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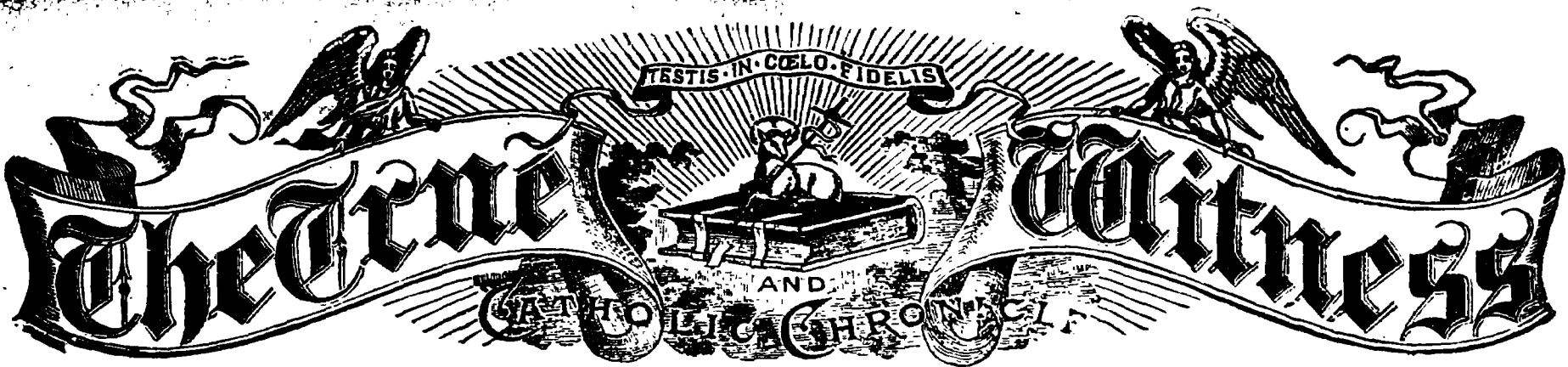
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IRELAND'S REPRESENTATIVES

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...

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 Tuitt seconded--

That Sir Thomas Esmonde be elected Sessional Chairman.

On a division there were 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 McCarty, Justin McCarty, Dr. MacDonnell, P. McDermott, Richard McGhee, P. A. McHugh, J. G. Swift, 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 Tuitt.

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 Tuitt were unanimously re-elected whips of the Party.

On the motion of Mr. Denis Kilbride, seconded by Mr. Michael Austin, Mr. William Abraham and Mr. J. C. Flynn were unanimously 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 were 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 McCarty, Justin McCarty, P. McDermott, Richard McGhee, P. A. McHugh, J. G. MacNeill, Swift, 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 Tuitt.

On the motion of Dr. Cummins, seconded by Mr. Michael McCarty, 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. McCarty, 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 Labors (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 Parnellites 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, 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 insofar 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 numbers 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. Father Strubbe, Flynn and Billian, and the sermons of these Fathers have been so full of life and vigor that they have been drawing many back to 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, 1,800; 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 Pater Noster 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 BRETHREN,--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 the subjects on earth--poor pilgrims on a miserable journey through the valleys 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 among thorns, and abounding in grace, 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 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 pass all the things He had 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? 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 intercession and prayers of Mary the Virgin Mother of Jesus, with her Divine Son--God?"

My time is limited, so I shall pass over all this and proceed at once to that which gives the most convincing evidence of the power of Mary's intercession in behalf of us sinful creatures. Mary is the Mother of Jesus, and, as such, she can never meet a mortal, when she lays a petition before her Divine Son. If, under human circumstances, a mother would ask a favor of her son, and the son refused her request, although having power to easily grant it, would not the action of the son be a source of mortification and disappointment to a loving mother? But now could this happen in heaven, and would it be possible on the part of Jesus, the most loving Son of Mary? Where is there a mother that is loved so tenderly by a son? Could it ever be possible that Jesus the Divine Son would refuse to Mary, His Virgin Mother, the favors that her mercy for sinners asks?

It is related (III Kings, II, C. 19) that one day, when Solomon, the great King of Israel, was sitting on his throne amid his court, his mother, Bathsheba, came in. He arose, went to meet her, and placed her on a seat at his right hand. His mother said that she had a petition to present, and that she would ask not to be put to shame by a refusal. And the King said: "Ask, my mother, for it is right that I should turn away thy face." "Will not the King of Heaven hearken to the petition of a Mother whom He has crowned above angels and saints? Will not the Sacred Heart of Jesus respond to the abandonment of His love to the appeals of Mary, His Mother--Mary, our Queen?"

There is a fact related in the Gospel that fully illustrates Mary's power, for it shows that the prayer of Mary is always 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? "What is 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)

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 those efforts borne. With what enthusiasm you participated in the several conventions 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 turn in hollow memories fondly 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 full of 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.)

WALTER'S CHAT.

CATHOLIC REPRESENTATION IN OTTAWA AND QUEBEC FOR MONTREAL.

WILL MR. TARTE REPLACE LIÉGOT-GOVERNOR CHAPLEAU—THE COLD WAVE AND ITS CAUSE OF DISTRESS, AND OTHER MATTERS.

For the past ten days New York has been the scene of a baby show, and the citizens of Gotham are thronging in thousands to admire and criticize the present appearance of those who will preside over the destinies of the future. The merits of such an exhibition are debatable and being debated, but I suppose the "infant prodigies" and joys of mothers can stand inspection without any bad effect on their future moral or physical growth.

The jawbone of an ass created quite a sensation and disturbance in biblical times, but nothing compared to the volcanic agitation which the finding of the jawbone of a hippopotamus at Windmill Point has created in the minds of the members of the Natural History Society of Canada. The question of the hour is, how did it get there? Did unwieldy hippopotami gambol in the waters of the majestic St. Lawrence in prehistoric days? Possibly, but hardly probable, from what is known of the animal's climatic preferences.

The suggestion is made that it might have escaped from some travelling menagerie. There is no record of such being the case, but admitting it as a reasonable hypothesis, the question arises, what became of the body of the beast? Has a hippopotamus ever been discovered who was short a jawbone and teeth? If so, let the fact be stated and the mystery will be partially solved. In the meantime our minds are agitated and our pores of conjecture sorely tried.

Personally, I do not intend to worry over the subject, being satisfied that some levathan in a fit of anger bit off the jaw of a cantankerous hippopotamus and finding it decidedly indigestible deposited it in the harbor—before our time.

Some people seem very anxious to utilize the abilities of the Hon. Mr. Tarte in branches of the public service other than the Public Works Department over which he now presides. Rumor has had him Lieutenant-Governor of Quebec, and, again, has made him leader of Her Majesty's loyal Opposition in the Province. I am inclined to think that the honorable gentleman will hang on where he is just as long as the weather permits.

The cold wave which swept North America brought with it suffering and death to thousands in the crowded cities of the United States. We in Montreal are better prepared to meet the severe attacks of Jack Frost and face the biting blasts of Boreas than, as a rule, are the people of New York or Chicago.

Still, the severe cold of last week was very hard on the poor, of whom there are many in our midst. We do not have to travel from home to find people who want clothes and bread and fuel. The graphic newspaper accounts of the sufferings of the poor of Chicago excite our sympathy and appeal to our humanity. It is proper that they should.

Sitting by a cheerful fireside, we rarely think that within half an hour's walk from our dwellings are starving and cold. Such is the sad fact, however. The lot of the poorest class in Montreal during the winter months is not a pleasant or an enviable one. The good people who come to their relief perform a work of most commendable charity.

The fact that the protest against Mr. M. J. P. Quinn, M.P. for St. Ann's Division, has been thrown out by the courts will be welcome news for the vast majority of the Irish Catholic people of this city.

As a legislator Mr. Quinn gives promise of becoming a conspicuous figure in the parliament of the country.

Note from the papers that work has been found for the returned Brazilian emigrants. Thus is the story of the prodigal son once again exemplified. And there are lots of able-bodied men idle, who could not be tempted by a supposed "soft thing" to wander from their native land, whose devotion to country is being repaid by neglect. Such is life. If the unemployed were to start on an expedition of Greenland or an excursion to Jericho, such as would condescend to come back (at this country's expense) would be received with open arms and given work instantly.

Expatriation is a circuitous but sure road to ultimate employment at home.

The Shamrock hockey teams are improving. Keep it up, boys, and you will lead in next year's race. Rome was not built in a day.

name presupposes, after the antique, the odd, the discordant symbols of a pre-historic age. Nothing, I am sure, would please these respected gentlemen more than a chance to provide a niche for each of the shambling packing cases which do duty as cars on the Point St. Charles lines. Ye ancient resident might sigh for a time at the disappearance of conveyances whose forms are associated in his mind with the joyous levity of his youth, but even he would get used to the change and smile again in the happiness of his great-grandchildren.

Here is a drop letter proverb for you: n-o-i-s-e-r-n-t

OUR WAYFARER

Discusses the Subject of Catholic Books and the Ways of Publishers and Other Matters.

An exchange in a recent issue pleads earnestly for a cheaper edition of Catholic books. If the publishers listen favorably to the appeal they will have earned the gratitude of a multitude of Catholic readers—who at the present time can only enjoy the modern Catholic novel in the way the street Arab enjoys the apple tart, by gazing at it through the shop window.

Walter Lecky some time ago wrote vigorously about the benefit that would accrue from cheap Catholic books and gave practical illustration of his theme in "Green Graves" and "Down at Caxton's," but alas! even Walter has disappointed us, for when "Mr. Billy Button" appeared it bore the stereotyped and prohibitive price \$1.25. It seems to me as if in this case precept and example were far apart.

Dr. O'Hagan and the TRUE WITNESS are at a slight variance as to the alleged discrimination against Catholic writers. While both are right, methinks to a certain extent both are a little wrong. Suppose a non-Catholic press would so far do violence to its timeworn traditions, teaching and principles as to laud our writers. Wherein would the benefit be when such works are held at a price that only the wealthy can pay?

It's all very well to say that the demand for Catholic books does not warrant the expense and probable loss of cheaper editions; but has the experiment been tried? If some of our enterprising publishers would put on the market a cheap edition of a really popular and interesting writer no doubt it would prove a success.

When it cost a pound a word to send cablegrams, the company's patrons were limited to a wealthy few, but when the rate was reduced to sixpence, even the poorest could send a cable, and we have yet to learn if the venture proved a financial loss. On the contrary, since then a dozen lines cross the Atlantic and still there seems to be business for all. Each year shows a decided increase.

It is said that a traitor in a camp is worse than a thousand enemies, and the saying is well illustrated in the manner some apparently pious and practical Catholics will with cool audacity and serene self-complacency at times ignore the precepts of Holy Church.

For some human reason, they will outrage all Catholic teaching and then go on the even tenor of their ways as if such doings were a matter of course, as if it had never been written—"Woe to him through whom scandal cometh."

Our Premier and his Catholic colleagues would be highly offended if they were accused of disloyalty to Church or State, yet it would seem they are taking a leaf out of the book of their natural enemy, the Orangeman, who prates of loyalty and is only loyal when it suits himself, when some material benefit is to be gained, or human respect the reward of his "God Save the Queen."

Don't let your name appear on the list of arrears.

Moving Manitoba's Crops.

The Manitoba wheat crop continues to pour into the elevators along the line of the Canadian Pacific Railway west of Winnipeg, the following being the quantities up to the 28th of January: 1897, \$250,000 bushels; 1896, 12,000,000 bushels. From the 1st to the 28th January, 1897, 320,000 bushels; from the 1st to 28th January, 1896, 777,000 bushels. So far during the season 9,000 cars have been brought into use to carry the wheat to Fort William, while last year, up to the same date, 17,000 were required.

Remit your annual subscription and assist the management in maintaining an organ to safeguard your rights in the community.

Stranger—You have cut my chin a second time. If you can't shave better than that you will lose all your customers pretty soon.

Barber's Apprentice—Not at all, sir. I am not allowed to shave the regular customers yet. I have only strangers.

MARRIED. CUNNINGHAM—STREET—In this city, on Monday, January 18, 1897, by Rev. P. F. O'Donnell, Edward Allan, son of William Cunningham, to Emma Catherine, daughter of Joseph Street, all of Montreal. No cards.

HON. BOURKE COCKRAN.

Pen-picture of the Eloquent Irish-American Catholic.

Reflecting no disparaging light on other eminent men of quality who diffused lustre of their own upon the banquet scene of the Boston Merchants' Association in the Vendome last week, Bourke Cockran of New York appeared to be prized as the gem of first water. The cluster in which he was set was a brilliant one. The centre of it had to shine with a superior polish to escape being dimmed. Judging by the appraisal put upon him, after he had swung in the balance, and paid in currency of cheers and congratulations, he seemed to have weighed beyond expectations.

