

to welcome the guests and to show that since the days of O'Connell no anniversary deserved to be celebrated as this anniversary of 1893, all waited anxiously to hear the first speech of the day, which was given by Mr. P. Cullen in response to the toast, "Erin's Day." Nor were they disappointed, for Mr. Cullen is an orator of no mean ability. On St. Patrick's day, he said, Irishmen naturally recalled the history of their country. Such a retrospect could not fail to furnish abundant matter for pride in the achievements of the Irish race. The great names that adorned the pages of Irish history, and the great deeds there recorded were so many evidences of national greatness. But to that history of Ireland, he continued, there was a dark side. For three hundred years, Ireland had to struggle in vain for liberty. Still, now that the final triumph seemed at hand in the prospect of an Ireland free, contented, and prosperous, Irishmen could celebrate St. Patrick's day with no bitterness in their hearts, and could look forward with the utmost confidence to the future of a self-governed Ireland.

When the chairman next proposed "Our Native Land," prolonged cheers from many a staunch young Canadian re-echoed through the hall, but if they expected a panegyric on their native land they were disappointed, for Mr. A. A. Newman, who rose in response, did not believe that Canada was prospering as she should, and based his reasons for this belief on the fact that the population was not increasing, and on the statement that the natural resources were not being developed. He then proceeded to speak of the three remedies proposed to better the condition of Canadians: Imperial Federation, Annexation, and Independence. He showed that the first two were out of the question, and claimed that the latter was the only alternative. "If," said he, "Canada were independent, foreign capital would flow into the country, our mines would be opened up," &c. He claimed, and rightly so, that the greatest enemy Canada had was the demon of discord—the demon of religious fanaticism and racial bigotry, and endeavored to show that were Canada independent, this religious fanaticism would give place to

toleration, while racial prejudices would give place to brotherly love. He concluded by appealing to his fellow-students not to be found wanting in their duty to Canada.

The "Gael in Many Lands" called forth from Mr. Frank McDougal a reply which the Owl representative has no hesitation in pronouncing to be the neatest speech of the day. He pictured the Irish exile in many lands, giving himself to the commemoration of the national day of Ireland, and pointed out the excellent reasons why he should do so. He concluded his short address by claiming that when triumph comes, as come it must, not only will Ireland's gratitude be due to the statesmen living and dead who have aided her, but also, in a great measure it will be due to the active support given by Irish exiles in all parts of the world to the good cause.

"Gladstone and Home Rule" was next proposed by the chairman and answered by Messrs. L. Kehoe and W. Cavanagh. Mr. Kehoe referred to the long and brilliant career of Mr. Gladstone, England's foremost statesman, and especially to the last few years of his career. When Gladstone saw that the people of Ireland sent a majority of Nationalist representatives to the British Parliament, he took it upon himself to right her wrongs, and endeavored to give her a Home Rule measure. If he succeeded, continued the speaker, in this—and the only requisite was the continuation of his life—his name would deserve to be honored by future generations of Irishmen as one of England's ablest sons and Ireland's greatest champion.

Mr. W. Cavanagh followed on the same toast and dealt with Home Rule in a very sensible and forcible speech. He dwelt on the origin of the present struggle and then compared it with the armed efforts of the past, which had brought no gleam of hope to the Irish but had resulted in the shedding of the best blood in Ireland, and the scattering of Irishmen throughout the world. The present movement, he said, not only brought freedom to Ireland, but also called into existence a real friendship between Ireland and England. A Protestant was the founder of the Home Rule movement, he said, and his successor