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INTEMPERANCE

THE CHIEF CAUSE OF POVERTY.

father McCatten Holds the Liquor Trade as now Conducted in Montreal Responsible for Three-Fourths of the Poverty of its Citizens.

The last complimentary entertainment before Leut, given to the members and nas held last evening in St. Patrick's hall. The lecturer, Rev. J. A. McCallen, S. discussed the relations of intemperance to poverty, which, he said, were the relations of cause to effect. Two views theoretical the other practical. No one who has studied the question can deny that the abuse of intoxicating liquor must necessarily impoverish those who become its victims. The usual effects of these, the loss of time resulting from ill health begotten of drink; loss of employment for repeated absences from one's pst; loss of clothing and household effects, pawned or sold by the drunkard usatisfy his craving for liquor-inability results must necessarily impoverish those who includes to excess in drink, and THEIR NAME IS LEGION.

From the standpoint of theory alone, then, we may conclude that the liquor made, conducted on such loose principles as it is in Montreal, must necessarily prove the foe of the material prosperity of our city. But we do not need to theorize. The teachings of experience, the testimony of those who are engaged in relieving the poor, and the still stronger testimony of the innocent victims of the drunkard's crime, all attest the truth of what we now advance, that three-fourths of the misery, poverty and want which our eyes daily witness, are due to the liquor truffic us carried on in our midst. If you doubt my word, said the lecturer, ask the members of St. Vincent de Paul's Society, the members of any and every charitable organization. whether Catholic or Protestant; or take our place as almones of the poor; visit the homes of those whom we are called upon to help; listen as we have to listen to the cries of the poor for food, clothing, shelter, and to the sad tales of the drunkard's crime which has robbed mother or wife or children of the support of once noble and industrious but now degraded, helpless, lazy manhood; and you will agree with us that only one class of men derive profit from the liquor trade, but at the terrible price of not a hundred but a thousand impoverished homes; at the price not of a few individthousands who are dependent on public charity. Take the men who earn good wages during the summer months. Why, in winter, when the port is closed, do they wander about

BEGGING THEIR MEALS

from door to door, compelled to seek the shelter of our night refuges and police stations? Fully three-fourths will you that their surplus earnings, which, if placed in bank, would have provided them a sufficiently comfortable existence during winter, were spent in the saloon, which pays no dividends in free meals and lodgings. These are farnished by the charitable organizations of the city. When a man comes to me, with the stench of liquor on his breath, asking charity, I generally inquire who sold him the last drink. Then I request him to return to the saloon, and if he cannot there find the board and lodging which he seeks, to return, and I will give him both food and shelter. He always returns. Saloon keepers, at least most of them, do furnish drink to well known drunkards, sometimes for pay, sometimes without pay; but it is to the Church these poor victims of drink appeal to satisfy their hunger, and to protect them from the night's cold blast.

Now is not this a very sail state of allairs? Who are responsible? First the property owners who lease their premises to irresponsible parties engaged in the liquortraffic. I will not discuss their right to do as they please in the matter. But I do not hesitate to say that I would rather break stones on the highway than enjoy the rent from a saloon that entices minors to the destruction of soul and body, and thrives on the money of the poor drankard who leaves his own rent unpaid, and

ROBS HIS WIFE AND CHILDREN

of the common necessaries of life Secondly, the men who sign petitions for licences for parties whose sole aim will be to make money even though the drunkards who daily frequent their saloons cannot enrich them but by starving innocent wives and children at home. I would rather be without a friend in the world than court the friendship of men applying to me to sign a petition for continuing a saloon which I knew would day after day impoverish the homes of my relatives, neighbors and friends. I have no respect for the cowards who come to me one day deploring intemperance of wife or son or daughter. has brought this curse upon the signer's own home. Thirdly, the liquor dealers themselves. Just so long as the majority of these continue to how heaven poured its richest blessings by Cardinal Lavigerie.

