

THE AUSTRALIAN MISSION.

ENTHUSIASTIC RECEPTIONS-SUCCESSFUL MEETINGS.

Freeman's Journal, Sydney.

The numerous friends and influential supporters of Mr. John Dillon, M. P., in Orange planned a splendid reception for the honorable gentleman on Wednesday night, May 22nd. The Hibernian Band turned out about a quarter of an hour before the train arrived, and discoursing Irish National airs, followed by some four hundred marching in processionary order, many of them bearing torches. Freely at 7.30 the train staid into the station and a rush was made towards the first-class compartments to get a glimpse of the Irish member. In a short time he was recognized, and deafening cheers were raised again and again for him. Mr. Dillon being introduced to several of those present, he took his seat in Mr. James Dalton's carriage, which was waiting outside the railway station, in company with Father Moylan, Father O'Keefe, Mr. J. Dalton, Mr. J. F. Dalton, and Mr. F. Dalton, and drove at a walking pace to Dunryeague, preceded by the band, and followed by over five hundred people.

MEETINGS IN THE AUSTRALIAN MISSION. On Friday night Mr. Dillon delivered an address to a large audience on the Irish question in the Australian Hall. The proceedings were marked with the greatest enthusiasm throughout. The result of the meeting was highly satisfactory, £400 being subscribed. Mr. James Dalton presided, and Mr. James Dalton, Mr. J. Dalton, J. P. P. Flanagan, J. P. J. Kearney, Rev. Father Kelly, Rev. Father Moylan, Rev. Father O'Keefe, Rev. Father Flanagan, Messrs. J. Casey, J. M. Ryan, P. Keenan, P. Shannon, Alderman M'Fadden, and Messrs. P. Delphin, Thomas Merrick, Mr. F. Judge, M. Leahy, and P. Watson. Addresses were then presented by the Irish National League of Orange and the local Hibernian Society (St. Joseph's Branch).

MR. DILLON'S SPEECH.

Mr. Dillon, after acknowledging the address in fitting terms, said—I am very glad to have this opportunity of thanking the citizens of Orange for the preservation of their rights, and for their support of the National League here for so many years and so far away from the old country. Many of you, no doubt, have read recently the report of a meeting in Sydney, held on Monday last, by certain individuals who called themselves loyalists. Well, these gentlemen were perfectly entitled to hold their meeting, just as well as we were entitled to hold ours, and I may say for my part I am exceedingly glad that they thought it right in their wisdom to hold the meeting, because it will give the people in these colonies a very instructive sample of the character of those who really govern Ireland at the present moment. If I were in want of an argument to support the cause of Home Rule for Ireland, I need only invite the attention of reasonable men of any nationality to the utterances of the speakers at the loyalist's meeting, and I should like to know if they would meekly submit to be governed by such men.

ALLIES.

These gentlemen pressed at that meeting to speak of the voice of the citizens of Australia in contradistinction to the character of the great meeting which I addressed in Sydney; and it is a remarkable fact that not one of those who took part in the so-called loyalist's meeting was Australian-born, and I doubt whether any Australian-born were on the platform (loud cheer). They were the agents of the worst class of bigoted North of Ireland men—exported to this colony to the great benefit of Irishmen (laughter), and, I am afraid, to the considerable detriment of this colony (renewed laughter). Of this class we are perfectly willing to let you have as many as you like (laughter and applause). I would ask you to notice, because it is so indicative of the character of the men who appeared on the loyalist platform, and the language used on that platform, and compare it with the language made use of on our platform, and by the men who attended our meeting. Our platform were side by side Scotch men and Englishmen, Catholics and Protestants, Australian natives and Irishmen, all bound together in sympathy and in common cause (cheers), and on the platform of our meetings from the outset to the present hour not one word has been spoken by any individual to sow dissension in the ranks of Australian citizens, or give offence to any law-abiding man (applause).

A CONTRAST.

But what do we see when we turn to the meeting of protest? We see that the platform is occupied by gentlemen of one religion only (hear, hear). We also see that no Australian natives are to be found standing upon that platform, and we also see that instead of Englishmen and Scotchmen attending that they have to fall back on the most bigoted specimens of North of Ireland men (applause). When we examine the language used and compare it with that used on our platform, you find in the loyalist's utterances an importation of sectarian strife, and an attempt is made to stir up in this new country the old hatreds between Catholic and Protestant (cheers). So you can see the programme and policy of these gentlemen is that in Ireland and Australia it should be impossible in the future that members of different religious should live together without abusing one another (shame).

THE CAUSE OF TROUBLE.

