brink of this, the most progressive century the world has ever known, is organize or die. Some do both—organize and then die. What have we done, Catholic young men of this diocese? We have organized, and we are very much alive. We meet to-night under the auspices of an organization which has a branch in every parish that boasts of its equipment—and most of them do that. If there be any worthy pastor of our city here to-night who lacks only a young men's union in his parish to make him eligible for permanent rectorship, we hope he will be on the list before the shadows of this new year begin to lengthen.

THERE IS NO FUEL LIKE ENTHUSIASM.

Feed the fire of an organization with enthusiasm, and its hearthstone will never grow cold. When we go back to our various organizations, let us take with us to-night so much of this enthusiasm that the dampness of desolation may never chill our firesides. The trouble with most of us is that we blow hot and cold. We are either heated to a fever by a rousing blaze of great expectations, or frozen to the marrow before the dying embers of forgotten resolutions. The even temperature of a well-kept purpose, the steady flame of consistent efforts that casts no flickering glow, is the heat most conducive to healthy, long-lived organized existence. Opportunity is knocking at the door of every young man's union. Don't keep him waiting as you would the pastor for his rent. Opportunity for what? Opportunity to join the Diocesan Union, to make one more link in the chain that binds together the Catholic young men of our fair city.

Don't falter, don't hesitate; don't wait till Brooklyn has annexed the city across the bridge. Swell the ranks of this representative organization of Catholic young men. Encourage the movement. Join now.

"Come in the evening—come in the morning. Come when you're looked for—come without warning."

"May to-night's demonstration place the Diocesan Union upon an enduring basis. May the name of the Catholic young man of the period be carved upon the pillar of progress. May he continue to be the glory and pride of Church and State, and may God bless and prosper him." (Applause.)

The Rev. James H. Mitchell said: A thought has been whispered into my ears by venerable priestly lips to-night that typifies the occasion, and that was: "It is worth fifty-three years of priestly life to witness such a sight." (Applause.)

The story of the National Union is this briefly summarized. It was born very auspiciously in the year 1876—the Centennial year of our national independence. At its cradle, and during its early infancy, it received and profited by the paternal care of the Rt. Rev. Monsignor Doane, of Newark. Later it enjoyed episcopal tutelage for several years, and reached the age of reason under the wise and successful guidance of the late Bishop Ryan, of Buffalo, and that ever to be remembered friend of the Catholic Young Men's National Union, Bishop Keane, formerly of Washington, now of Rome. When it had thus reached its seventh year, it was for the first time entrusted to the care of an ordinary priest, who happened to be a Brooklynite. Since then it has passed through all the vicissitudes of youth, and has now attained its majority. From a membership of 5,000 it has grown to that of 40,000, and to-day

STANDS BEFORE THE WORLD

a strong and influential organization, under the direction of another Brooklynite—my indelible friend and successor—Father William T. McGuire. And now what are some of the achievements of this national organization, which now in its maturity claims the recognition of every thoughtful friend of religion and nationality?

Following the lines marked out by its constitution, it has persistently sought "the furtherance of practical Catholic unity and the moral and intellectual advancement" of the young men of our country. As examples of its success, we suggest its large membership, its respected representatives in all the professions, and the general communion of its members on the feast of the Immaculate Conception. To the wars and defenders of the republic, the National Union has also extended its interest and beneficial influence. From the first years of its existence it has made the Indians of the far West objects of its solicitude, and our Catholic soldiers and sailors the recipients of its grateful consideration. Weekly it has sent to our Army and Navy posts desirable and entertaining literature. In six months the union forwarded to seventy-four posts no less than 10,255 pieces, and in every instance received grateful acknowledgment.

ALL THIS WORK

of our Catholic Young Men's National Union must be admitted as done along the proper lines. That it has been recognized as such is proved by the indorsement it has received. Year after year the union had publicly professed to the Supreme Pontiff its reverent regard and filial affection, and has as often received in return the encouragement and blessing of a father. At the last Plenary Council of Baltimore, an exposition of its aims, with an appeal for indorsement, was honored with words that are to-day its warrant of consideration.