defy all law, human and divine; just so long as they sell liquor to any and father had no right to interfere in his to every man who applies for drink; just vocation. The same way with St. Aloyso long as they hesitate not to send huntheir vengeauce on helpless womanto stop the cry against them, let them vocation. help us to root out the low groggeries, the unlicensed dens of drink and crime, and raise the traffic out of the slough into which it has fallen. I have not yet been converted by the arguments in before Law, St. Patrick's T. A. & B. society, favor of prohibition, and I do not expect in furtherance of the temperance cause, to be. But I assure you that if the saloon goes on as it is now going on, impoverishing our people,

ROBBING LITTLE INNOCENTS

of food and clothing, dragging back to de gradation and want the men whom we relations of cause to effect. Two views have saved from drink, standing as a might be taken of the subject, one mighty insurmountable obstacle to every effort of our ministry in saving souls, the liquor dealers meantime scorning the efforts of temperance men to make Montreal a city of sober, religious, virtuous, and prosperous men and women. I assure you that this action on going drink are to paralyze brain and the part of saloon keepers will do more masele, thereby unlitting professional to throng the ranks of prohibitionists to throng the ranks of prohibitionists men, as well as the honest sons of toil, than any other argument in favor of that mental or physical labor. Add to party. Oh! may the tears of wives and children, the cries of distress from the suffering members of Jesus Christ, the scenes of desolation, caused by drink, arouse within the hearts of our civizens a sentiment which will find echo in a demand for better conducted saloons, to satisfy his earlying on inquot analytic meet the rent, store bills, etc., because the money has gone to the saloon. Such protection for the poor by the total could must necessarily impoverish annihilation of this foe of all temporal prosperity.

And as we have mentioned the citizens of Montreal, let us ask them what are they doing to help on the material in-terests of their city? What are they going to do?

What are you going to do, dear friends?
Still wait for crime and pain,
Then bind the brutees, and heat the wound,
And soothe the woe again?
Let the flend still torture the weary wife,
Still poison the coming child,
Still break the suffering mother's heart,
Still drive the sister wild?

Still bring to the grave the gray haired sire, Still bring to the grave the gray matrix.

Still martyr the brave young soul,
Till the waters of death like a burning stream
O'er the whole great nation roll.
And poverly takes the place of wealth,
And sin and crime and shame,
Drag down to the very depths of hell
The highest and proudest mame?

Is this our mission on earth, dear friends,
In the years that are to come?
If not, let us rouse and do our work
Against this spurit of rum.
There is not a soul so poor and weak
In all this goodly land,
But against this evil a word may speak
And lift a warning hand.

No, there is not one but may help on our cause. Let the business men, then, of Montreal who desire to secure and preserve the valuable help of their talented elerks and salesmen; the relatives of the drunkards who are robbed by his crime of just support; the Christian men and women whose ears drink in the sad tales spared.—Milwaukee Catholic Citizen. of woe, whose eyes behold the wretchedness and misery caused by drink, and whose money is asked for the relief of uals made forlorn and desolate, but of the poor; the public men in high office fully three-fourths of the many who are sworn to protect the city's induced to its minimum; till the wages of honest toil are directed in their proper channel, and Montreal, become the least intemperate of cities, enjoys the material prosperity of which the fiquor traffic is the greatest foe. This is a very human side of an important question. My words are addressed to the worldly wise. Let them change their folly into wisdom, and intemperance will cease to

> with the select readings and lecture of Father McCallen afforded a most useful and pleasant entertainment.

CATHOLIC CULLINGS.

He has true and sincere charity who neglects his own interests to advance others in virtue if he can render them this good service.—St. Teresa.

evils, the misfortunes, and the trials of this life.—St. Augustine.

If sometimes a feeling of bitterness or dispondency takes possession of you, struggle against it, lest you lose your temper, and by your crossness and repining become a burden to your fellow men.
—Ven. L. de Blois, O.S.B.