Now, my friends, if you want to know what the real trouble is in Ireland my answer might almost rest here. Our country is governed by a class of men much resembling those who recently occupied the so-called loyalist's platform in Sydney. Nominally we are governed by the British Parliament at Westminster, but those who come over to govern Ireland know nothing of the condition of the country, and they are obliged to guide their policy entirely on the advice and counsel of the Orange faction in Dublin Castle, whose spirit is reflected in the subjecting of Sydney, and whose policy is to subject the majority of the Irish people to slavery, while a small faction are kept in the position of power and supremacy (applause). This is one of our difficulties in Ireland, and I am exceedingly glad that

these gentlemen did not adopt what would be for them the wise policy of silence and not venturing the sectarian struggle before the people of New South Wales and expose their schemes and their spirit of sectarianism (applause). When I came to the conclusion of that meeting and read the following resolutions, "That this meeting hereby resolves to maintain intact the integrity of the British Empire," I could feel no help laughing. May the Lord have mercy on the Empire that it should ever come to such a pass that it would have to depend for its integrity on the Orangemen of Sydney (laughter).

A GREAT DRAIN. During these last two years two thousand of the most active Nationalists have been arrested and sent to hard labor under the Crimes Act for no offence whatever in our view. Many of them are men of very moderate means with families depending upon them. Sometimes farmers are taken away from their work in spring-time and they are persecuted and imprisoned and subjected to the meanest persecutions while in prison. Then we have to meet the great cost of the Times which was instituted against us for various objects, and one of the objects was to attempt to crush our organization and ruin our movement by the costs they would pile upon us. The people of Ireland and elsewhere, through their credit to it, have come to our rescue and supplied us with sufficient funds to carry on the great cause (applause). Ireland subscribed £27,000, and though the results are worth ten times that sum it is a great drain on a poor people (applause). Now, we have in Ireland a system of POLICE RULE.

I should have said police persecution, that is, I believe, without parallel in the history of the world. There is no country in the world where there is such a large number of police to the population as in Ireland. In Ireland there is one policeman to every two hundred and fifty people, and they cost 7s 6d per head to the population, whereas in England they cost 1s 6d or 2s. In England there is only one policeman to every twelve hundred. Now, what is the reason that so many are required? It is this: They spend most of their time striving to collect exorbitant rents which are the cause of the impoverishment of the country. Let me point out some of the duties of the police. They patrol the roads in many parts of the country night and day. They watch the railway stations in Ireland and take notes of every remarkable person passing. Recently they have adopted a new system, and it is this: When a man is in active opposition to the Government or when he is known to be in any way identified with the National cause they watch him from the time he gets up in the morning until he retires to bed at night (applause). Not only that, but they watch his house at night, and they send to Dublin Castle the names of any persons he has spoken to. It is not to be wondered at that the expenses of the police force which are thrown upon the poor people are enormous. Here in New South Wales if you had such a system of police espionage, it would cause a considerable increase in the police force.

PUBLIC MEETINGS.

We are not allowed to hold a single meeting without a large number of police standing by, and although meetings have been held for the last ten years, since I first took part in politics, there has been no disturbance except where the police deliberately got into a conflict with the people. Still the police in this day come to the Nationalist's gatherings and they stand by watching us. The result of this is this: They are ready at the least provocation—and it so happens at times where a large crowd collects, it is not easy for the organizers or directors when there is a disorderly or drunken person in the crowd to restrain him—and the consequence is that we are always exposed to the danger that some disorderly or drunken man over whom we have no responsibility may precipitate a collision which may end in the loss of life. We have over and over again remonstrated with the authorities with reference to the absurdity of bringing those into contact with the people.

THE BAYONNET.

Still they persist in doing it, and no reason can be assigned except the desire to intimidate and cover the Irish people by keeping before their eyes the glimmer of the bayonet and to show them that there is always a force in reserve which won't allow them to shake off the yoke of landlordism. I may mention that a number of times the drafts of the police to public meetings resulted in collisions with the people. Hardly a fortnight passes in Ireland in which the police do not charge the people for some paltry excuse or another, consequently many people are seriously injured, and in all those cases it has been impossible for us to get a fair trial (loud cheer). We also see that the police in the investigation of the attack on the house of Mr. James Dalton, a man of a very high reputation, and an oft-convicted scoundrel who was the chief organizer of the attack on the house, organized the attack, he came to the police a week before it took place. Well, the sergeant of the police, a man named Whelehan gave Callinane a half sovereign and sent him (Callinane) off to conduct the attack, and he (Sergeant Whelehan) would go at the head of twelve police into Sexton's house to capture the moonlighters. I think that was a most atrocious thing to do. He and Callinane were the chief agents in organizing the attack. Well, what happened? The sergeant, while a small faction are kept in the position of power and supremacy (applause). This is one of our difficulties in Ireland, and I am exceedingly glad that

WORLDLINESS AND ITS ANTIDOTE.