Two distinct marks of honor were given him, one in seating him in a place next in prominence to that of Governor Wolcott, the other in keeping him till the last, and enabling him to make the end more inspiring than the beginning.

He stood first in an assembly in which were such men as the Governor, Mayor Quincy, the Hon. J. R. Leeson, the Hon. Winslow Warren, the Hon. Thomas J. Gargan, General Lloyd Brice, the Hon. John L. Bates, Speaker of the House of Representatives; the Hon. Joseph H. O'Neil, the Hon. John F. Fitzgerald, the Hon. J. W. Coveney, the Hon. Jonathan A. Lane, the Hon. J. J. Myers, Colonel Henry A. Thomas, Colonel S. M. Mansfield, the Hon. Charles E. Adams, president of the Massachusetts Board of Trade; Rufus A. Flanders, president of the Boston Associated Board of Trade, the Hon. George G. Crocker, C. F. Choate, jr., A. Shuman, John Shepard, Hon. John R. Murphy, Robert Treat Paine and scores of others whose names are high on the lists.

His address, the concluding one, was delivered in the style which has made him a national character.

It stirred and excited to applause many who could not accept the faith avowed in it. For an address of a political nature it was strangely full of religious sentiments. It exhibited a character of many phases.

In Bourke Cockran his hearers remembered the man who once sat a briefless lawyer in a cheerless office and now is wealthy, the man who in his congressional days was the rival the Democratic side put forward to shape up to Tom Reed and whose oratory was pronounced by the latter nothing but a tremendous volume of sound and the friend and afterwards the victim of Croker, who drove him out of Tammany; the man now risen to fame, who is said to have volunteered to undertake the leadership of the united Irish party in parliament; and latest, the man who quit his party and went over to McKinley without getting out at the national Democratic gathering station.

All that he did and said was observed last night with the deep interest of curiosity. It was his first appearance in Boston before a gathering of the kind. Some years ago he spoke in Boston College Hall, but this was his debut before an audience of general character in Boston.

He was not the Bourke Cockran of sketches and portraits, with the mustache and tuft of hair on under lip. He was the Cockran of the political stump, with short face, as if he had sacrificed all unnecessary adornment in order to train down to fighting weight. It was the large, long, fleshy face, the heavy features, the remarkable eyebrows, the narrow shoulders sloping to generous girth of waist, and the rumbling voice, that was introduced to the merchants of Boston last night.

Those who imagined that Cockran, the physical, balanced Reed, the physical, experienced new views. Mr. Cockran proved to be less prominent in the waist region and not so much of a giant in stature as report represented him. Still he is a bulky figure. In some respects he is like ex-Congressman O'Neill, who was with him in Congress, and near whom he sat at table. They clumped together and called each other by their first names and went out together to have a spell of reminiscences.

Cockran's features, though large and heavy, are of the same design as O'Neill's, the strong, round, firm Milesian cast, with warm, even complexion. Cockran's hair is a sparrow brown darker and less smooth than O'Neill's, thick, short-cropped, crinkly and flared with gray.

He is one man to look at from the side and another face to face. In profile his forehead is blunt and falls back into his thick hair, his cheek is only a long curve and his chin disappears into a capacious neck. He looks like a man one has never seen before. Face to face, despite the lost mustache and under whisker, it recalls the pictures New Englanders have seen, the peculiar painful eyebrows, the ruttled brow, the deep eyes, the deep seams running down from the corners of the nose. Cockran has the same natural gift that is remarkable in Bryan, a cavernous mouth and throat, and when his utterances were pouring out the mouth was drawn into the shape of a trumpet, which may partly explain the enormity of the sounds he gives voice to.

He sat at the left of Chairman Leeson and at the right of Mayor Quincy. He listened closely to all the speeches. He frequently made notes on his pro-

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Hood's Pills

gramme, and when it was time for applauding tapped the table-cloth with his pencil.

No one stirred from the room until his speech was finished. Sometimes before this eagerly awaited feature was reached there were dull moments, but none were too bored to wait for Cockran.

He was introduced as a patriot greater than party. Evidently the sentiment was universally shared because when he stood up and put his chair in front of him three times three cheers, intermingled with enthusiastic shouts and expressions, prevented him from starting.

He began mildly, but once roused to a certain pitch he maintained it. He referred again and again to the Scriptures, to the Saviour, to the Deity, to heaven, breathing into his oration a fervent religious theme which recalled the old-time rumor that he had intentions of entering the priesthood.

Cockran declared his belief in certain doctrinal political, which he knew his hearers did not share. He made no bones of saying he was a free trader, which was one of the sentiments that was not applauded. For that matter, free expressions of opinion were the order. It sounded somewhat queer to hear Wolcott declaring the fighters for the gold standard deserving of honor, with the silver Congressman O'Neil sitting a dozen feet away.

The banquet was one of that kind which rarely takes place in Boston; every man had a seat especially assigned and marked out on a printed plan for his guidance.—Boston Post.

MR. P. T. O'BRIEN.

The President-elect of St. Ann's Young Men's Society.

The election of Mr. P. T. O'Brien to the important office of President, in St. Ann's Young Men's flourishing society, is a high tribute to that young gentleman's sterling worth and general popularity. This is the second time in the history of the society that Mr. O'Brien has occupied that post of honor.

During the period of his past term of office he proved himself an efficient, capable and conscientious officer, admirably adapted to fulfilling the numerous duties attaching to the honored position, and we have no doubt these same qualities with added experience will appear during his present administration.

Mr. O'Brien has long identified himself not only as an active and valued member of St. Ann's Young Men's Society, but has also interested himself and others in the various parochial good works undertaken in St. Ann's.

At the Annual Bazaars for the Poor and Orphans he has always been a prominent figure and his charitable enthusiasm and various adventures have often provided the theme for prose and poetic flights in the Journal published in connection with the Bazaar. This little paper has made the name of P. T. O'Brien familiar to many beyond his large and ever increasing circle of city friends.

In social, political and lacrosse circles Mr. O'Brien is also well known; his services in the capacity of referee at many of the Junior and Intermediate lacrosse matches have brought him frequently before the general public. His straight, fair-dealing, decided temperament, has won for him the confidence and respect of his associates, and the keen interest

and lively energy he bestows on the organizations with which he is connected make him a valued and popular acquisition.

Mr. O'Brien has been the principal promoter and organizer of a literary and folk lore society known as the N. E. L., which is still in an active state of existence, and he has devoted his fluent powers of speech and the gifts of his imagination to the work of increasing its popularity and membership.

THE TRUE WITNESS congratulates St. Ann's Young Men's Society on its choice, and wishes Mr. P. T. O'Brien a successful year of usefulness in the presidential chair.

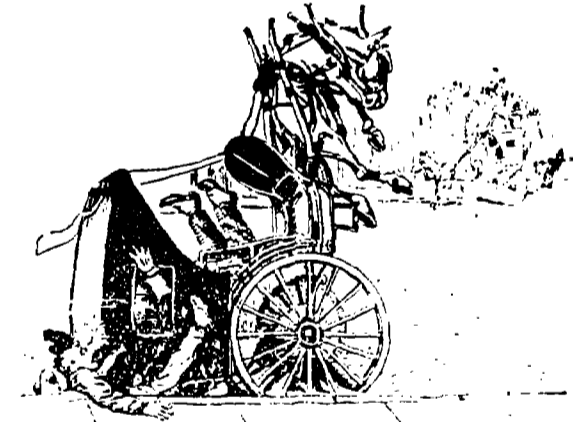
Scott's Emulsion of Cod-liver Oil with Hypophosphites brings back the ruddy glow of life to pale cheeks, the lips become red, the ears lose their transparency, the step is quick and elastic, work is no longer a burden, exercise is not followed by exhaustion; and it does this because it furnishes the body with a needed food and changes diseased action to healthy. With a better circulation and improved nutrition, the rest follow.

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Ladies' Rubbers 100 pairs Ladies' Best Quality Rubbers, printed tock, size 2 1/2 to 7, regular value, 50c, now 25c each. THE S. CARSLY CO., Ltd.

New Goods With the month of February come thoughts of Spring Fashions, Spring Materials, and Ladies commence thinking of what this store is showing for the Spring. Well, the following are a few of the New Spring Goods shown now.

New Wash Fabrics More than ever, better than ever, cheaper than ever. These are the three features of Wash Fabric Department this Spring.

New Striped Linens Two cases of high class novelties in New Striped Linens for Spring Costumes, with rich Valenciennes lace and narrow silk ribbon inserted. Price 45c yard.

Genuine Silver Silks Five cases of genuine Silver Silks, in all latest colorings and designs. Width 30 inches. Price, 37c yard. Ladies' attention is called particularly to this line.

Rich Crinkled Cloths In Linen Effects, with rich Colored Stripes running through same. Width 27 inches. Price 15c yard.

Silk Checks Special line of White and Black Silk Checks, which are going to be so fashionable this spring, only 36c yard. Width 27 inches.

Silk Warp Zephyrs Lustrous as Silk, in beautiful spring shades. Price 35c yard.

NEW SPRING Black Dress Goods Perhaps you will say it is too early to advertise New Black Dress Goods, but I am not considering the unseasoned rain, the snows and the ice of this Spring.

The Black Goods Department show ten cases of New Goods, amongst which are the following: New Black Figure d'Indians. New Black Fancy Materials. New Black Satin Cloths. New Black Crepons. New Black French Coatings. New Black Cheviot Coatings. New Black Worsted Coatings. New Black Botany Coatings. New Black Fancy Crepons. New Black Silicious. New Black and White Satin Cloths.

New Embroideries We have bought a tremendous stock of Embroideries this Spring, more than ever some people would think to exceed enough goods here to stock two or three ordinary stores, but none too many for us; be sure and visit our store this week. The goods are better, stock larger, variety greater, patterns more choice, and prices, on account of the large purchases, much lower than last year. Tuesday morning will be the opening for

NEW SPRING EMBROIDERIES. White Lawn Embroidery Edging, fast edge, 1c yard. White Lawn Embroidery Edging in choice patterns, 5c yard. White Nainsook Embroidery Edging finely worked, 7c yard. White Lawn Embroidery Insertions 5c yard. White Embroidered Lawn Demi Flour cings, 42c yard.

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WEDNESDAY, FEBRUARY 3, 1897

EX-FINANCE MINISTER FOSTER'S NEW ATTITUDE.

From the first THE TRUE WITNESS has insisted that the school question was essentially unpolitical and that it was much to be deplored that some of our public men had forced it into the political arena. That it should continue to be bandied to and fro like a shuttlecock in the same of party was out of keeping with the reason and the conscience of honest men. And happily there is a sufficiency of that type of humanity—a type of humanity which a great Catholic poet pronounced "the noblest work of God"—in this Dominion of ours to rescue it from that false position and place it, where alone it can be dealt with on its proper merits, *in foro conscientiarum*. That, because a man has, in the course of events, become identified with one or other of the great parties that represent political opinion in Canada, he should be expected to undergo a modification of his religious convictions, is a conclusion that "shocks all common sense." No man who hoped or cared to retain the esteem of right-thinking people would adduce such a reason for any alteration of his theological views. A Catholic would deem it an outrage if one were to estimate the steadfastness of his faith by the political designation which he chose to assume, or if, when he passed from one party to another, he were taken for granted that he was *ipso facto* more or less sincere or determined in his allegiance to his Church. Yet, strange to say, such charges, such estimates, such comparisons, have been made again and again, not in the case of individuals merely, but wholesale, and as though it were a matter that admitted of no doubt whatever, during the last few years and especially during the last eight months.

To what are we to attribute this utterly illogical assumption—an assumption that savors of some strange epidemic of simony—some unpoisoned confusion of the things of the spirit with the things of the world and the flesh? If there is anything of the certainty of which there can be no shadow of doubt, it is that the great commission of Christ to his apostles and their successors was a commission to teach. *Euntes ergo docete omnes gentes . . . docentes eas servare omnia quaecumque mandavi vobis*. That command is as enduring as it is comprehensive. There is no exception of class or sex or age. To the Prince of the Apostles had come already the special command, *Pasce oves meas!* This was a command of direction and its peculiar obligation was impressed on St. Peter by the exceptional solemnity of its delivery by his risen Lord. To make the question a merely political or, worse still, a party question, is revolting to the holiest feelings of which a true Catholic can be conscious. Nor is the offence less heinous because it seems to be common and has been committed with apparent impunity.

The most subtle sophistry, the most vigorous eloquence, all the graces of the accomplished orator, cannot efface from the mind of the faithful Catholic the sense of the wrong that is committed by robbing the Episcopate even in theory or by implication of its charge over the lambs of Christ's flock. Catholics may call themselves what they please, but until they cease to call themselves Catholics or forfeit the right to be so called, they can hold but one opinion on the school question and accept but one settlement as legitimate and final.