But toleration, as the word goes, of those who pray at another "altar," or adhere to a different political creed, or who philosophize or reason on other lines of this certainty of faith-that the Cathohe Church contairs in all its entirety the Divine deposit of religious truth .- Cutholic Universe.

In the subject of your vocation, no one lausa right to interfere. If you are called by God, no tesser one has a right to step between you and God. We have the example of St. Stanislans, a boy of six-teen when our Lord called him to be a Jesuit. His father, a rich nobleman. thought it would bring dishonor on the amily for him to become a Jesuit. But he, aithough a saint, left his father's house and travelled from Germany to and the next day sign a renewal of the Rome in order to follow ont the call of license for the very saloon-keeper who God, and you remember how on that sumes the duties of his new office will be broaded the license for the very saloon-keeper who God, and you remember how on that

on the actions of St. Stanislaus. His sius. St. Aloysus had to become a Jesuit dreds of raving maniacs home to wreak is spite of his father, and even at this day how many have to leave their hood, just so long will their business con- father's house because they wish to betime a bye-word and reproach, and just come priests and nuns, and how many so long will it deserve the demunciation have to leave to proceed the context of have to leave Protestantism, and become of all good men. It saloon keepers want Catholics in order to follow out their

Priests in Polities.

The interposition of priests in politics would, doubtless, do politics a great deal of good. The priest is in a position of leadership. He is far in advance of the average citizen in intelligence, right thinking on current events and disinterested motives. If more morality could be injected into political administrations it would be well. If the average politician could be supported for the property of the second to the country of the second to the secon rian could come to feel that he must cater to the good opinion of the religious clement led by the priest, the average politician would be a better and a cleaner person than he is. If the churches had to be canvassed, rather than the saloons, around election time, electioneering would be a more decent occupation than the ordeal it now is. But, while the active participation of priests in politics would do a good deal for politics, it is not so clear that it would be altogether without injury to religion. It might be decidedly a case of stooping to conquer if humanity's eternal welfare should use itself to carry mundanc elections. The lines of political cleavage will never run, in this free country, altogether parallel who did not lovingly aid the neighbor in this free country, altogether parallel with sectarism lines. The Church cannot go three times into politics without dienating a fraction of its membership, the salvation of whose souls is, perhaps, as desirable after all, as the election of the best ticket a political convention ever nominated. The game is not worth a blessed candle. Men may be left to blunder against their own interests in the process of self-government since the Almighty suffers it to be so; and the dergyman may content himself with incidental good results which morality and religion may exert on politics-not putting himself to the trouble of entering the political field himself. Nothing herein should be construed as denoting an opinion that there are never occasions when priests should enter actively, openly and decisively in politics. That the Church's right if its guides determine that the questions at issue are supremely important. As American citizens, we trust the occasions may be very infrequent. But when they come courage and loyalty are the watchwords. We are discussing the habilual activity of priests in politics. As individual citizens the active interest of dergymen in politics is highly desirable. We can not see how their influence, exerted in a social way, (especially when moral issues are involved), can be in any manner detrimental to the cause of religion. Should priests vote? Every time, we think. The votes of no good men can be

The Beauty of Art.

The soul inspires art, and then art transforms and elevates matter. Let us terest-let all these unite in one com- keep strictly to facts, otherwise the matemon, emphatic and persevering demand | realist might clude our grasp. Art is a for the limitation of the liquor traffic, real, positive fact, which cannot be de-and go on agitating the cause of temper-nied. It manifests itself in masterpieces ance till poverty is banished from the which are the pride and glory of nations. homes of most of our citizens : till the Let us look at these masterpieces, that we number of our houseless, home-less and friendless brethren is re-duced to its minimum; till the found in the mind of the artist who created them; secondly, the effect they produce upon the soul which is brought within their influence. Speaking of the artist, of his masterpieces, of the effects he produces, we may ask that he works a double metamorphosis. First, he transforms matter through the ideal; secondly, he works a transformation in the soul through the idealization of matter. Un-Excellent music was furnished both before and after the locture, and together