SOME LATTER DAY DANGERS—SERMON BY CARDINAL MANNING.

His Eminence Cardinal Manning preached at the Church of St. Peter and Edward, Westminster, on Sunday morning, and made the annual appeal in behalf of the parish schools. The mission, though situated in the heart of the district, is in itself exceedingly poor, very few of its congregation being largely dowered with this world's goods. The schools, which afford an education to some hundred and fifty children, are consequently a heavy burden on the resources of the parish—the pressure of which has been actuated during the past year by the expenditure involved in carrying out certain necessary structural improvements. Mass was sung by the Rev. C. Foster, O. S. C., pastor of the mission, and, as a large congregation was present, as well as the effect of His Eminence's moving appeal was to strengthen considerably the financial position of the schools. Having reminded his hearers that they were that day celebrating the Sunday within the octave of the ascension of our Divine Lord, His Eminence said that when He ascended into heaven He drew the hearers' attention to Him—that is, they became heavenly-minded. We, too, must be heavenly-minded, and we can have no more perfect model for imitation than our Divine Lord and Master, the King of Saints. "That which is born of the spirit is spirit," and in holy baptism we are born of water and of the Holy Spirit; and the indwelling of the Holy Ghost, which we forfeited by the fall of Adam, is restored to us, and we become "members of Christ"—"flesh of His flesh, and bone of His bone." In our weakness we are like our Divine Exemplar in this—that we can know God by faith, that we can love Him by the charity He has poured into our hearts, that

we are co-heirs with Him, who has taken to Himself the sin of our iniquity, and thus we are made partakers of His glory and of His kingdom. It is possible for us, therefore—and being possible it is our duty to be heavenly-minded; our hearts ought to be drawn and lifted up and hid with Christ in God. Preceding to consider the characteristics of the earthly as opposed to the heavenly mind, His Eminence recalled the words of St. John: "Love not the world, nor the things that are in the world, for if any man love the world the love of the Father is not in him. For all things that are in the world—the concupiscence of the eyes, and the pride of life—are not of the Father but of the world; and the world passeth away." Expounding the apostle's warning as to the concupiscence of the eyes, His Eminence said nothing could be more pure than the eye if it is rightly used. On the other hand, nothing could be worse or more defiling than the eye that reads the pestilent immoralities that are printed at this day, and that gazes with delight upon

THE ADMIRABLE ABUSE OF THAT GREAT GIFT.

of God by which men can delineate and represent the human form. The eye that beholds the world in all its aspects of evil—"Death enters by the windows," and the ears and the eyes might be made the windows of death. Enumerating the marks of the heavenly mind, His Eminence said the first mark was this: a constant realization by faith of the presence of God and His Kingdom. To those who have a heavenly mind in the world, the presence of Jesus Christ in the Blessed Sacrament of the altar, the communion of Saints, the glory of the Ever blessed Trinity, are as real as this visible world, and affect the soul more powerfully and more energetically. Living by faith, and not by sight—this is the first mark of the heavenly mind. And what is the consequence of that detachment from the visible world? I do not mean that we should not love it, admire it, enjoy it—enjoy every odor on the mountain and every flower in the field—for none

REJOICE IN THE WORKS OF GOD,

so much as they who love God. By detachment from the world I mean detachment from the world which man has made, not God—from the vanities, and follies, and wickedness, and snares, and traps which are on every side—detachment from everything that is not attached to God. There is another effect: the soul is attached to God and His Kingdom. And there is one special mark of the heavenly mind—a great delight, a certain sweetness which none know except those who realize the Kingdom of God, recalling the words of the Psalmist: "My word to me is sweeter than honey to the honey comb; it is dearer to me than gold or silver." It is the heavenly mind ours? The world may be divided into two classes of people. There are those who live on the north side of the wall, and there are those who live on the south side of the wall. The north side of the wall is damp and all dewed and weather stained and ruinous. But there is another side—the north side. The sunshine is there, and there are flowers and fruit, and the fertility and the beauty which God has made. Those who live on the north side of the wall are always chilly, murmuring, discontented, unhappy.