"In order," said the bishops of the United States, "to acknowledge the great amount of good that the Catholic Young Men's National Union has already accomplished, to promote the growth of the union and to stimulate its members to greater efforts in the future, we cordially bless their aims and endeavors, and recommend the union to all our Catholic young men."

To this collective approval yearly has been added the cheering word and paternal advice and encouragement of our American hierarchy; so that our Young Men's National Union, while realizing the responsibilities of such distinguished recognition, may also claim the consideration to which such recognition entitled it. Nor is there any doubt that

OUR YOUNG MEN'S MOVEMENT

will receive the support and approval of thoughtful people, irrespective of creed and nationality. That man is indeed

dull who does not see that laymen in general in God's Church to-day have new and imperative duties. The narrow selfishness of former days is now a crime. To lock oneself in a closet, there to pray for self, is treason to the spirit of our Christian civilization. To stand aloof in view of the struggles of a common brotherhood is cruelty or cowardice.

Like Diogenes, there are some who see no good in young men's societies, and who invariably condemn them as worse than us less. Again there are others who, like Angelo before his marble, expect nothing short of angels to come forth from their associations, and who are, it is needless to say, doomed to disappointment.

Now, it is unnecessary to remark that these are extreme and unreasonable views to take of Catholic organizations. Their highest ambition is to turn out Catholic men. The production of angels is not at all in their line. That they wisely leave to the reverend clergy, who will frequently find that the grace of God is the only substitute for the genius of an ecclesiastical Michael Angelo. And now, what are the results which we may expect from this magnificent demonstration of Catholic young men? I know not what others may think of it; to me

THIS IS AN INSPIRING OCCASION.

Frequently in the past it has been an honor and a sacred joy to stand before assemblages of Catholic young men in leading cities of our land. But never on any of those occasions, which were of national character, did I think that a day would come when an audience as large as the largest would assemble in our own city under the auspices of the Catholic young men of Brooklyn. To me, therefore, who may be allowed the reminiscence of an ex-official of the National Union, this meeting is full of hope and significance. It indicates the holy enthusiasm that animates so many of our young men, and which nerves them on to noble deeds for Church and country. Like American Crusaders, they have buckled on the shield of faith and the helmet of salvation, and are engaged to preserve from the thralldom of irreligion their country, which is so manifestly a providential one. May God bless and strengthen their every effort, and may the sturdy life that exists in our Brooklyn organizations be a harbinger of what the National Union soon will be—a well disciplined army of young Catholic Americans who are ready to live and labor for God and our neighbor. (Applause.)

Silver trophies were next given to the Leo Lyceum as champion bowlers; to the St. Peter's Catholic Library Association as champions in baseball; to St. Mary's Literary Union as pool champions; to St. Joseph's Young Men as champion billiardists.

Each representative of the various societies was presented by the Bishop with the trophies, amid deafening applause.

Father McGuire then said it was fitting to close the night's work by listening to "Our Beloved Bishop."

As the Bishop arose to speak he was given a perfect ovation.

BISHOP M'DONNELL'S REMARKS.

Bishop McDonnell said in part:

When your worthy president referred to the fact that the Diocesan Union had nothing the matter with its lungs, he omitted a very important feature; he should have added that its heart was all right. I congratulate you young men on the splendid showing you have made. It has been said here to-night that never did this Academy witness such a sight as now, when so great is the throng that many of those who wish cannot enter.

When the Greater New York shall have become a fact, let it not be forgotten that it is a Greater New York because Brooklyn has made it so. (Applause.) Let us hope that when the Greater New York shall go into effect, the Brooklyn Diocesan Union shall always bear the name as long as the diocese exists.

I congratulate the Brooklyn Diocesan Union, and I hope that the blessing of God will always remain with you. (Great applause.)