The first will give you the essence, the a proof of the spirituality of your soul. strife with his spiritual enemies. second the sublime mission of art. By common consent the science of art consists in the correct expression of beauty machinery of the Churchinis own being all its fullness. What is heauty? Or, half to move heaven and interest all the rather, what is the true conception of powers thereof in his defence. His prayer beauty, the intuition of which constitutes the artist? "Beauty," said Plato, with his usual depth and simplicity—"Beauty stilled the winds and the sea, released is the truth in its splendor." That mankind from every sort of ailment and is to say, it is the truth clothed with Let us, with Purgatory in view, suffer such a resplendent form, with such light, with joy, or at least with patience, all the that not only does it reveal itself to the the friend and follower of the Blessed mind as an idea, but it enraptures the Messiah. heart as the living expression of the idea; it sets in motion all the great faculties of man. This is the source of the emotion we experience at the sight of real beauty. No matter if in the present day there exists a school which pretends to set itself against these tradition. The disciples of this school may be good technical painters, but they will never be artists. If the artist could do nothing but imitate nature, his works would have neither use nor influence. The than ours, carries with it no minimizing artist must put in his works something of his own; he must express an idea which he has himself conceived. An artist worthy of the name does not seek inspiration in the material beauty of still life; nay, he looks for something which surpasses finite, visible beautyhe seeks infinite, invisible beauty, and thus by the power of thought he attains to all the sublime forms of the beautiful. -Padre Agostino.

> Mgr. Ferrata will probably replace Mgr. Rotelli as Papal Nunico at Paris upon the creation of Mgr. Rotelli as a cardinal. Ferrata, it is said, when he aspublic in accordance with the views held must observe Lentin the most rigorous.

FELLOWSHIP OF FAITH.

BY THE LATE DR. CUMMINGS. (Founder of St. Stephen's Church, New Tork.)

A soldier who marches into action with a solid phalanx of comrades around him, experiences very different sensations from the lonely picket, who stands guard at the silent outlet of a wood, or under the creet of a rock in the wilderness. The first is energized and fired by the power of a whole legion, of which he is part, while the second has a solitary will and one right arm to depend upon in case of a danger which may break upon him from any quarter at a mo-

ment's warning.
The inventor, the discover, the leader of his age, the man of great heart and powerful mind, are nearly always condenined to the complete isolation of the solitary vidette. Genius must outstrip the multitude in its rapid forward strides; it soon leaves far behind the common public; passes one by one the herd not with the crowd; and, at length, being alone, it finds that in leaving behind theignorance of mankind, it has also left its sympathy. To have genius is to be alone. He who founded

TRUE RELIGION gave to it the form of a family in which He is the Father, and all mankind are brothers and sisters. Their prayer was whom he saw in need, was pronounced to be no lover of God, whom he could not see. Whatever act of devotion to God or charity towards our fellow-man is done by one of us, forms part of the general fund of merit and belongs to all. What-ever is done, under God's favor, by the faith and zeal of all members throughout the world, belongs to each individual soul as much as his own private virtuous acts and their reward. Each prays for each other. There are continuous streams of wisdom and goodness which God pours forth into the mind and heart of His Church; all these, too, belong to each of her children. They are new grants of light and strength to enable each one to persevere bravely in the performance of his duty, and to resist all attempts on the part of his enemies to drive him or entice him into the commission of evil. No triend can benefit the Church without conferring a blessing on every soul she is engaged in saving, and no one can attempt the injury of a single soul with-out having arrayed against him the whole power of the divine kingdom, of which God Himself is the Founder and the King. Let us love to meet together in the place consecrated to public worship, there to join in the Prayer of Faith with our brethren. In that holy place we feel that there is a fellowship