FINDING FAULT WITH EVERYBODY

except themselves. Ask yourselves, then, this question first: "Am I dead to the world?" What answer can you give? Are you dead to the love of money? Are you hoarding and laying it up? Do you give with a sick and unwilling hand? Is your heart that when you see misery? If you have the love of money in you, you are not spiritually dead yet. Next, have you the love of pleasure, of false society? You know what it is better than I do. A mutual admiration society, a mutual corruption society, a mutual destruction society. That is enough. Have you any love for it? Have you a desire to be asked here and asked there, to make false acquaintances, to have friends with thin names? Are you ravenously anxious to be going up and down among the great people of the world? I can hardly think that anybody who hears me is so weak as that, but be on your guard. Once more: Are you dead to your own will? Do you ever contradict a superior? Do you ever give the voice of those whom you ought to trust your own? O my question: Can you say that you hope, that your life, is hid with Christ in God? When

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you know the will of God, do you do it as far as is in your power? The words which our Lord spoke in commendation of the poor woman who anointed His head are full of consolation—"What she could, she hath done." Have you done what you could? Next, you say that you desire to do those things which you cannot do. Have your heart a longer reach than your arm? Do you long and desire to do the things which are beyond your power, in charity and kindness, in sympathy? Are the desires of your heart larger than your powers of accomplishment? The few and little things you can do, measure the reach of the arm; the heart is measured by that test. Try yourselves by that test. And remember this, the virtue of everything we do is in the motive for which we do it. If we do it for the sake of our Divine Master, even a cup of cold water given in His name will not lose its reward. His Eminence went on to say that he was asked that day to make the annual appeal for the parish schools. He gave an account of the year's work. The Diocesan Inspector's report was good throughout. The same was to be said of the report of the Government Inspector with a slight modification as to the reading in the first standard, and the composition in the sixth; whilst that official further testified to a marked improvement in the behavior of the scholars and the character of the instruction. All this was accomplished at much expenditure, and His Eminence earnestly reiterated the hope expressed by the clergy in their annual statement that those whose generosity had helped them that month would this year be reinforced by others willing to join in the pastoral work of saving souls. I need not, concluded His Eminence, dwell upon this, I cannot conceive a better test of a heavenly mind than an appreciation of the perils of OUR LITTLE CATHOLIC CHILDREN.

OUR LITTLE CATHOLIC CHILDREN.

You know how you shelter, watch over, and care for your own children. You keep your doors closed against the entrance of anything or any person that could in any way affect the innocence and purity of their souls. Remember that the poorest little child is as precious in the sight of God as you are—created by the same Maker, purchased by the same Redeemer, sanctified by the same Holy Ghost, susceptible to every taint and poison of the world, the flesh and the devil. Can anybody have heavenly-mindedness and not say: "Every little child that I see in the street may be cast into outer darkness, where there is weeping and gnashing of teeth, or maybe before the presence of God in the glory and blessedness of His Kingdom." And that choice and final sentence will depend upon how they are guarded and watched over in this world; and upon me, in my share and proportion, rests a duty, and God helping me, I will not neglect it. It is little I can do personally, little I have to give; but what I can do and give I am ready to do and give. I will not have the responsibility of which our Lord warned us when He said: "Take care how you despise one of these little ones, for I say unto you that their angels do always behold the face of My Father who is in heaven."

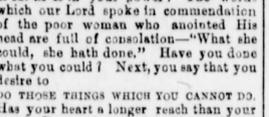
THE CHARACTERISTICS OF THE LOVE OF THE SACRED HEART.

How does the love of the Sacred Heart differ from the love God bears us? Does it add anything to the Divine love intended for us by our Father in heaven? Yes, it has certain characteristics impossible to the uncreated nature of the Infinite God. It is a human love. It is the Heart of One who is really and truly man. Hence the love of His Heart is that of a heart that beats with pulsations like ours. It has all that belongs to human love raised to an almost impossible intensity by reason of the Divinity to which it is joined. What confidence ought we to have in Christ our Brother, whose love for us is human as well as Divine? It is a sensible love. Just as we see through our eyes, and hear through our ears, so we love through our hearts. The heart is the organ of love. It feels affection and is physically influenced by it. It has strong emotions and now rejoices, now sorrow. It is touched with the feelings of our poor infirmities. Human joy and sorrow thrilled through His Sacred Heart while He was on earth. His Heart still rejoices over His children and still mystically sorrows for their sins. It is a love of sympathy. The Sacred Heart has itself experienced all that we suffer. Each misery has its echo there. Jesus not only understands all our troubles, but each has been felt by Him in His own person. What a relief to have one who always has for us unlimited sympathy!

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