The clergymen present were the Rt. Rev. Charles Edward McDonnell, D.D., Bishop of Brooklyn; Rev. Sylvester Malone, Rev. James H. Mitchell, Rev. James Durick, Rev. Thomas Farrell, Rev. William Long, Rev. Michael J. Flannery, Rev. Father Mandelaine, Rev. John I. Barrett, Rev. James Duffy, Rev. Father Hayes, Rev. Jere A. Hartnet, William Hamilton, Rev. Thomas Ward, Rev. James McCusker, Rev. Michael J. Killahy, Rev. Dr. Corrigan, Rev. Eugene Porcile, Rev. Patrick J. Fahey, Rev. Jas. Langan, Rev. J. F. Nash, Rev. Dr. Donaldson, Rev. Thomas O'Brien, Rev. William Dwyer, Rev. James Maloy and Rev. Jas. Donohue.

Prominent laymen present were: Principal John Gallagher, of Training School for Teachers; Postmaster Andrew H. Sullivan, Assistant Postmaster John H. McCooey, Bernard J. York, William J. Buttlings, Judge Walsh, Patrick Callahan.

"That is the most intelligent dog I ever saw," remarked Mr. Blykins. "He understands every word I say to him."

"Isn't that—er—a slight exaggeration?"

"Not a bit of it. If he didn't understand, how would he succeed infallibly in doing exactly the opposite thing?"—Washington Star.

"Mrs. Newly, is it true that your husband is so very absent-minded?"

"Perfectly. We've been married six months and many an evening at 11 he gets up, takes me by the hand, tells me what a delightful time he had, and would leave if I did not remind him."—Detroit Free Press.

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THE AMERICAN IRISH.

FORMATION OF AN IMPORTANT
HISTORICAL SOCIETY.

THE PART THE ENGLISH SONS OF ERIN HAVE TAKEN IN BUILDING UP THE GREAT REPUBLIC.

A large and representative meeting of Irish-Americans from different parts of the United States was held in Boston last week, for the purpose of founding an American-Irish Historical Society.

Mr. Gargan, in the course of the address with which he opened the proceedings, said:

"But little has yet been done to show how much the sons of Ireland and their descendants have contributed to the settlement, to the civilization and reclamation of this country, and also to its liberation from oppression."

"In our proposed work we will discard the legendary and the mythical. We recognize that we are living in a scientific age at the end of the nineteenth century, the age of the microscope and the X-ray, and we ask for the acceptance of no historical data that will not bear the modern search-light and that is not sufficiently proven."

"We claim that due credit has not been given to the Irish contributions. That through prejudice or through gross ignorance there has grown up a myth about the Scotch-Irish. Of all the myths that have crept into history this is the most mythical. Why any man should be ashamed of his honorable Irish ancestry surpasses my comprehension and subjects the man who attempts to deny it to the scorn and contempt of all honest and intelligent men."

"Descendants of Irishmen may well feel proud of the honorable part which the Irish race has borne in the settlement and development of the country. As early as 1649 Cromwell, by his cruel policy, transported 45,000 of them beyond the seas. A large number came to Barbadoes. Many of them afterwards came to the continent of North America."

"The revolution of 1688 in England, and the acts of British Parliament to discourage manufactures in Ireland, drove 100,000 operatives out of Ireland and a writer of that time says multitudes of them went to America."

"In 1729 a writer stated that 3,000 males left Ulster yearly for the American colonies. And the arrivals at the port of Philadelphia for 1729 are set down as: English and Welsh, 267; Scotch, 43; Germans, 343; Irish, 5,655; or a proportion of ten Irish immigrants

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We mean to keep this up all during this month, that is, if the Embroideries will last that time. 50,000 yards is a lot to sell. But come and see the prices we sell them at, and see the kind of goods they are, Pleated and Lace Edged, at great deal less prices than the ordinary kind. Don't miss this, the opportunity of a lifetime.