There is another point on which there seems to be a certain haziness in some quarters. Men who fought valiantly in defence of the rights of the Manitoba minority before the elections of last June, have spoken or written as if the

result of these elections absolved them from the duty of further conflict and transformed them from champions in *o firmamentis*.

This is a view of the matter which, in our judgment, casts a lurid light on the motives of those ex-champions.

Surely a righteous cause is not rendered indifferent because the many, in their blindness, have underestimated its importance.

The cause of which this school question is an integral part was as divine when all the world, but a little company of peasants and fishermen, was against it as it was afterwards when emperors and kings did homage to Christ's vicar. We cannot understand how any public man, and much less a great political leader, could avow that on such a question he had become a mere bystander, simply because his opponents had triumphed for the time being, and could with complacency regard the remaining stages of the conflict.

Surely it must have been through a momentary access of self-oblivion that so able and sincere a statesman as the Hon. G. E. Foster, Finance Minister in so many administrations, permitted himself to profess adhesion to such a doctrine.

We admit, of course, that the principles on which the Protestant upholds the system of separate schools may differ in some points from those on which the Catholic bases his support of it. But, religious convictions apart, they both hold that the system is the fairest, the freest and the most advantageous to the country at large.

The true Catholic cannot accept the "settlement" compromise and send his children to the common school. He is forced, therefore, to pay for two systems. The conscientious man is punished: the reckless man is favored. The Romans of old were charged by a brave old Celt with making a solitude and calling it peace. The present government condemns integrity to disabilities, and the valiant champion of true liberty smilingly assents, because, forsooth, it is no longer his business! But Mr. Foster well knows that he cannot thus deaden the sense of justice or stifle the voice of duty in his heart. Principles are eternal and remain in force, to whatever side the majority may sway.

BEWARE.

In noticing the Appendix to the Report of the Commissioner of Public Works some time ago, we seized the opportunity to emphasize some of the risks of fire in city and country and how they may be guarded against. The same subject is again brought before the public by the last Annual Report of the joint fire Commissioners of the city. It covers the work done by the Commissioners, and Mr. Emond, the Secretary, who compiled the Report.

We find that 196 private dwellings fell a prey, partially or wholly, to the flames, which caused a loss of \$194,445. The insurance on these houses amounted to \$251,670. The following figures show the distribution of disaster by fire among the different branches of business: general offices, \$69,644; glassware and crockery stores, \$80,300; dry goods stores, \$40,167; clothing, \$10,950; brass and copper manufacturers, \$10,721; auctioneers, \$13,000; groceries, \$17,491; hardware stores, \$35,000; but and fur stores, \$15,000; hotels and restaurants, \$23,570; jute company store, \$17,500; laundries, \$43,000; manufacturers' agent's store, \$27,350; provision stores, \$13,416; sheds and stables, \$16,631; silk stores, \$13,000; steamer, \$5,000; varnish and paint manufacturers, \$3,273; warehouse and wire stores, \$17,317.

The most instructive portion of the Report is that which deals with the causes and alleged or conjectured causes of the fires. The largest item comes under the head of carelessness or preventable accident, to which are assigned 122 fires. To warn people against carelessness is too general a kind of admonition to give ground for the hope of good results. But there are other entries that offer scope for practical warning. Among these are the 80 fires attributed to accidents connected with coal oil lamps and stoves; the 40 to overheated stoves and pipes; the 28 to rats and matches; the 28 to foul chimneys; the 19 to cigarettes and pipes; the 11 to hot ashes; and the 51 to the imprudent use of matches in the hands of children. The danger from this last cause has been impressed on the minds of parents and others who have charge of children by repeated disasters, sometimes attended with loss of life. Yet children are still allowed access to those small destructive agencies which have such a fascination for them. Fifty-one fires in the year is a large number to be assigned to such a cause, and it suggests the necessity of some stringent law to protect the public from such casualties. The worst of such outbreaks is that the most careful and provident may be exposed to constant peril owing to the thoughtlessness of their neighbors.

The same is true, to a less extent, in the cases suggested by the rest of this enumeration. Of course, accidents from unforeseen causes are always likely to

happen, and even where there may be a measure of blame, few care to add reproach to the other troubles of those who are involved, with their neighbors, in a common calamity. All the more reason is there for enforcing the proverbial truth that prevention is better than cure, and if it could be enforced by a recognized legal provision, the known existence of the latter would tend to make the adoption of safeguards more general and habitual. During the year 458 fires were investigated and 487 witnesses examined. The Police Force and Fire Brigades are credited with having satisfactorily discharged their duties, in so far as they came under the supervision of the Commissioners.

POLICE AND FIRE BRIGADE.

All enlightened Canadians look forward to a time when appointments to office—Federal, Provincial and Municipal—will be made without regard to the origin or the creed of the candidate, and solely with respect to their qualifications for the duties they will have to discharge. But even the most fervent and large minded patriot, however impatient he may be of the system of compromise that is still in vogue, must concede, on reflection, that at our actual stage of development, our only hope of safety lies in an honest determination to carry out faithfully the arrangements to which we have all agreed.

In our civic administration the performance of such engagements with scrupulous precision is the only way to hasten the more generous policy of regarding all officials and all candidates for office as Canadians. It is the breach of solemn agreements that impresses the popular mind with a sense of the hopelessness of fair play if all such restrictions were removed.

Some years ago it was decided by resolution in the City Council that in filling up the quota of the Police Force and Fire Brigades the French Canadian element should be just equal to the sum total of the three English speaking nationalities—Irish, English and Scotch. How long the arrangement was adhered to we are not aware, but that for a considerable time it has been lost sight of will be evident to any one who reads the following figures:

In the Fire Brigade there are 125, and in the Police 85 French Canadians, in excess of the number fixed by resolution of the Council, as being their proportion relatively to the other nationalities.

Now it is not from any prejudice against the favored nationality that we call attention to the violation of the contract. Neither do we bring any charge of inefficiency against the majority in the Force on the ground of any facts or rumors that have reached us. We simply complain because in every selection of a French Canadian in excess of the proportion allotted by the agreement, injustice is done to the British, especially to the Irish, element in our population. And, apart from the fact of such injustice, which, at a time when so many are out of work, is a very real and a very hard fact, it is not wise to allow such incidents of civic management or mismanagement to ripen into causes of dissension. There are, unhappily, occasions for division and strife in more than abundance without provoking controversy by defiantly ignoring stipulations which, if observed, would promote harmony and good will. The English-speaking representatives in the Council should demand an investigation into this matter and see that justice is done.

AMERICAN EPISCOPALIANS AND DIVORCE.

A marked and a welcome change is coming over the spirit in which the members of the Protestant Episcopalians of New York have so long regarded the subject of divorce.

The "Church Club," an association composed of the most prominent members of the Protestant Episcopal Church of that city have passed a resolution demanding the amendment of the canon of their church which permits divorce for the sole cause of conjugal infidelity. It also allows the innocent party to the divorce—the "respondent"—to marry again. But the permission of divorce for any cause whatsoever is so obviously wrong that the Church Club advocates the adoption of the "Catholic doctrine of the indissolubility of the marriage tie when the sacramental bond has been validly contracted."

The question is to be brought up at the Episcopal General Convention next year; and if the agitation which at present exists is kept up till then it is probable that the advocates of the sanctity of matrimony will secure the prohibition by their church of the scandalous practice of divorce.

If Irish Catholics are retrograding in Montreal they are forcing themselves to the front elsewhere in Canada. Mr. Daniel Downey, boot and shoe manufacturer, and a prominent member of the C.M.B.A., has been elected Mayor of Brockville, Ont. He is a staunch Catholic, and has won his way to such a high public distinction by sheer energy and ability.

BOOKS FOR CATHOLIC READERS.

Our worthy correspondent Babbette has indicated very clearly some of the obstacles to the dissemination of Catholic literature.

The question is, in our judgment, one of the utmost importance to Catholic society, and on its happy and fairly prompt solution the character of our immediate posterity must depend. The spread of education during the last half century has imposed fresh obligations, the existence and nature of which have never been recognized as their urgency deserves. It is a patent fact to all of us that the proportion of readers to the population at large has conspicuously augmented during the last two or three generations. What the exact ratio of increase may have been in each succeeding decade since, say, 1847, we could doubtless ascertain. But it may suffice for the present to know that, if we contrast the condition, lettered or unlettered, of the young people under twenty to day with the same class twenty, thirty or forty years ago, we become aware of what is little less than a social revolution.

All who are lettered—who have acquired the rudiments of education—are not, it is true, habitual readers. Even the leaders in the busy industrial, mercantile and professional ranks of society are, as a rule, but little disposed for any reading that is not exacted by their special arts or crafts, or demanded by the necessity of knowing what goes on in the world. The number of persons who regularly devote a portion of their time to diligent study for the development of their minds is still comparatively small. It is possibly less than an inquirer would have found it fifty, seventy-five or a hundred years ago.

The tumultuous hurry and wild competition of modern business life leave less time and less desire for communion with the great minds of the past or the present in books.

Nevertheless, the opportunities at the disposal of well-to-do readers are larger and more diverse than at any former period. Both individuals and households can allow themselves the privilege of daily access to the standard works of their own and other languages at moderate prices. For new publications they must, of course, pay a good deal more, though some publishers have made it a rule to cater intellectually to the many rather than the few.

Such publishers are, indeed, the exception. The prospect of paying sales, in the issue of any work addressed to the general reader, seems more assured if it be brought out in a style adapted to the means of the wealthier classes. What is sacrificed in the custom of persons of more modest means is expected to be made up by the largest figure of the smaller sales. That this expectation is not always fulfilled publishers know too well. Rich people are not always fond of good reading than those less blest with this world's goods; neither are they always more disposed to pay high prices for what they read. A new book by a popular author, sold at \$1, \$1.25 or \$1.50, will be purchased with a readiness or reluctance not always proportioned to the means of the buyers, and among those who refuse to buy it on account of the high price there will be rich people as well as people of very moderate means.

The success of those publishers who have trusted the reading public sufficiently to venture on the issue of large editions of cheap good books has been due to the patronage of all classes of buyers. Of course it is not enough for a book to be cheap: it must be tastefully and durably got up. It is a matter of calculation as much as of speculation, and, as sometimes happens on the battle field, the most courageous are the most cool-headed and matter of fact.

We have hitherto been considering the entire book market, both as to the books and the buyers. The circumstances are of course changed when we come face to face with the question of Catholic literature or literature for Catholics and those for whom it is intended. There is a sense, it is true, in which literature knows no creed. The poets who have written in English, for instance, have not all or always a definite Catholic or non-Catholic mark. Southwell, Crashaw, Habington, Dryden, Pope, De Vere, Faber, Newman, Father Prout, Moore, Austin, and others that we might mention—though some of them were saints as well as poets—did not all make their Catholicity conspicuous. Some of the Protestant poets have on the other hand a distinctly Catholic note. In the best literature, indeed, it is the exception when anything offensive to Catholic taste is inserted, but there are undoubtedly many books, clever enough in their way, in which the enmity to the faith takes the form of hints and allusions rather than of open statements. These are the most insidiously dangerous snares that beset the unwary Catholic reader. In fact, it is no slight task to weed the vast field of modern literature in such a way as to give Catholics only what is good and true and whole-

some, while at the same time depriving them of no real masterpiece in any department of literature.

But that is just what the Catholic publisher has to do, and when he has completed the process of elimination—not sparing error on account of a great name and ignoring no deserving Catholic writer—then, let him begin issuing cheap editions—not of mere piles of ungainly rubbish—but of comely bound volumes, "neat but not gaudy" and durable enough for family reading. Such a "library" of Catholic literature, purged of evil and yet comprehensive, would sell amazingly, and in a short time the choice of pabulum, delicious, wholesome and nutritive, would be so full and varied that there would be no temptation to stray into forbidden pastures. In offering this suggestion, we need scarcely say that we are not forgetful of the benefits that Catholic publishers and booksellers have conferred on past generations of Canadian Catholics. Nor need we apologize for giving so much space to the subject.

THE NATIONALISTS OF ULSTER.

It has in recent years become the fashion to separate Ulster from the rest of Ireland as though it were altogether alienated from the Nationalist movement. By dint of repetition it is possible to give a certain plausibility to any fiction, however unfounded. Those who have followed in the pages of Irish history the course of the northern province in all the great patriotic movements of the last three hundred years and more, must often have been puzzled regarding the prevailing impression as to the un- Irish trend of Ulster's sympathies. They must often have asked themselves whether there was any true ground for the sweeping assumptions which have made Ulster in the minds of many outsiders rather an offshoot of the larger island than a true daughter of Erin.