BINDING US TOGETHER

as one family, and we grow stronger as we reflect upon the truth that no child of God is ever left to struggle unfriended and alone. Whether temptation rushes upon the soul during the soul during the glare and noise of daily warfare, or whether it creeps stealthily toward its intended victim during the dark and silent hours of the night, the great heart of the Church beats with maternal anxiety for each of her children; her voice rises unceasingly in supplication to God that the sufferer may be saved from all

difficulty and danger.
Good angels glide from earth to heaven offering the earthly prayers that flower up from the heart of humanity under the patient cultivation of religion. They are welcomed, blessed and wrought with wondrous skill into the wreaths that adorn that ladder between the earth and the sky which gladdened the vision of the slumbering prophet of old. The summit of that latter leads to the Eternal Throne itself, and its foot is planted by the side of whatever mortal is in need of strength to come out victorious from

The consequence of this teaching is, that even the humblest believer has it in his power to put in motion the whole machinery of the Churchinanis own beif neede with true faith, becomes infallible in its effects, like that prayer which cold embrace of the tomb the form of

What Some Protestants Thought of In the archives of the Dominican Order at the Convent of Santa Maria, Rome, there are many curious and ancient manuscripts. Among the most interesting at the present time is a letter from the apostate, Martin Luther, to his mother, who did not apostatize. She wrote an inquiry to him, however, in reterence to the "religion" he was about to establish. Here was his reply: "Remain a Catholic. I will neither deceive nor betray my mother." Melancthon, when his mother asked him on her deathbed what faith she ought to die in, said: "The new faith is the casiest to live in, but the old is the saiest." Learned Protestans, such as Leipnitz, Claudius, Schiller, Goethe, Novalie, Wolfgang, and Menzel, seem to inve anticipated the consolations which the Catholic religion would have given deceive nor betray my mother." Methe Catholic religion would have given them. They longed for it, but had no the resolution to brave public opinions or rather a torrent of prejudice.

Fasting in Russia.

It is stated in The Sanitary World that endeavor to create a policy of friendship the Holy Synod, in St. Petersburg, has between the Vatican and the French Rodecided that Russian soldiers in future

during the four "Great Lents" yearly, but also every Wednesday and Friday, but also every Wednesday and Friday, and the six great days of prayer and repentance. This is the calculation: The Great Lent (of Easter), 79 days; Petrofiki Lent, 20 to 50; Usspenski Lent, 17; Filippofiski Lent, 30; aix days of prayer and repentance, 6; 31 Wednesdays and 31 Fridays, 62; total, 170 to 200 days, on which dates neither meat nor fish (during the Easter Lent) non-ever fish (during the Easter Lent), nor eggs, nor milk, nor even sugar, is allowed. The officers assert that the physical strength of the soldiers must inevitably suffer from the new regimen.

The First False Step.

It is the first false-step that tells. You know that when you tumble down stairs. Oh, if you only had looked where you set your foot, you never would have had all those blue and yellow bruises. So it is with everything else in this world— with the man who falls into dissipated habits: with the woman who loses her self respect and that of others; with a man who ends a respectful life by some deed that is dishonorable; with all who follow any courses that bring their penalty of shame and suffering and death. It is the first little step that does all, and it may not be so very bad a step in itself; only a little wrong. It may be only a mistake, indeed, but the end comes all the same. Let every how and girl rethe same. Let every hoy and girl re-member this. Just as it does not do to make a mistake at the head of the stairs, so it will not do to make even a mis-take in the beginning of life—especially a mistake of the sort that leads to evil, for it often brings one to the bottom a**t la**st.

England and the Vatican.

The ab-urd rule which excludes any actual diplomatic relations between the Vatican and the Court of St. James is one of the anomalies of the age. Even to-day we see that subterfuges have to be resorted to, but the following letter illustrates curiously the difficulties of diplomatic intercourse between Rome and England when George III. was King and William Fitt was his Prime Minister. It was written by Joseph Denham to Cardinal Zelanda, Secretery of State to Pius VI., and was dated from Onano, a village near Viterlo, on September 3, 1793 :-

VI., and was dated from Onano, a valinge near Viterlo, on September 3, 1793 :—

"Eminence,—When I was in the world I had the honour of being known to your lordship and of enjoying your patronage; but it is now seven years since I have seen you, and two full years that I have lived in this hermitage, separated from human commerce and little informed of what is passing in the world. Therefore, if what I am about to say has no foundation, your lordship will attribute it only to my ignorance of the isots.