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to one from all other European nations. This constant influx continued, though not in an great proportion. So we see what an important factor they were in the settlement of the colonies.

"James Logan, of Lurgan, Ire., can e over with William Penn, and complain was made against him that public Mass was permitted in the colony."

"The name of Logan has through all our history been honorably identified with every step of our progress. In 1729, several families came from Londonderry, who were landed at Cape Cod, but made their way to New York. Among them was Charles Clinton, whose three children became historical men in the annals of New York. The colony of Maryland was largely settled from Ireland, the Carrolls, whose name are indissolubly associated with American history, coming to the colony in 1680."

"In 1710, we find in Virginia along the Blue Ridge, in what are now the counties of Patrick and Rockbridge, the McDowells, Breck bridges, McDuffies, McGruders and others, and the two rivers Mayo, and the towns called McGheaville, Healyville, Kennedysville, McFarland, Lynchburg and Kinsdale, all names that tell us plainly what was the origin of the settlers."

"In 1737, an Irish settlement was established on the Santee River in South Carolina, and the historian at that time says none has furnished so many settlers to this province as Ireland."

"In 1746, Daniel Boone commenced the settlement of Kentucky, and had with him Hugh McGirdy, also Harland and McBride."

"In the Massachusetts Bay Colonies prejudices against natives of Ireland existed almost from the settlement of the colony. The were restrictions as to land, and in 1730 the General Court warned settlers from Ireland to leave the colony within seven months."

"As you all know, in 1737 the Charitable Irish Society was founded here in Boston by twenty six natives of Ireland, Robert Duncan heading the list. William Hall was the first president, and in that list of names are the founders of many distinguished Boston families, some of whom, I am sorry to say, are not inclined to own their origin or choose rather to call themselves Scotch-Irish, an appellation which their ancestors would have despised. We find at Concord the burial-place of Hugh Cargill, born in Ballyshannon, who came to this country in 1744, a poor emigrant, acquiring no mean estate, leaving as a legacy the Stratton farm to the town of Concord, to be used for the poor."

"There also came to Massachusetts the Limerick schoolmaster, John O'Sullivan, a name illustrious to our country's annals. One of his sons was Gen. Sullivan of Revolutionary fame. One of his lineal descendants, Mr. Russell Sullivan, the well-known author, is one of the signers of our roll. Ther were Higginses and Reillys at Plymouth and along the shores of Cape Cod."

"One of the Indian transfers of land was to one of the Reillys."

"One of the most distinguished Irishmen who came to New England was George Berkeley, a native of Kilkenny. Born near Thomaston, he came here to found a college for the civilization of the Indians. He is best remembered by his poems. Those of you who have visited the national capitol at Washington will see in fresco on the wall at the foot of the stairway portrayed by the brush of the artist in almost speaking pictures the story of the settlement and civilization of the United States, and you will see inscribed the lines which gave the artist inspiration, written by George Berkeley:—

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

"Yet we should not be vainglorious. We are but representatives of many nations who from the earliest settlement of the country have helped to plant here free institutions, but we are not intruders, nor are we here by the tolerance of any party. We live here under the constitution and laws of the country and are vitally interested in its well-being and future prosperity. We of this generation decline to accept that series of lies which English historians and their imitators have agreed upon as truthful history of what the Irish have done in this country or any other country."

"We propose to investigate facts and ask for their impartial consideration. The object of this association is to call to mind those noble types of men and women that the Irish race have sent here, that we may receive credit for our fair share in the development and maintenance of a government founded upon manhood."

Hon. John C. Linehan spoke briefly and pitifully, saying, "I think there is not a prouder title than that of American citizen. I am proud of it. I glory in it. But as I believe that a man who cannot love his mother cannot love his wife, a man who is false to the land of his birth can never be true to the land of his adoption. New Hampshire presents a rich field for the society's research."