In a recent contribution to the Dublin Weekly Freeman Mr. Joseph Devlin has cast some interesting light on this subject, showing the small measure of fact and the large substratum of invention by which the theory of an English Ulster is supported. Mr. Devlin attributes the change in the popular estimate of Ulster's leanings very largely to the growth of the spirit of dissension among the old patriots of Belfast.

The part played by that city in the rising of '98 is well known. It was the "head centre and chief dependence of the patriots." But when the insurrection proved disastrous to the patriot cause, Belfast underwent a transformation which proved more and more calamitous as the century advanced. Where formerly the utmost unity had prevailed there was now not merely division, but division into hostile factions—the Orangemen on the one side, and the O'Connellites on the other. Sectarianism grew more and more intense. At one time a plot was laid to assassinate the Liberator and he escaped by taking a different route from that which he had intended to follow. O'Connell had a strong hold on the Nationalists, and after the secession of the Young Irelanders, they showed their fidelity to their hero.

Thomas Francis Meagher dared not address a meeting even after O'Connell's death, being assailed with cries of "You killed O'Connell! You killed him!"

Mr. Devlin having thus brought the record of Irish patriotism in Belfast to its lowest point—for what is more hopeless than to see advocates of the same cause engaged in deadly strife—presents the Freeman's readers with a more cheering picture. He dates the dawn of the new day from 1884, when the Nationalists first ventured to organize for the return of their party as member for West Belfast. In 1886 the triumph was complete.

Mr. Devlin gives an enthusiastic account of Mr. Sexton's first speech to the electorate in St. Mary's Hall. In five minutes he had won the hearts of all present. The joy of Belfast was shared by Dublin and Cork. That victory was the most effective refutation of the claim that Ulster was anti-Nationalist, and ever since fresh proof of the baselessness of the pretension have continued to multiply. Belfast stood up for Mr. Farrell until his own action had rendered him impossible as a leader. It then approved Mr. Sexton's course. It has steadily maintained the principle of majority rule. The Belfast branch of the Irish National Federation receives Mr. Devlin's warmest commendations. With the single exception of Cork no other county or town in Ireland has raised so much money for the Irish party. To-day it is united and solid, presenting a barrier to the aggressions of faction and commanding the esteem of all true Nationalists. And "where Belfast leads the Nationalists of Ulster are prepared to follow."

In the bereavement which Mr. Justice Curran has sustained through the death of his gifted brother, Brother Noah, he may rest assured that he has the sympathy of the Irish Catholics, not merely of Montreal, but of the whole Dominion.

THE EMIGRANTS TO BRAZIL.

Many who have read in the daily papers the harrowing stories, told by those of the recent emigrants from this Province to Brazil who have been enabled to return, must have felt inclined to make the brief comment: "Served them right."

Nor is such a comment too severe. The people who were induced to emigrate to that southern country where they have suffered so much hardship—where many of them have died from the fever peculiar to that very unhealthy climate—were sufficiently forewarned of the foolishness of the step they were about to take. But they persisted in their fatuous course. Now they realize their folly with bitter regret.

The most astonishing aspect of this San Paolo emigration business is that so many people should have been so ready to go to cast their lot in a far-off country of which they knew nothing, and as to the unfavorable conditions of which they were duly warned by the press, while there were millions of acres of good land in their own Province, within easy reach, that they could cultivate and live and thrive upon with less physical labor than they were obliged to perform in Brazil for a bare miserable subsistence in an unhealthy climate and amidst uncongenial and undesirable surroundings.

SMASHING CONFEDERATION.

We find the following editorial paragraph in The Globe, of Toronto:

"The Catholic Register says that if the Canadian Parliament were to make war upon the endowments of the Catholic Church in Quebec, the bond of federation would immediately be broken. Without disputing the assertion for the present, we would like to ask what, in that event, would become of the claim of the Quebec Bishops to regulate the educational system of Manitoba?"

We did not notice in the Catholic Register the statement attributed to it by The Globe, and should not be at all surprised if the quotation were found to have been garbled by The Globe to suit its own purposes, in the same way that other assertions have been distorted by the leading organ of anti-Catholic bigotry in Ontario.

Be this as it may, we regard this frequent allusion to the possibility of this Catholic Province of Quebec "smashing Confederation" as highly reprehensible. Since the days of George Brown, The Globe has never lost an opportunity of hinting at it. Catholic Quebec has no desire at all to smash Confederation. On the contrary, she is resolved to stand by it, as she has ever done, and to perpetuate the great work by remedying whatever defects may be found in it.

If the Catholic Register did really make the statement mentioned it was a blunder and an error.

ANCIENT ORDER OF HIBERNIANS.

The Irish American says:—

A reunion of the two wings of the Ancient Order of Hibernians of New York City and County has been effected; and the united body will henceforth form, as in the past, a harmonious and powerful organization. The basis on which the reunion of the Ancient Order has been mainly effected is the plan of erection, in this city, of the proposed "Hibernian Hall," in which all the Divisions of the organization are interested.

The project was initiated several years ago, when the "Hibernian Hall Association" was incorporated, for the purpose of erecting the building, and a fund amounting to over twenty thousand dollars was raised, and placed in bank, under trustees, for the purpose. Some months ago an action was begun to have a receiver appointed for the Building Fund, and have the Board of Trustees having charge of it dissolved. This brought together all those who were anxious to see the hall built. A meeting of the original incorporators was called and an agreement was signed to discontinue legal proceedings.

Negotiations were then commenced looking to a union of the two wings of the Ancient Order, in New York City and County. A Conference Committee of eight was appointed from each wing, and they came to an understanding; and from now on there will only be one body of the Ancient Order of Hibernians in this city and county. The names of "Board of Erin" and "American Board," which distinguished them heretofore, will be abolished.

A great joint parade of the Order will be held on next St. Patrick's Day, and work will at once be begun to raise funds for the erection of the proposed "Hibernian Hall."

The old organization of the "Ancient Order," which adhered to the "Board of Erin," in New York City and County, has always had a large membership, dating as it does, for over half a century back; and there is also a very large membership adhering to the more modern "American Board." When united they can make the largest display of any Civic organization in New York.

It is expected that the branches of the Ancient Order throughout the country will follow the example of New York and will unite on the same basis.

Driving through Dublin, one day on an outside car, the wretched appearance of the horse struck the visitor. He said: "Fat, you ought to be taken up for cruelty to animals, driving such an old screw as that." "Begor, sir," was the screw's reply, "let me tell ye that if I didn't drive that I'd be taken up for cruelty to a wife and six children."

ST. PATRICK'S PARISH.

THE GENERAL MISSION PREPARATORY TO THE GOLDEN JUBILEE CELEBRATION.

ARRIVAL OF REV. FATHER FALLON, TO BE PERMANENTLY STATIONED IN THIS CITY—A NEW MEMORIAL ALTAR.

On the 14th inst. a general Mission will be opened in St. Patrick's Church. It will be conducted by the Redemptorist Fathers.

The first exercises will be for the married women, who always lead the way in good works. The following weeks will be devoted to the married men, young women and young men.

The Missions given in St. Patrick's are always well attended and fruitful in solid spiritual results. Some of the parishioners can recall that given years ago by the zealous Father Geeson, C.S.S.R., when the crowds were so great that in order to make his way from the confessional to the pulpit, he was obliged to pass over the shoulders of the men who had flocked to hear him.

Great gratification has been caused by the announcement of the arrival of the Rev. Father Fallon, pastor of St. Patrick's, Alton, Ill., who will henceforth be associated with St. Patrick's, Montreal. This zealous and talented young priest—he is only 35 years of age—was born and educated in Montreal. He will be a great acquisition to the parish, coming as he does with the experience of twelve years of spiritual labor in the United States. He is not only an able preacher but a brilliant writer.

One of the interesting features of the Golden Jubilee will be the dedication of a new Altar to St. Bridget, which will be situated under "St. Bridget's Window," in the place occupied so long by the confessional of the late Rev. Father Dowd. The Altar, which will be of white marble, will cost \$800, and is the joint gift of Mr. Michael Burke and his sister, Mrs. Elizabeth Burke, in memory of the deceased members of their family. It has been designed by the gifted architect, Mr. W. E. Doran, who has had charge of the other decorations of the church.

(CONTINUED FROM FIRST PAGE.)

ST. ANN'S PARISH

Closing Exercises of the Mission.

In the truest sense of the word, Mary is our Mother. Our first mother was Eve, and she is still the mother of all mankind as far as we are human beings—children of Adam. But Eve became the cause of our ruin. A new mother was to be given to us, as also a second Adam. By a second birth, by regeneration, we partake of the nature of the second Adam; we put on, as the Apostle expressed it, Jesus Christ; we become Christians. Now, whereas Christ has been given us through Mary, therefore Mary has become our mother, in the sense of grace, as Eve is our mother in the sense of nature. And as such she has been proclaimed to us by our Redeemer on the cross, when he said to St. John, who there represented all the faithful: "Behold thy Mother."

If then, Mary has become our true mother, she must also have the power and privileges of a mother. God never confers empty titles. A mother has full right and title in disposing of the treasures of the house for the maintenance and care of her children; and Mary, the ever Immaculate Virgin-Mother, the Mother of Christ and the Mother of Christians, the Mother of the Redeemer and the Mother of the Redeemed, has full, unlimited power for saving the souls of her children, to shield them in all temptation, to rescue them from the grasp of Satan, to snatch them out of the jaws of hell. Mary, "in your hand is power and might," "you can do all things in him that strengtheneth you," the powers of hell creep back in affright at the sound of your name, for well does the serpent remember the words, "She shall crush thy head."

Mary is the most tender of mothers. She is the Health of the Sick, the Comforter of the Afflicted and the Refuge of Sinners. How many of us on the weary journey of life are burdened with sufferings and infirmities, sufferings of the body, and sufferings of the soul? And how many, who have invoked the aid of this tender mother with confidence, have found that her power is only equalled by her love? Who understands the depths of physical misery better than she who stood beneath the Cross on Calvary gazing in anguish on the bruised and bleeding figure of her Divine Son, and listening to the awful dripping of the Precious Blood and the last agonized sigh that came from the parched lips of a crucified God. Go to Mary in sickness of soul, of heart, or of body, and in confidence say to your tender mother, whose heart was pierced with the sword of sorrow: Health of the Sick, pray for us? Mary is the most tender of mothers, for she is the Comforter of the Afflicted. Her loving heart is filled with compassion for her children. She knows their trials, she sees the adversities and the sorrows that overtake them on their way, and her maternal heart opens its treasures, for those who seek solace therein. Many born in her own breast the most cruel of afflictions, and had she not been supported by Divine assistance her human strength would have been exhausted and the weight of her own would have borne down her afflicted spirit. Who can better understand our griefs and sorrows than a mother who has herself followed the path of the

Cross; a mother who loves us with a love second only to that of God Himself. In the hour of sorrow and tribulation let us say: Mary, Comforter of the Afflicted, pray for us. Mary's love for us proceeds from her immense love for God. She knows how much God is glorified by the salvation of even one soul. She understands the price that God has paid out to redeem souls from eternal destruction. Hence, if it were only for that reason Mary would be glad to rescue even one sinner who calls upon her in time of danger. She is as willing to hear such supplicating prayers of the sinner, as she loves God who desires the conversion of the sinner.

But no less ardent is her love and charity towards us, her fellow creatures. Mary, the crowned Queen of Heaven, does not forget us here below while she is wrapped in the ecstatic enjoyment of the indescribable glory of God. Mary knows the daily temptations that assail us; she sees the awful attacks that hell makes against us hourly, and especially does she understand the obstacles and perplexities that arise before the poor sinner in his endeavors to change from his sinful life. And most of all does she know what hell is and its terrible punishment. She knows what it means to be damned forever; to be cast into the abyss of unending tortures, to be given up to heart-rending despair. How is it possible for a moment to think that Mary, our Queen, Mary, our Mother, will not stretch out a helping hand to her struggling children when she hears their cry "Refuge of sinners, pray for us!"

It is utterly untrue to believe that Mary will fail us in our need if we ask her assistance. Let us see what the great St. Bernard has to say about this good and tender mother. "Never has it been heard of that any one called upon Mary for help and has been refused." And this is to be said of all sinners without distinction, no matter how wicked their past life may have been. "For," continues the same saint, "Mary does not investigate the merits or demerits of the sinner." Such are the ways of the world when poor people seek favors from it. Even the ragged mendicant at the door is refused alms because his past life is perhaps the cause of his wretchedness and poverty. This is coldly cast up to him and he is mercilessly dismissed from the door. "Tell me one," cries out St. Bernard, "that has invoked her in vain, and I shall say, Call upon her no more."