"I have supposed that the Pope has destined Monsignor Erskine as Apostolic Envoy to the Court of London, upon which subject the devotion I profess to His Holiness urgss me to inform your Eminence that, as well as my mamory serves me of the laws of England, there exists an Act of Parliament inhibiting the King from receiving any Minister of the Postiff. I would not wish the honour and dignity of the Holy Father to be compromised, for, if my idea be correct, deplorable consequences by means of which the intent might be obtained without the lessit violation of the Anglican laws. I promise that the affair must be regarded as one merely secular and without introducing a word about religion.

"I would wish, then, that the credentials of the Envoy should be sent in the name of the Senate and people of Rone, setting forth that, for certain interests of theirs, it was necessary to despatch an Envoy to treat concerning them with his Britannic Majesty, and that for this purpose such a person was nominated with all necessary and opportune faculities, etc. The patent of said credentials would be subscribed by the Senators of Rome with the seal of the

purpose such a person was ministed.

Increasing and opportune faculties, etc. The patent of said oredentials would be subscribed by the Senators of Rome with the seal of the Capitol affixed.

"The significance of this would be fully comprehended by the King and his Ministers, and the Enyoy would be well received, without giving umbrage either to the laws or to the populare, who might otherwise be capable of committing excesses, such as happened in 1780 on the occasion of the new, laws in favour of the Catholics.

"If my supposition becorrect, and if my idea finds favour with your Eminence, make use of it as you please, etherwise let it remain buried. I am always most thankful for the favours received from your Eminence in past years; and, being full of true gratitude and veneration, I salute the sacred purple.

"Your Eminence's most humble, devoted, and obliged servant.

JOSEPH DENHAM."

JOSEPH DENHAM."

The original, in Italian, of this letter is still preserved among the Vatican private archives. Monsignor Erskine, afterwards Cardinal, undoubtedly conducted negoti-ations between the Pope and England, but not, as far as I am aware, as a diplomatic representative of the Senatus Populusque Romanus.

A Prohibition.

Sr. Paul, Minn., January 25 .- Archto the clergy of the archdiocese of St. Paul, in which he forbids every practice that in any way resembles a lottery at Cathelic fairs prohibition. Catholic fairs, prohibiting all selling of chances, raffles, fish pends, post offices, and other devices generally in practice at such entertainments, and upon which such entertainments, and upon which church people largely rely for their receipts. The letter has created general interest.

Not Much Need.

OTTAWA, January 21.—Five families were furnished with free soup yesterday at Hyde's butcher shop on Bank Street. where Dr. Robert Mark has established the nucleus of his so-called Soup kitchen. From what could be gathered, the con-sensus of opinion among thinking people is that the "soup kitchen" is a parade of poverty unjustified by any unusual pre-valence of poverty. The Chief of Police, who has exceptional facilities for knowthese things says there is less begging this year than ever.

Advices from Perth, Western Austra-lia, state that the first Parliament of the colony has been opened there. In his opening address the Governor, Sir Fraierick Broome, asked the Legislature to authorize a loan of £1,200,000 for the building of railways and other public works.

It is reported in Quebec on good ati-thority that Mr. Bernatchez, M. L. A. is to be appointed sheriff of Monimagny in way. They will have to fast not only place of Mr. Lepine.