"Our first Governor was an Irishman,

Darby Field, an Irish soldier, discovered the White Mountains, and there was no battle of the French and Indian wars in which Irish blood was not just as freely as in the battles of the Civil War."

"If we do our work the American people, of whatever birth, will prize the present Scotch-Irish myth where it belongs."

Joseph Smith, secretary of the Lowell Police Board, urged work on the part of very member. "We cannot deal in hush business," he said. "We must produce the bold documents and facts that no one can dispute, and eliminate from history its imaginary and fictitious bluffs. All must work in investigation in their own towns and vicinity. We must organize in every town and city and every year have a meeting of the parent society to garner and publish our discovered and compiled facts. The cold, documentary evidence cannot be disputed, and falsehood and fiction will cease."

Osborne Howes, the eighth in line from an Irish settler of Cape Cod, said it was not so much a matter of self-laudation, but to create a spirit in the people. He believed in the necessity of a race living up to its ideal, and the higher the ideal could be placed the better for all of the race; they will have something to look forward to, something to eliminate."

Paul Du Chailly heartily endorsed the purpose as a most laudable one. "It isn't the self-laudable," he advised, "you want the facts, the truth, the truth for truth's sake; present it to the world and don't be afraid of opposition."

Live Stock Trade.

LONDON, February 1.—Owing to the mild weather and the heavy supply of American cattle the live stock market for the week and prices declined a trifle, since this day week, choice Steers being quoted at 11½c, Argentinians at 10c and sheep at 11½c.

A private cable received from Liverpool to day noted an advance of 3 per lb. in prices for Canadian cattle, and quite choice at 10½c, while Steers are at 11c. Sheep also show a decline of 1 per lb. at 10½c to 11c, and lambs are quoted at 15c.

Messrs John Olde & Son, live stock salesmen, of London, Eng., write W. H. Beaman, live stock agent, of the Board of Trade, as follows:—The supply of beasts was short to-day, only 600 State cattle ex British Empire and Baltimore, and 120 from South America being on sale; these met a good trade at 5½c to 6d for Steers and 5½d to 5½d for South American cattle. The demand for sheep was fair; prices unaltered from last Monday. The arrivals consisted of 675 from South America and 146 from Canada via the States. South American sheep made 5½d, Canadian lambs 5½d, sheep 5½d.

MONTREAL, February 1.—The feature of the live stock trade was the easier cable advices received to-day from both Liverpool and London for American cattle and sheep, while on the other hand they were firmer and noted an advance for Canadian cattle.

At the East End Abattoir market the offerings of live stock were 650 cattle, 100 sheep, 100 lambs, and 50 calves. Choice steers and heifers sold at 3½c to 3½c; good at 2½c to 3½c; fair at 2½c to 2½c, and lower grades at 1½c to 2½c per lb. live weight. The market for lambs was strong and prices advanced 10 to 12c per lb., with sales at 4½c to 5½c and mixed lots of sheep and lambs brought 4½c while sheep were just about steady at 3½c to 3½c per lb., live weight. There was a good demand for calves and choice brought from \$12 to \$15; good \$8 to \$10. At the Point St. Charles cattle market the receipts were 250 cattle, 125 sheep and 125 hogs. In cattle trade was very slow, in fact there were no sales made and holders shipped them to the above market. The mixed lot of sheep and lambs sold at 3½c to 3½c and 3½c per lb. live weight. The top of the market for hogs was firm and the offerings were cleaned up at \$4.25 to \$4.40 per 100 lb.

CANADA.
PROVINCE OF QUEBEC.
District of Montreal.
SUPERIOR COURT—No. 202.
Dunne Marie Arzelle Josephine Rivest, of the city and District of Montreal, wife of Joseph Rivest, of the same place, Plaintiff, vs. Joseph Rivest, Defendant. An action for separation as to property, has been instituted in this court.

Montreal, 21st December, 1902.
J. F. DUBREUIL,
Attorney for Plaintiff.

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