Christians! we are the children of Mary. Forgetful, wayward children, it is true, still her children committed to her care. Now, I ask, when we are attacked by those furious beasts of hell, when they fall upon us and strangle the life of our soul—when, after committing innumerable sins, we are on the point of yielding all in despair, when the mercy of God has been trampled on and outraged, or even one sorrowful imploring look to Mary, and the mother's heart will yield and help will come. We know of mothers on earth who have suffered a bitter heart ache, have been reduced to want and misery, have received even bodily harm from the brutality of a passionate and miserable son, and yet after all the pain and wretchedness that had been inflicted, the mother love would still be unquenched, the yearning for the prodigal would be strong and the poor broken hearted mother would even wander her weary way into the prison cell to visit and comfort the inmate, saying, as she went, "after all, he is my child!"

Christians! do you hear this? Do you understand the meaning of it? Mary is our mother. Let us, then, raise our hearts in confidence to that great Queen, to that tender mother, especially when temptations press upon us. Let us then invoke her holy name. Let those who have lost all hope of conversion not despair of salvation. Their cause is not lost. Take courage and call on Mary. You are still her child. Let those who have despised religion, who have attached themselves to societies that are cut off from the communion of the Church and from which they find it impossible to sever themselves—I say, let them lift their eyes in confidence to Mary, for it is Mary that speaks to us through the Church. "He that shall find me shall find life and shall have salvation from the Lord." When we have found Mary our tender Mother, let us behave as dutiful children to her. Let us celebrate with piety her feast-days, recite the Holy Rosary daily in her honor, and unite ourselves more closely beneath the banner of our Queen, the mantle of our Mother, by offering to her daily the little chaplet of three Hail Marys in honor of her holy purity.

By the solemn act of dedication that is now soon to follow, let us place ourselves entirely under her protection so that no enemy shall henceforth be able to prevail against us. Before doing so, however, let us perform a duty towards God, of which we may be forgetful all our life time. Let us thank God, the Eternal Father, for this great favor, that he has given us Mary for our Mother; and let us at the same time give thanks to our good Mother for the many and signal favors she has already bestowed on us. Yes, let the organ peal forth in harmonious strains to Heaven's Queen; let hymns of praise arise from your grateful hearts; let the incense arise before the Altar of the Most High. May the Angels of Heaven join in—let Heaven and earth unite in one act of common love and praise in honor of God and of Thee—O Most glorious Mother! Let all generations call Thee Blessed, as long as there shall live angels, as long as there shall live men, as long as shall live Jesus, as long as God shall be God, for an endless Eternity, Amen!

A WELL DESERVED COMPLIMENT.

The Daily Witness in a recent issue in commenting on a decision recently rendered by Mr. Justice J. C. Curran, of the Superior Court, says:

The rights of citizens under the license law were vindicated by Mr. Justice Curran this morning in dismissing an action for damages by a female liquor seller against a citizen who had alleged reasons why her license should be withdrawn. The license law not only gives to citizens certain rights of being their own protectors against disorderly houses, but lays upon them disagreeable duties in the premises, which only the

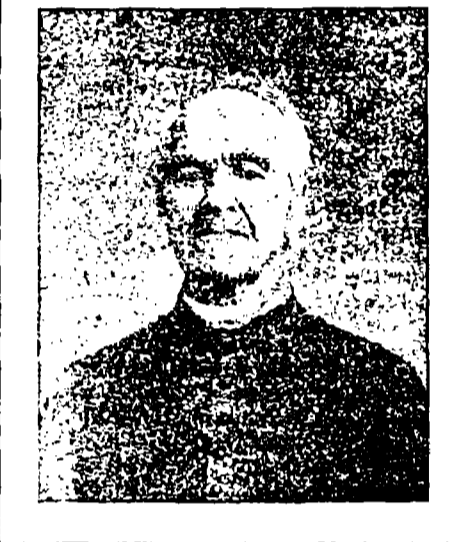
best class of citizens are likely to shoulder. It is a good citizen could only busy himself under the instructions of the law to rid the city of a place which is in his opinion doing great mischief under peril of ruinous actions for damages, the whole purpose of the law in laying this duty of self-protection on the citizens would be neutralized. A person seeking a license to fulfil a public function thereby becomes a public character and his character and the character of his business becomes everybody's affair. Judge Curran's decision is as it goes into a great deal deeper from the path of those who wish to serve the community. It is a sign of our civilization since he rose to the bench more than fulfilled the anticipation of the bar and the public and have won him general respect."

THE OLDEST PRIEST IN CANADA.

Rev. Father O'Connell Attains His Ninety-seventh Year and Celebrates Mass.

The oldest priest in Canada, and, perhaps, in the world, is the Rev. Father O'Connell, who has for the past six years been residing in the convent of the Grey Nuns in Montreal.

He is contemporaneous with the nineteenth century, having been born in Laragh, in the diocese of Kilmore, Ireland, on February 3, 1801; but though the shadows of life's eventide are falling thick across his peaceful path, and the night in which no man worketh cannot in the nature of things be very far off yet he, the venerable priest, is hale and vigorous yet, and never misses the celebration of the Holy Sacrifice in the con-



vent chapel every morning, the privilege of saying a daily Votive Mass having been obtained for him from the Pope by the late Archbishop Faber, in 1892. The late O'Connell studied the classics in his native parish of Laragh, where he became thoroughly proficient in Latin and Greek. In 1822 he left Ireland arriving in New York on January 6, 1822. He well remembers the day of his arrival in the Empire city, because the weather was so unusually mild and fine at that time that the people were wearing their summer clothes. Monsignor Curran was Bishop of New York at that time, and, being in ill health, his duties were being administered by the Very Rev. Dr. Power, a distinguished theologian from Cork. Another celebrated theologian in New York then was the Very Rev. Dr. Leavins, also a Cork man.

Shortly after his arrival in New York Father O'Connell came to Chumbly, this province, afterwards entering St. James' Seminary, Manassas, which was under the direction of Bishop Barigone. At the Seminary he made the acquaintance of Father Pichon and Father Richard. The latter, it may be noted, was a Presbyterian clergyman who had come to "convert" the Seminary, but who, on renounce, had been converted himself by the Seminary.

Father O'Connell was ordained on the 29th of February, 1836, and was then sent to the Seminary of Notre Dame, this city, where he remained ten years, during seven of which he served the Church of Notre Dame de Bonsecours as missionary priest. He paid especial attention to the choir of this church, and the quality of its sacred music soon attracted considerable notice.

In those days the only church principally attended by the Irish Catholics of Montreal was the Recollet Church, which was in charge of Father Phelan. When Father Phelan was appointed Bishop of Kingston, in succession to Bishop Goulin, Father O'Connell took his place at the Recollet Church. In 1848, however, he went to Ontario, where, in the town of Richmond, he made himself conspicuous by his heroic devotion to those unfortunate immigrants from Ireland who had become victims of the terrible ship fever in 1846, 1847 and 1848. He remained in Richmond, Ont., for thirty years; and so wisely was the good pastor esteemed, not only by his own co-religionists, but by those who were not of his faith, that on his departure from the town he was presented by the Protestants with a valuable gold-headed cane, and after expressing their reverence and love for him and their deep regret at his approaching departure, they said:

"We cannot let the opportunity pass without expressing in some tangible manner our great appreciation of your worthy self in your love and charity, expressing peace and good will to all, as well as our admiration of your untiring labor these many years, to our own knowledge, and of that which we have heard from our fathers, especially in the trying times of the ship fever, in 1847 and 1848, when the dying hours of many a poor immigrant, far from his native Isle of Erin, was cheered and comforted by your charitable offices."

In the month of October, 18 2, Father O'Connell took up his residence in the Grey Nuns' convent. To-day (Wednesday) he commemorated his ninety-seventh birthday by offering up Mass in St. Patrick's Church, where, being the Feast of the Purification of the Blessed Virgin, a procession will, as

usual, take place in honor of the festival. This procession, it may be added, is peculiar to the archdiocese of Montreal on the feast of the Purification.

On February 28—the 36th being no February this year—Father O'Connell will also commemorate the seventieth anniversary of his ordination.

The Venerable priest takes a keen interest in the interests of the land of his birth as well as in that of the Irish Catholics in Canada; and every week he sends the columns of the TRUE WITNESS for news respecting his fellow-countrymen.

"I was very glad to see those articles in the True Witness urging that the Irish Catholics of Montreal should unite in one association or club," said he yesterday to a representative of this paper. "Such an association or club is just what is wanted. And it is unity they want at home in Ireland too," he added; "for unity you know is strength. I trust that God will permit me to see the day when Ireland shall have Home Rule."

THE LATE BROTHER NOAH.

It is not very long since the TRUE WITNESS had the satisfaction of commending a most meritorious work on English Literature prepared by Brother Noah, of Manhattan College, New York. It is now our melancholy duty to announce the death of Brother Noah,

which took place after a short illness early in the morning of the 30th inst. A native of this city and a member of a well known family, being a son of the late Mr. Charles Curran, and a brother of the Honorable Mr. Justice Curran, Brother Noah spent a life of unceasing activity in the diligent discharge of his calling as a teacher. For thirty-seven years he had been engaged in educational work, for although during this long period he had discharged duties that drew him away from the professor's desk—duties of organization, of administration, lecturing and writing books—these duties were all related to the main purpose and aim of his life. Few men have filled so many positions as Brother Noah with equal success in all of them. At the beginning of his career in 1859, he was assistant teacher in Quebec. In 1861 he was called to Rochester, where he remained until 1874. He was then appointed Principal of Calvert Hall, Baltimore, a position which he held for four years. In 1875 he founded St. Joseph's College, St. Joseph, Missouri, and in 1880 St. Joseph's College, Brownsville, Texas. In the latter year he was nominated by the State of New York as Commissioner of Catholic Schools in New York city, and continued to discharge the duties of that important office for two years. During the four years from 1872 to 1876 he was president of La Salle College, Philadelphia. In the last mentioned year he was commissioned to visit the Normal establishments in England, Ireland, France and Belgium. He founded six new schools of his order in England, taking the necessary examinations for the same and obtaining a first-class diploma. He had already taken the M.A. (in course) at Ottawa University. After filling important positions in Philadelphia and Providence, having been director of the De la Salle Academy in

Irish News Items.

A Waterford paper contains an announcement that Messrs. Slevin & Ballybricken, have got an order from a foreign firm to purchase 20,000 ducks. A local syndicate is to be organized for the erection of a new Town Hall in Kilkenny, the present one being entirely too small for general requirements. There is a feeling in certain quarters that the decision of the Irish Party to abstain from carrying out its original design of moving an amendment to the Address was not well timed.

At the quarterly meeting of the Limerick Teachers' Association, Mr. J. B. Bradshaw presided, and delivered an able address during the course of which he said: The four leading grievances for which the organization was started to deal with were: (1) Inadequacy of income; (2) insecurity of tenure; (3) want of pensions; (4) want of residences.

A very melancholy fatal accident occurred at a place called Dawson's Hill, about six miles from Nenagh. As a man of the respectable firm class, named William Ryan, was proceeding homewards from Nenagh, his horse appears to have taken fright, with the result that Mr. Ryan was thrown from his conveyance, the unfortunate man's neck being broken by the fall.

Much alarm has been created in Castlebar owing to the serious outbreak of typhus fever in Bella. The entire constabulary of that station are stricken down with this fearful and dangerous epidemic. The number in the barracks at the time was five. They have all been attacked, and conveyed to the Castlebar union fever hospital. Since their arrival for treatment in the hospital one has succumbed to the disease, Constable Gaine, who was only a short period in the police, aged 23.

of the great founder of which he wrote a life, which has become a standard work. He will be sadly missed by the Order and by many friends.

OUR RAMBLER

IN ST. ANN'S DISTRICT.

Rev. W. O'Meara, Pastor of St. Gabriel's has returned from his brief vacation in the United States.

Dr. Griffin has again been nominated as the standard bearer of the Liberal party, and his friends are now out with requisitions.

The C. M. B. A. will hold a general meeting, in their hall on Notre Dame-street, on Monday evening, at which the Hon. M. F. Hackett, Grand President, will deliver an address.

Mrs. Katie Robert and Miss Angeline Robert, nieces of Rev. Wm. O'Meara, Pastor of St. Gabriel's, were received into the religious life at Hochelaga Convent, Tuesday, February 2.

The new Liberal Club, which has been organized some weeks ago, is increasing its membership to such an extent that some of the former leaders of the "Old Guard" will have to look to their laurels.

The Conservative leaders are sleeping the sleep of the just and the confident; there is no sign of movement in their wigwags, despite the fact that they expect to ornament it with many scalp of dissatisfied bravos.