THE IRISH POSITION

ARCHBISHOP WALSH AND PARNEL

The Rival of "United Ireland" as As Publication—Party Ru

London, January 27.—Texts of alleged compromises between the two minused the Nationalists are as numerous sathe are unreliable. No compromise has been reached yet and the indications are there will not be one until the present session of Parliament is ended. Gibrion's Walling game is sapping the energies and destroying the influence of the McCarthy-

ites. Parnell is meanwhile tightening his grip. He shows much vitality for a man who, as Healy puts it, "was hung at Kilkenny and cut down as Bonlogue."

The Marquis of Hartington, in reply to enquiries concerning the contradiction between the views of Joseph Chamber lain, Lord Derby and other Unionista as to whether home rule is dead, writes today: "The contradiction is more apparent than real. Home rule may be dead as a practical policy and as far as it ever possessed any chance of the country accepting it in a definite form. But the political necessity to specially retain the Irish Nationalists' support may compel Gladstone's followers for a long time to

come to include in it their policy."

Lord Derby writes: "My speech was intended to warn Unionists against being unduly sanguine or relaxing their exer

The Paris Siecle announces that Wm. O'Brien has received from Arnold Marley home rule guarantees on the part of Mr. Gladstone and his colleagues. These guarantees, according to the Siecle, are sufficient to satisfy Pamell's conditions upon which he consents to retire.

The Freeman's Journal publishes an article in which it says that Archbishop Walsh is unfair and forgetful in attacking the Journal's contention that England should not be allowed to distate who should be the Irish leader. The Journal says: "We have always defended Archbishop Walsh in contending that Irish, and not English, opinion should decide who should be Irish

bishops. Archbishop Walsh has written a letter to the Freeman's Journal, in reply to the statements made by that paper. The Archbishop says it is not a question as to whether English opinion or Irish opinion is to decide the leadership, but whether Parnell is morally it to lead Catholics. To this the Journal retorts that Parnell's business with isoland is

only political. Mr. Parnell on Sunday addressed in Mr. Farnell on cutness actives that has assembled to hear him during his present campaign. Mr. Parnell said that Hartle-pool had declared entirely for him in the recent election, and that is depended upon Irishmen themselves what kind of home rule they obtained. He samitted that he was at fault in being too smiable with Gladstone, but he promised that he would not repeat: that mistake. He had never known, anything to be get out of negotiations with Gladstone, and he was glad they had broken off. After the meeting Parnell was presented with addresses by the Town corporation, the Board of Poor, Lew Guardians, trade socicties and other bodies. The McCarthy-ites held a counter demonstration at: Mullenavat, where Messis. Chance and: Sheehy, members of Parliament, de-livered addresses. There was considerable cheering for Parnell.

Speaking at the Town hall, in acknowledgment of an address presented him, there, Mr. Parnell declared that but for the seceders in the Irish parliamentary party the Government would have been defeated by a large majority on Friday in the House of Commons on Mr. Channing's motion for the relief of overworked railway employees. Addressing a crowd this evening from a balcony of his hotel, Mr. Parzell said he haddored. Justin McCarthy "to open his war chest" and devote £8,000 to the relief of evicted. tenants. During the evening a torch-light procession paraded the city in honor of Parnell.

purpose of collecting funds for the ralies of people who have been evided from their homes, Mr. Dillon during the absence of Parnell and O'Brien to act as leader of the Irish party. The paper adds, however, that it doubts the fruits of the report.

On Thursday night an avalanche from the cliffs at Quebec swept downship of Little Champlain street, mear it he Beaudinaviat church; filled the street of he dopth of fifteen feet, and forceful way through the windows of the house on the lower side of the street filling the rooms with snow to a depth of screet feet. Fortunately no one was injured the street being deserted at that list hour. The avalanche cocurred at exactly the same anot where fifteen years agoing On Thursday night an avalanche the same spot where fifteen years are number of people; were killed by a li

number of people were killed a state state with the danger above a soli work. Protessor a continuation of the versemity district the soli with the ganger hands and solicity with the ganger hands and the solicity with the ganger protessor and the solicity with the solicity with the solicity with the ganger protessor and the solicity with the ganger protessor and the solicity with the solicity