It is rumored that there are a number of young men in St. Ann's district who are seemingly fancy that there is room for an Independent Party, and it would not be surprising if there was a third candidate to advance this idea.

The St. Ann's Young Men's Society will hold their usual mid-winter entertainment at their hall on Tuesday evening next. The programme prepared for the occasion will consist of music and vocal selections, and an excellent comedy in three acts, entitled, "The Upright."

Irish News Items.

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McCALLUM—DINEEN.

Mr. P. J. McCallum, sporting editor of the Sunday Sun, of this city, and also sporting correspondent to the Mail and Empire, of Toronto, was married yesterday to Miss Mollie Dineen, of St. Henri. Mr. McCallum began his career in journalism on the Post, and was also associated with THE TRUE WITNESS for a number of years doing local work. The ceremony was performed by Rev. Father Decarie, pastor of St. Henri church, and only the relatives of the contracting parties were present. The happy couple left by the G.T.R. Express for the West.

The bride and groom were made the recipients of many beautiful presents, the latter receiving a handsome testimonial from the editorial staff of the Gazette.

A CASE FOR THE CHARITABLE.

A sad case, which calls for the exercise of true Christian charity, has been brought to the notice of THE TRUE WITNESS. A young Scotch Catholic named William McLean, aged 32, and residing at 852 St. Lawrence street, is stricken with paralysis. He desires to return to Europe, so that he may be within easy reach of Lourdes, where he believes that through the intercession of the Blessed Virgin he would obtain recovery. Will some kindly disposed readers of THE TRUE WITNESS start a subscription to pay his passage money.

"Yes," said the retired army officer, "I can recall two occasions when I was most terribly frightened. 'Oh,' exclaimed the romantic young lady, 'do tell me about them. I suppose it happened when you were fighting the Indians?' 'No,' he replied; 'one time was when I was married and the other time was when we had our baby christened.'—Cleveland Leader.

DIED.

DOLOURÉUX—Suddenly, in this city, on Friday, January 29th, James Doloureux, aged 80 years, son of Mrs. Doloureux, of 91 Mansfield street.



A Chair That You Should Buy! And why? Because it is the most comfortable and sensible chair made. With adjustable back, solid polished oak frame, reversible cushion of figured corduroy, and stuffed with hair. We sell them for \$10.00 each.

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at reasonable prices. Pure Ceylon Tea. In 1 pound packages \$35 cents In 5 pound caddies \$1.75 cents In 10 pound caddies \$3.50 cents In 20 pound caddies \$6.75 cents In Original chests \$13.50 cents

English Breakfast Tea.

In 1 pound packages \$35 cents In 5 pound caddies \$1.75 cents In 10 pound caddies \$3.50 cents In 20 pound caddies \$6.75 cents In Original half chests \$13.50 cents

English Breakfast Tea.

50 cents per pound. This is SOMETHING EXCEPTIONAL IN VALUE and we guarantee fully equal if not superior to teas sold everywhere at 60 and 75 cents per pound and higher. Same price to one and all.

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The Joseph Schlitz Brewing Company's Own Bottling Milwaukee Export Beer. Reduced Price. Quarts \$2.40 per doz Pints \$1.20 per doz Pints \$1.40 per doz Per original cask of 10 doz. pints \$13.50

Readleston & Woerz Imperial Beer.

Brewed and Bottled in New York. In white glass 12oz bottles \$1.55 per dozen pints, \$15 per original cask of 10 dozen pints.

FRASER, VIGER & CO., ITALIAN WAREHOUSE, 207, 209 and 211 St. James Street.

AUNT NORA'S CORNER.

We have very much pleasure in informing the boys and girls that this department has been placed under the direction of our talented young writer "Babette," who has so long and generously contributed to the TRUE WITNESS.

Aunt Nora is always delighted to hear from her girl and boy correspondents, and is very much pleased to find so many taking a keen interest in the prize competition, the rules of which appeared in a recent issue.

The subject chosen, "St. Patrick's Church, Montreal," is one with which you are all more or less familiar, and it will be very easy to add a little more to the knowledge you already possess.

Now, boys, bestir yourselves, and do not let the girls win all the prizes. This is an age, you know, when women are proving themselves quite clever, and are pushing the men, not aside, but forward a little faster; so, if I were a boy, I would like to feel sure that I was keeping up my end of the beam fairly well, and not allowing my sisters to possess all the good things just because I was too lazy to get up and look about for my own share.

There are many bright little girls who are kept in the background by their own timidity and lack of confidence in their own merits. To these little mixtures of pride and humility, Aunt Nora would say, "Do your best and leave the judgment of it to others."

Now, I wonder if any of my nine-year-old friends can write anything as clever as the two following compositions, which were written by President Cleveland at that age:

Faystville Academy, Sept. 5, 1846.

TIME.

Time is divided into seconds, minutes, hours, days, weeks, months, years and centuries. If we expect to become great and good men, and be respected and esteemed by our friends, we must improve our time when we are young. George Washington improved his time when he was a boy, and he was not sorry when he was at the head of a large army fighting for his country. A great many of our great men were poor and had but small means of obtaining an education, but by improving their time when they were young they obtained their high standing in school. Jackson was a poor boy, but he was placed in school, and by improving his time he found himself a president of the United States, guiding and directing a powerful nation. If we wish to become great and useful in the world we must improve our time in school.

S. G. CLEVELAND.

Faystville Academy, Sept. 19, 1846.

"The education forms the common mind—Just as the twig is bent the tree's inclined."

THE COW.

The cow is very useful. If it were not for the cow we could not have no milk to put in our coffee and tea.

Every part of the cow is useful; the skin is tanned into leather, and shoes and boots are made of it. The flesh is good for food and is called beef; their horns are made into buttons, knife-handles and powder-horns. Of milk, butter and cheese is made. There is a glutinous substance by the hoof which is made into glue. Indeed if it were not for the cow we should have to do with out many things which are considered necessities of life.

S. G. C.

Education is imparted in a more palatable and nutritious form now than when Grover was a boy, and the rough road of knowledge has been cleared of a lot of thorns and brambles and trampled smooth by generations of little feet constantly plodding along it, but the same industry and application is necessary to absorb more of the polished kernels of learning that are offered today as was required for the rough intellectual nuggets of earlier days which were often hammered in by the rod of the wrathful school-master.

Aunt Nora's little boys and girls in the city have many comforts and advantages that are denied her little friends in rural districts who flock to the little brick school-house on the country road, through the thick snows of winter and the winds and rains of summer to store their minds with the same mysteries of spelling, arithmetic, reading, writing, etc., that will equip them fairly for life's battle. Very often it is these little rustics that shine out brightest in later years, when others with greater opportunities only gimmer faintly along life's way, because they have already learned in the hard text-book of experience the value of the knowledge, however limited, they have acquired and of its application to the practical needs of life.

Dear me, like most old ladies, Aunt Nora is fond of a nice long chat, and here I am rambling away to the country school-house when I meant all the time to keep St. Patrick's Church in sight.

Well, now, boys and girls, just a parting word before I wipe my spectacles and retire. Wake up! and show the readers of the TRUE WITNESS in town and country how you are profiting by your advantage in the class room, and how you can apply the fruits of these advantages when occasion arises.

It's just such efforts as this Prize Competition requires that stirs at times the poet, the artist, the sculptor, or mayhap, the priest, within some little soul and directs it to its true vocation in later years.

Now, a word to the Superiors and heads of our educational establishments. At the present time, when so many non-

Catholics and weak-kneed Catholics are scribbling about the character of the teaching in our Catholic schools, would it not be well for all those who have the guidance and direction of these institutions to take an interest in this column, and point out to their pupils the advantages which it offers.

PLATTSBURG, N.Y., Jan. 27, 1897.

DEAR AUNT NORA,—I read THE TRUE WITNESS every week and see that a number of the school children have sent you letters.

I am sure you will be glad to hear from your little friend so far away.

I am still at school and wishing the time to come quickly when I will be able to attend the lectures and hear the great speakers at the Catholic Summer School. I am sure you are also wishing for the next session.

Hoping to see my letter in print, I remain, dear Aunt Nora, your loving niece,

AGNES PATERSON.

[Aunt Nora's little American niece is welcome to the "Corner." Will she not write a o and tell her Canadian cousins all about the favored town where she resides—will she tell us something about the history of Plattsburg—does she read the Reading Circle Review? In her next letter, will she describe the Summer School grounds?]

MONTREAL, Jan. 27, 1897.

DEAR AUNT NORA,—When my uncle Jack was about 18 years old, he and a few of his companions resolved to go to the California gold mines to try their luck, so one day they started with a party headed by a man named O'Reilly. They had to travel in carts hauled by oxen because at that time oxen were more useful than horses. Well, they went along through mountains and over rocks, and at last they came to a plain which had awful high grass. This grass would reach over the head of a man sitting on horseback. In this grass there were Indians hiding who were very troublesome. They would either kill anyone they caught or take him as a prisoner. Often the gold diggers managed to pass the cruel Indians. They came to a big opening with hardly any grass on the ground. In this place they camped for the night and they began making fires to cook their supper. Now, all their wood began to get scarce, so Mr. O'Reilly sent his son out to look for wood. He was no less than 10 minutes away when he came running up to his father, saying, "Father, I saw some Indians near our camp." His father, on hearing this, said, "Oh, let them come, we will give them all the fight they want."

Now, Mr. O'Reilly was a brave man and took things cool. After a couple of seconds he said to the gold diggers: "Now, boys, get ready to defend yourselves." In a few minutes they were ready and well armed. Soon they heard them coming and in an instant they came flying past the gold diggers only to get a volley of bullets from the men and O'Reilly captured the chief and kept him. After the fight was over, Mr. O'Reilly examined to see if any of the gold diggers were killed. He found out that everyone was all right, but that his son was missing; so he said: "I know now where my son is; he is captured by Indians." He began thinking awhile, when he was heard to exclaim: "Now, I want two of the bravest men here, and they have to be good runners, so as to get my son." Well, all hands were willing to go but he only wanted two, so he picked out the two which he thought were the bravest. Then he said to them: "Now, will you do everything I command you to do," and they said "Yes." "Well," he said, "one of you take a box of matches and crawl on all-fours until you get past the enemy a good way off and set fire to the grass (in California the grass is terrible dry), while the other will take a revolver and creep behind the tree where my son is tied. Just go up a little way on the hill, because most likely they will be there camping. Now," he went on saying, "as soon as the Indians see the smoke they will run away and the Chief will send an Indian to shoot the prisoner. As soon as you see the Indian going to shoot take a good aim and shoot him instead and free my son."

Each got his position; the fire was started and soon began to burn rapidly. In a few minutes the Indians saw the flames. They began to run and the Chief sent an Indian to shoot the prisoner. He was about to shoot the prisoner when he himself (the Indian) was shot instantly and the prisoner was released.

They were about two hours away when Mr. O'Reilly began to feel uneasy at the non-appearance of his son, so he said to the Indian chief he had captured: "If I do not get my son in an hour's time your life is in my hands." Not very long after he said these words he suddenly saw his son coming with the two men he had sent to release him. Then he released the Indian chief, saying to him: "If I didn't get my son back, you would be shot dead." After that the Indians never troubled them again. In a few days they reached their destination.

WM. SHOWERS,
Pupil of St. Mary's School.

[Aunt Nora is glad to hear from William and invites him to write again. Does William know any Indian stories about Montreal? Will he "read up" and tell Aunt Nora about the battle between the founder of Montreal and the Iroquois on Place d'Armes? How many statues are in St. Mary's Church? How did it receive its beautiful title of Good Counsel? Will William, and Aunt Nora's other young friends remember to write on one side of the paper only?]

THE DIFFERENCE.

Small boy: "Pa, what is the difference between a pessimist and an optimist?" Pa: "Well, let me see if I can illustrate. You know I am often discouraged, and things don't look to me as if they'd

ever go right. Well, at such times I can be said to be a pessimist. But years ago, when I was a young man, everything looked bright and rosy, and I was always hopeful. Then I was an optimist. Now, my son, can you understand the difference between a pessimist and an optimist?"

Small boy: "Oh, yes; one is married and the other isn't."

SLIGHTLY MIXED.

"A pound of tea at one and three, And a pot of raspberry jam; Two new laid eggs, a dozen pegs, And a pound of rashers of ham."

I'll say it over all the way, And then I'm sure not to forget, For if I chance to bring things wrong My mother gets in such a pet.

"A pound of tea at one and three, And a pot of raspberry jam; Two new laid eggs, a dozen pegs, And a pound of rashers of ham."

There in the bay the children play, They're having such jolly fun; I'll go there, too, that's what I'll do, As soon as my errands are done.

"A pound of tea at one and three, A pot of—er—new laid jam, Two raspberry eggs, with a dozen pegs, And a pound of rashers of ham."

There's Teddy White flying his kite, He thinks himself grand, I declare; I'd like to try to fly it sky high, Ever so much higher Than the old church spire, And then—and—then—but there—

"A pound of three and one at tea, A pot of new laid jam, Two dozen eggs, some raspberry pegs, And a pound of rashers of ham."

Now, here's the shop, outside I'll stop, And run through my orders again; I haven't forgot, no, never a jot— It shows I'm pretty cute, that's plain.

"A pound of three at one and tea, A dozen of raspberry jam, A pot of eggs, with a dozen pegs, And a rasher of new laid ham."

THE CHILDREN.

A dreary place would be this earth, Were there no little people in it; The song of life would lose its mirth, Were there no children to begin it.

No little forms like buds to grow, And make the admiring heart surrender; No little hands on breast and brow To keep the thrilling love-chorus tender.

The sterner souls would grow more stern, Unfeeling natures more inhuman, A man to stoic coldness turn, And woman would be less than woman.

Life's song indeed would lose its charm, Were there not babies to begin it, A doleful place this world would be, Were there no little people in it.

A respected and entirely serious Irish correspondent of the London Daily News believes in the banshee story. He writes: The statement made with absolute sincerity that the wailings of the banshee were heard a week before Christmas in the valley of the moving bog in East Kerry by large numbers of people must not be set down to a freak of the Celtic imagination. These cries, which are believed to presage death, reached at least in one instance official ears on the eve of this terrible disaster. I have myself heard the late Archbishop Whately, who was an Englishman, educated in England, the only son of the celebrated Archbishop of Dublin, say that in an Irish country parish he heard distinctly, when administering the Holy Communion to a dying person, the wail known as the cry of the banshee.

Ruse for a Raïse—He Got It.—Employer—If you are really sick, Johnnie, you may go home.

Johnnie—I can't sir. I'd worry so much for fear the bizness wouldn't go on in my absence, and dat's wors'n de stomick ache.—New York Evening World.

Prevent sickness and save doctor's bills at this season by keeping your blood rich and pure with Hood's Sarsaparilla.

Brown—I'd like to see Cuba become free.

Jenkins—So would I, but there would be lots of trouble afterward.

Brown—How?

Jenkins—Why, the New York papers would never stop fighting about which of them did it.—Philadelphia American.

The D. & L. Emulsion

Is invaluable. If you are run down, as it is a food as well as a medicine.

The D. & L. Emulsion Will build you up if your general health is impaired.

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50c. & \$1 per Bottle Be sure you get DAVIS & LAWRENCE CO., LTD. the genuine D. & L. Emulsion. MONTREAL.

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B. J. Devins, GENERAL AGENT, MONTREAL.

PREMATURE BURIAL

Occupying the Attention of the English Press.

The Sun, N.Y., in referring to the subject of premature burial, which is occupying a good deal of attention at present in England, says:—

The English newspapers have of late been giving a good deal of space to a discussion of the extent to which premature burials possibly may occur, and of the methods of averting them. Attention has been directed to the subject by the publication of a book one of the authors of which was himself buried alive, while the other had a ghastly experience of the kind in his family. The examples of premature interment collected by the writers have produced the deeper impression, because particular pains have been taken to authenticate them, and because they are distinguished carefully from the phenomena of disturbance, sometimes observed on opening a coffin, which may have been due to the generation of gases.

Of course, none of the many sensible persons who have discussed lately upon the matter assumes that premature burial is a frequent occurrence; on the contrary, it is admitted universally to be rare. Yet even if there were only one in ten thousand interments, the one case would be attended with circumstances of horror, the mere thought of which appals the imagination, and suggests the mingling that our semi-civilized forefathers may have been wiser than we in respect of their prolonged and assiduous watching of the dead.

At the present day in civilized countries it is, or should be, customary to wait several days after the fact of death has been certified by the medical attendant before the body is committed to the grave, and even before recourse is made to the freezing or embalming process. But can the certificate of a well-qualified physician as to the fact of death always be accepted as absolute? trustworthy? That is one of the points upon which the discussion in the London journals has turned principally. There seems to be grave doubt whether any of the usual tests can be looked upon as entirely trustworthy. For instance, can a person be pronounced dead because he has ceased to breathe? On the contrary, there are hundreds of recorded cases where no sign of breath could be detected, yet the patients have lived. Is the complete stoppage of the heart's action a decisive criterion? There are cases where the hearts of men supposed to be dead have given no indication of movement to the trained ear or touch or even to the stethoscope, and yet it has been proved eventually that life was not extinct. Is the state of the blood a fallacious index? Not so. You may open a vein and find the blood congealed, and yet you may discover by and by that you have been operating upon a living subject. Neither reduction of the body's temperature nor the stiffening of the frame is an infallible verification. Galvanism may fail to produce a muscular reaction, and a bright steel blade, plunged into the tissues, may, when withdrawn, show no signs of oxidation, and yet death may not have been present. Nor, finally, is putrefaction and decomposition an absolutely unmistakable proof of death, for it is well known that portions of the human frame may mortify in the living.

The authors of the book which started the discussion contend that, infrequent as are the cases of premature interment, there are enough of them to call for some changes in the law regarding death certification and the treatment of bodies before burial. They advocate the establishment of public mortuaries, where the body could be kept without inconvenience or injury to health till the proofs of death become indisputable. We believe that an experiment of the kind has been tried in Europe, but that, out of many hundreds of bodies committed to the mortuary hall, not one came to life. The advocates of the institution would reply that the proportion of premature interments is not one in hundreds but in many thousands. In the absence of such precautionary establishments, which could only be constructed and maintained at considerable cost, it might be expedient to revive the old custom of watching the dead incoarsely until signs of decomposition had appeared, not sporadically, but over a large part of the surface of the body.

Immigration Returns. A return issued by the Minister of the Interior shows that in taking the twelve months ending December 31st, 1896, as compared with the same period in 1895 there was a decrease of 8 per cent. in the number of immigrant passengers to Canada settling in the Dominion.

The total arrivals in Canada from Europe the past year were 25,571, compared with 25,478 for the previous year, or a decrease of 93. The settlers in the Dominion for the year were 16,835, as compared with 18,617 for the previous year. This shows that there were 8,643 of the arrivals in 1896 who were passengers to the United States as against 6,854 in 1895. The arrivals at the port of Quebec in 1896 were 15,409, at Halifax 6,782, Montreal 2,387 and St. John, N.B., 900. The returns for Manitoba, the Northwest and British Columbia show the arrivals to be 6,206 for 1896 and 5,371 for 1895.

Neatly Caught. A builder in a small town was walking down a street in which he was having some buildings erected, when he observed one of the men standing on the scaffolding with his hands in his pockets, smoking a pipe. He went gently up the ladder, and stepping in front of him, said:—"Now, I've caught you. We'll have no more of this. Here's your four days' pay (it being Friday) and you can consider yourself discharged."

The man pocketed the money and went away rather quickly. Just then the foreman came up, and the builder told him what he had done. "Why," said the foreman, "that man wasn't working for us; he was only asking for a job."—The Bits.

This is the fast age when men live twenty years in ten and are old at forty. Mark the number of "grey young" business men you meet every day. Nature, however, is always at hand to remedy the defects of a false civilization, and offers Luby's Parisian Hair Renewer to bring hair to its original color. Sold by all chemists.

Break Up a Cold in Time BY USING Pyny-Pectoral The Quick Cure for COUGHS, COLDS, GHOUP, BRONCHITIS, HOARSENESS, etc. Mrs. Joseph Norwick, of 65 Sorauren Ave., Toronto, writes: "Pyny-Pectoral has never failed to cure my children of coughs after a few doses. It cured myself of a long-standing cough after several other remedies had failed. It has also proved an excellent cough cure for my family. I prefer it to any other medicine for coughs, croup or hoarse voices." H. O. Barnhart, of Little Rocker, N.D., writes: "As a cure for coughs I have found Pyny-Pectoral to be the best medicine I have; my customers will be glad to hear." Large Bottle, 25 Cts. DAVIS & LAWRENCE CO., LTD. Proprietors, MONTREAL.

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THE Society of Arts, 1666 NOTRE DAME STREET, MONTREAL.

DISTRIBUTION OF PAINTINGS, EVERY WEDNESDAY PRICE OF SCRIPTS - 10 CENTS. Canadian Royal Art Union. (Incorporated by Letters Patent Feb. 14, 1894.) 238 & 240 St. James Street. This Company distributes Works of Art, painted by the Masters of the Modern French School. A novel method of Distribution. Tickets, from 25c to \$10 each. Awards, from \$5 to \$5,000 each. Art School opens Oct. 1st.

SPECIALTIES OF GRAY'S PHARMACY FOR THE HAIR: CASTOR FLUID, 25 cents FOR THE TEETH: APONACIOUS DENTIFRICE, 25 cents FOR THE SKIN: WHITE ROSE LANOLIN CREAM, 25 cts. HENRY R. GRAY, Pharmaceutical Chemist, 122 St. Lawrence Street, N.B.—Physicians' Prescriptions prepared with care and promptly forwarded to all parts of the city.

IRISHMEN IN AMERICA DOING HONOR TO THE LAND OF THEIR ADOPTION. Bernard O'Kane writes as follows to the Boston Republic:—The recent death of Hon. Patrick Maguire recalls to mind the many distinguished men of Irish birth who did honor to this country in the councils of the nation, in the law, the forum, on the bench and at the bar. But it is sad to say that their names have not been emblazoned on history's pages as they should be to teach the rising generation in our public schools that Ireland—down-trodden Ireland—well deserves the ancient title of sainted Isle, "the land of learned men." The late lamented Thos. D'Arcy McGee compiled a small work, entitled "Irish Settlers in America," in which he relates the names of distinguished men, born in Ireland, who came to this country and became famous by their noble acts, deeds and enterprises. Among those he names I select but two for the present. He mentions Charles Thompson, born in Maghera, county Derry, Ireland, who drafted the Declaration of Independence and read it to the multitude from the steps of Congress Hall in 1776 in the city of Philadelphia. The other name is known as the Irish schoolmaster. Sullivan by name—"The Limerick School-master." The latter gentleman settled in Maine, and from his loins sprang a numerous progeny whose descendants proudly bear the middle name of Sullivan (S), and grace Beacon Hill in the city of Boston with the aristocracy of Appleton, Amory, and Crowningshield, Warren, Sears and many others. I feel a personal pride in recording the name and address of Mr. Thompson, as I was reared in the same town of Maghera and went to school there, to the Royal Hibernian school. It was not a free school, though under British patronage. We had not only to pay 2 1/2 and 4 pence per week, but we had to furnish fuel—two pecks, sometimes three and four, under our coats during winter weather. Immigration to this country previous to and subsequent to 1793 brought from the north of Ireland a noble class of Irishmen. They were accused of being in sympathy with the United States unit; no such a hybrid as Scotch-Irish, but of the genuine Celtic blood of the Mac and the O. What we most need is the publication of the names of these distinguished Irishmen in history, in bound books, and in the meantime give publicity through the press that such names as Maguire may live forever.

NOTABLE RECORD.

An Outline of the Progress of Catholics in New York During the Past Two Centuries.

History of the Various Parish Organizations.

A correspondent of the New York Sun, in a recent issue, gives the following interesting details in connection with the progress of the Catholics of New York:

That eminently pious man, Father Isaac Jogues, the record of whose abundant missionary labors is to be found in the Jesuit relations of 1642-43, was the first Catholic priest to set foot upon the shores of Manhattan Island, or to be found within the boundaries of this State.

The second priest to arrive in New Amsterdam was Father Bressani, in 1644, another Jesuit missionary who had been taken by the Indians. When about to be burned by them he had been snatched away by the Dutch and ransomed for a large sum.

THE NEW MISSIONS. Father Jogues returned to Canada in the year 1646 and reunited his labors among the Indians. The next year he attempted a treaty of peace between the Hurons and the Mohawks.

After the lapse of a little time other missionaries were sent out, and they were successful to the extent of building a chapel at Onondaga and another on the shores of Cayuga Lake.

The number of Roman Catholics on the island increased considerably during the administration of the English Governor, Dongan, who was himself a Catholic. He had somewhat opposed the labors of the French Jesuit missionaries among the Indians.

THE TRIALS OF CATHOLICS. Leisler, who followed Dongan as a ruler, made the colony an uncomfortable place for Roman Catholics.

In 1741 came the famous negro plot, which, it was claimed, was an attempt on the part of the negro slaves to burn the city and massacre the inhabitants.

THE HOLY HORROR OF POBRY. had much to do with his trial and that with his execution. After a few years had passed, it was acknowledged by

every one that a grave mistake had been made and that the priest was in nowise concerned in the plot, if there ever had been any plot.

When in 1778 a French ship was taken by the English near one of the southern ports of the colonies and sent to New York a priest by the name of De la Motte was one of the chaplains of the vessel.

A new era was now dawning. The Roman Catholics had borne an important part in the Revolutionary struggle, and the final success of the colonies had been attained by the aid of a foreign Catholic power.

THE FIRST PRIEST TO OFFICIATE under the new order of things was Father Farmer, who came on occasionally from Philadelphia. The early history of nearly every religious body in the city shows that the first place of meeting was in a loft.

The first regularly settled priest was the Rev. Charles Whelan, an Irish Franciscan who had served as a chaplain on one of the ships belonging to the fleet of Admiral de Grasse.

The next church built, in 1808, was known as St. Patrick's Cathedral and stood on Prince street, which was regarded as being on the outskirts of the town.

The Truth Teller was the first Roman Catholic paper of note, having been founded on April 2, 1825. Following this came the New York Weekly Register and Catholic Diary in 1833.

Catarrrh in the Head is a dangerous disease. It may lead directly to Consumption. Catarrrh is caused by impure blood, and the true way to cure it is by purifying the blood.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. All druggists. 25c.

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Hand Made Wax Candles. Quality 1, 2, 3, 4, 6 and 8 to the lb. Moulded Bees Wax Candles.

BEST FOR WASH DAY SURPRISE SOAP BEST FOR EVERY DAY.

A LEGACY OF DISEASE.

VETERANS OF THE WAR REPAID IN SUFFERING AND DISEASE.

FOR OVER TWENTY YEARS MR. JOHN SHERMAN SOUGHT RELIEF FROM THE TORTURES OF INFLAMMATORY RHEUMATISM.

From the Prescott Journal.

There is no man in the township of Edwardsburg who is better known than Mr. John Sherman. He is one of the many Canadians who at the outbreak of the American rebellion joined the army of the North.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood.

Dr. Williams' Pink Pills, but I refused to take any more medicine. At last one day my son brought home three boxes of the pills, and after they had been in the house for over two weeks, I at last consented to take them.

Dr. Williams' Pink Pills for Pale People. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood.

Pain-Killer. Croup, Coughs, Footache, Colic, Cholera, Diarrhoea, Dysentery, and all BOWEL COMPLAINTS.

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FALSE TEETH WITHOUT PLATE. GOLD and PORCELAIN Crowns fitted on old roots. Aluminium and Rubber Plates made by the latest process.

SCOTTISH UNION AND NATIONAL INSURANCE CO. OF EDINBURGH, SCOTLAND. Assets Exceed Investments in Canada: Forty Million Dollars. \$1,783,487.83.

THE FUTURE LIFE.

I know not by what good fate my thoughts have been always fixed upon things to come more than upon things present.

An interesting collection of Highland weapons was sold at auction recently. A Highland claymore, by Andrea Ferrara, with large and pierced scroll guard.

MURRAY & LANMAN'S FLORIDA WATER. THE SWEETEST MOST FRAGRANT MOST REFRESHING AND ENDURING OF ALL PERFUMES FOR THE HANDKERCHIEF, TOILET OR BATH.

ALL DRUGGISTS, PERFUMERS AND GENERAL DEALERS.

THE Promotive of Arts Association. LIMITED. Incorporated by Letters Patent, 7th October, 1896. 1687 Notre Dame Street MONTREAL. Over \$5,000 in value. Distributed every Friday.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT. No. 1377.

BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN, 28-5 Attorneys for Plaintiff.

CARROLL BROS., Registered Practical Sanitarians. Plumbers, Steam Fitters, Metal and Slate Roofers.

CALLAHAN & CO., Book and Job Printers, 741 CRAIG STREET, West Victoria Sq. MONTREAL.

The above business is carried on by his Widow and two of her sons.

"D. & L." MENTHOL PLASTER. I have prescribed Menthol Plaster in a number of cases of neuralgia and rheumatic pains.

THE U.S. IMMIGRATION BILL RECEIVES THE SANCTION OF CONGRESS.

IMMIGRANTS MUST BE ABLE TO READ AND WRITE THEIR NATIVE LANGUAGE—THE EMPLOYMENT OF ALIEN LABOR MADE A MISDEMEANOR—SPECIALLY AIMED AT KEEPING OUT CANADIANS.

WASHINGTON, January 27.—By a vote of 131 to 118 the House to-day agreed to the conference report on the Immigration Bill, which embodies substantially a new measure.

Section 1. That the principal objection to the bill was the clause requiring immigrants to read and write "in the language of their native or resident country."

Section 2. For the purpose of testing the ability of the immigrant to read and write, as required by the foregoing section, the inspecting officers shall be furnished with copies of the Constitution of the United States, printed on numbered uniform pasteboard slips.

Section 3. That the provisions of the act of March 3, 1883, to facilitate the enforcement of the immigration and contract labor laws, shall apply to the persons mentioned in section 1 of this act.

The inspection officers shall keep in each box at all times a full number of said printed pasteboard slips, and in the case of each excluded immigrant shall keep a certified memorandum of the number of the slip which the said immigrant failed to read or copy out in writing.

Section 4. That it shall hereafter be unlawful for any male alien, who has not in good faith made his declaration before the proper court of his intention to become a citizen of the United States, to come regularly or habitually into the United States by land or water for the purpose of engaging in any mechanical trade or manual labor for wages or salary.

Section 5. That it shall be unlawful for any person, partnership, company or corporation knowingly to employ any alien coming into the United States in violation of the next preceding section of this act.

Section 6. That any violation of the provisions of sections 4 and 5 of this act by any native or citizen shall be deemed a misdemeanor, punishable by a fine not exceeding \$500, or by imprisonment for the term of not exceeding one year, or by both such fine and imprisonment in the discretion of the court.

Section 7. That notwithstanding the provision of this or any other existing law the secretary of the Treasury may permit aliens to enter this country for the purpose of teaching new arts or industries under such rules and regulations as he may provide.

Section 8. That this act shall not apply to persons arriving in the United States from any port or place in the island of Cuba, during the continuance of the present disorders there, who have heretofore been inhabitants of that island.

Section 9. That any alien, who shall, in violation of this act or any other existing law, secure entry into the United States without examination, or through mistake, misrepresentation, collusion, deception or fraud, may be taken into custody by the properly authorized immigration officers within thirty days after the facts become known to them.

Business Cards. P. A. MILLOY, MANUFACTURER OF GINGER ALE, GINGER POP, GINGER BEER, CREAM SODA, PLAIN SODA, CIDERINE. Sole Agent for Plantagenet Waters. 119, 121 ST. ANDRE St. TELEPHONE 6978.

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Sale of Household Furniture, Farm Stock, Real Estate, Damaged Goods and General Merchandise respectively solicited. Advances made on Commissions. Charges moderate and returns prompt.

LORGE & CO., HATTERS AND FURRIERS. 81 ST. LAWRENCE STREET. MONTREAL. TELEPHONE 8393.

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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.

John T. Brennan rendered a tenorsolo, "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."

The Rev. James H. Mitchell said: A thought has been whispered into my ears by venerable priests to-night that typifies the occasion, and that was:

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 with barbarians.

"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.

THE YOUNG MAN OF TO-DAY would willingly wrap the mantle of his modesty about him, and patiently and in silence await the clarion call to greatness, were it not that self-protection, self-preservation, even, demand that he cry out in his own behalf.

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.

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?

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.

THERE IS NO FUEL LIKE ENTHUSIASM. Feed the fire of an organization with enthusiasm, and its hearthstone will never grow cold.

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

"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."

The Rev. James H. Mitchell said: A thought has been whispered into my ears by venerable priests to-night that typifies the occasion, and that was:

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.

"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.

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.

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?

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.

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.

THIS IS AN INSPIRING OCCASION.

Frequently in the past it has been an honor and a sacred joy to stand before an assemblage 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.

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.

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.

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 Mandelino, 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. Euenget Porcile, Rev. Patrick J. Fahy, 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 F. Sullivan, Assistant Postmaster John H. McCooey, Bernard J. York, William J. Butting, Judge Walsh, Patrick Callahan.

"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."

WAVERLEY LIVERY, BOARDING AND SALE STABLES. 95 Huron Street, Montreal. D. McDONNELL, Proprietor. Special Attention to Boarding. TELEPHONE 1526.

John Murphy & Co's ADVERTISEMENT.

For Spot Cash Only!

Special Sale of Silks . . . all this Week.

- The following are the greatest reductions ever made in our SILK DEPT. so much so that we have decided to sell at these reductions for Spot Cash only. It will pay Shoppers to buy for future use.

Our customers and the public generally will please note that our Great Stock Reduction Sale Discounts will be continued in all Departments for the present week.

Country Orders filled with care.

JOHN MURPHY & CO. 2343 St. Catherine St., CORNER OF METCALFE STREET. TELEPHONE No 3833. TERMS, CASH.

THE AMERICAN IR-SH.

FORMATION OF AN IMPORTANT HISTORICAL SOCIETY.

THE PART THE ENILEDSONS 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."

"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."

"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

The Only DEPARTMENTAL STORE in the CITY SELLING EXCLUSIVELY for Cash

HAMILTON'S Stock-Taking Clearings.

The completion of stock-taking leaves every Department with broken lots or odds and ends of goods which must be closed out at once to make room for the daily incoming of Spring merchandise.

OUR BIG EMBROIDERY SALE NOW ON.

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.

HAMILTON'S St. Catherine and Peel Sts., and Dominion Square.

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."

"In 1710, we find in Virginia along the Blue Ridge, in what are now the counties of Patrick and Rockbridge, the McDowells, Brack bridges, McDuffies, McGruders and others, and the two rivers Mayo, and the towns called McGaheyville, Healyville, Kennedysville, McFarland, Luvichburg 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 McGrady, also Harland and McBride."

"In the Massachusetts Bay Colonies prejudices against natives of Ireland existed almost from the settlement of the colony. The early 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."

"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 Higginnes 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 pithily, 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 held for the society's research."

"Our first Governor was an Irishman,

Darby Field, an Irish soldier, discovered the White Mountains, and there was not a battle of the French and Indian wars in which Irish blood was not spilt 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 every business man. "We cannot deal in hush business," he said. "We must produce the bold documents and facts from history its imaginary and fictitious bluffs. All most 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 the 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 stimulate."

Paul Du Chailly heartily endorsed the purpose as a most laudable one. "It isn't self-laudable," he advised. "You want the facts, the truth, the truth for truth's sake, to present 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 trade took a turn for the worse and prices declined 1/2 per lb. since this day week. Choice Steers being quoted at 11s, Argentinians at 10s and sheep at 11s 1/2.

A private cable received from Liverpool to-day noted an advance of 1/2 per lb. in prices for Canadian cattle, and quite a choice at 10s, while Steers are at 11s. Sheep also show a decline of 1/2 per lb. at 10s to 11s, and lambs are quoted at 15s.

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 Steers, 120 from South America being on sale; these met a good trade at 5s 1/2 to 6d for Steers and 5s 1/2 to 6d for South American cattle. The demand for sheep was fair; prices unaltered for 1st Monday. The arrivals consisted of 675 from South America and 146 from Canada via the States. South American sheep made 5s 1/2, Canadian lambs 6s 1/2, sheep 5s 1/2.

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 600 cattle, 100 sheep, 100 lambs, and 50 calves. Choice steers and heifers sold at 3s to 3s 1/2; good at 2s 1/2 to 3s; fair at 2s to 2s 1/2, and lower grades at 1s 1/2 to 2s per lb. live weight. The market for lambs was strong and prices advanced to 1s 1/2 per lb., with sales at 1s to 1s 1/2 and mixed lots of sheep and lambs brought 4s while sheep were just about steady at 3s to 3s 1/2 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 3s to 3s 1/2 and 4s per lb. live weight. The trade 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. DAME Marie Azelie Josephine Bisson, of the city and District of Montreal, wife of Joseph Couture, of the same place, Mresss, jointly authorized thereto, Plaintiff; said Joseph Couture, Defendant. An action for separation as to property, has been instituted in this court. Montreal, 21st December, 1902. J. F. DUBREUIL, Attorney for Plaintiff.

VIN MARIANI (MARIANI WINE) THE INFALLIBLE REVIVANTOR OF BODY, BRAIN AND NERVES. Is highly endorsed by the Medical Profession and the Clergy.

Vin Mariani gives my White Father courage strength and endurance in their arduous work. CHARLES + CARDINAL DE LAVIGNEN. DOSE—Wine glass full three times a day. Children half this quantity.



Lawrence A. Wilson & Co., MO 1000. SOLE AGENTS FOR CANADA.