

MR. WM. O'BRIEN'S LECTURE.

Continued from 2nd page.

far away from us here to-night, and the other whose name will be honored by the Irish race as long as the Rock of Cashel stands amidst the smiling plains of Tipperary. These men have identified religion, not with the privileges and the oppressions of the rich, but with the cause of the poor and the hopes of the oppressed. They have shown that no measure of equality among men, no struggle to exercise the dominion of selfish monopoly, and luxury which have hitherto cruelly darkened the lives of the people, can be too bold or too sweeping for the religion of Him whose life of infinite pity was spent among the lowly and whose inspired apostles were chosen from the fishermen's hut and from the carpenter's bench, and not from the palaces of kings and nobles. Irish democracy, in our day, is in fact, no new thing, but a return to the old golden days of Ireland's greatness, when the land was the people's, when the chiefs were of the people's choice, when the sublime song of the bard, and the prayer of the monk, and the mind of the scholar were instruments of government more powerful than the tyrant's bayonets have been ever since; and as we push boldly on upon the path of equal rights for all and uncompromising war upon all the monopolies and privileges that still stand in the way of human happiness, the Irish democracy will please God, never stay their march or abate their claims until the radiant of freedom which once lighted this island enwraps her again, and makes her once more the bright herald of knowledge, truth, and liberty to the world.

When Mr. O'Brien sat down, the audience rose and cheered vociferously for several minutes. Mr. Dawson then moved a vote of thanks to the lecturer, and was followed by Mr. Labouchere, Mr. P., and Mr. Brunner, Mr. P.

MR. O'BRIEN'S REPLY.

Mr. O'Brien, acknowledging the vote of thanks, said:—It is certainly beyond my power to express all that I feel as to the kind and generous way in which this resolution has been proposed and has been passed by this great, this enormous meeting. If the truth were told, I am afraid that this most praiseworthy charity is more indebted to Mr. Balfour than it is to me for the size of this audience and for the success of this lecture (applause and laughter). It is the only good thing he has done in the course of his Irish career, or that he is likely to do, and I should be sorry to deprive him of the credit of it (applause and laughter). The only credit that I do claim is this:—I entered into a solemn treaty with the kindly ladies who have charge of this institution that I was not to be—supposed as we are Irish I may use the phrase—that I was not at liberty to go to jail until I delivered this lecture (loud applause and laughter). Well, I claim that I have fulfilled that engagement, although barely by a neck (laughter), and I dare say you will permit me to sing "Nunc dimittis" and go—well, to Mitchellstown (laughter and applause).

HE WOULD DISOBEY THE CONVENT SUMMONS.

Well, it would not be right that I should say much on an occasion such as this upon a personal topic, but as it may be the last opportunity I may have for some little time of addressing my fellow countrymen, perhaps I may be allowed to mention that I do not intend to go to Mitchellstown tomorrow (prolonged applause, the whole audience cheering and cheering vociferously). I intend to remain where I am (renewed cheering). If the police want me they will have to come and fetch me (great applause). Unless under force and duress I shall not acknowledge the authority or validity of that infamous tribunal that Mr. Peter O'Brien (prolonged cheering) and Captain Plunkett are setting up in Mitchellstown to remove me (renewed cheering). Trial conducted under the same circumstances I regard as being as much a judicial proceeding as the trial of a sheep by a pair of professional butchers (renewed cheering), and I intend to pay as much respect to their summons as a tribunal of that character deserves, no less and no more (renewed applause).

A SECRET CONSPIRACY.

I regard the very government of Ireland this moment as simply a secret conspiracy of Castle officials and broken-down racketeers, a conspiracy for the plunder of the poor and for the removal of inconvenient political opponents (loud applause). I regard Mr. Balfour (groans) simply as a perfumed Captain Moonlight, rather more dastardly and more heartless than his vulgar prototype. That being my view, I do not intend, so long, at all events, as I enjoy my liberty and the right to exercise my franchise as a citizen, to attorn to the jurisdiction of a court which I regard as an outrage upon human liberty and as one of the vilest engines that ever was devised for torturing and for silencing political opponents (applause).

FRIENDS AT OUR BACK.

Well, having said so much as to the protest that I shall feel bound to make whether in prison or out of prison, at every stage against this infamous legislation, I need hardly tell you, I think that when the tug of war comes Mr. Balfour will not find me undisturbed to meet him. Mr. Balfour (hisses and cries of "Order") if he hides me in his deepest dungeon cannot shut out from my eyes and from my heart the radiance of victory that is lighting the Irish hills (cheers). They may torture and outrage us a little while longer, but they can no longer torture us in the dark (cheers). We have a brave and noble-hearted, a whole-hearted and noble-hearted and Welshman coming over and looking round for themselves; and well it is for us that we have them, for I believe that blood would have flowed in Ennis last Sunday, and in many a spot besides in Ireland within the last few weeks, only that brave like Captain Plunkett knew that there were Englishmen amongst them taking notes, and your brave Castle official quails and trembles in his shoes before these representatives of the English nation (cheers). Yes, we thank them, and we welcome them to our hearts (cheers)—those English invaders "to the right and to the left" of us (cheers); and when we find gallant gentlemen like Mr. Labouchere (cheers), and like Mr. Brunner (cheers), and the gentleman whom his countrymen fondly and truly call the Pariah of Wales—Thomas Ellis (cheers)—when we find these gentlemen abandon-

ing their pleasant homes in London to come over and fight the battle of free speech for the Irish people, why the young men of Ireland would be the very slaves that ever crawled the earth if they did not esteem it—and they do esteem it—a privilege and a glory, before this last fight for Irish freedom is fought and won, to do and dare and suffer something in the cause for which thirty generations of the flower of the Irish race were proud to face the gallows and the battlefield (enthusiastic cheering and waving of hats).

THANKS TO HIS GRACE OF DUBLIN.

Mr. Dillon, in a dignified speech, moved a vote of thanks to his Grace for presiding at the lecture. The motion was seconded by Mr. O'Donnell, Protestant Home Ruler, and supported by Mr. Thos. Ellis, M. P., and Mr. Davitt. In reply his Grace said—All I have to say to you is that the people of Dublin who are assembled here this evening, or any portion of my flock, owe me no thanks for anything that I can do for them, and I will ask you the favour to allow me to hand over this vote of thanks to the people who have passed to me as a heartfelt expression of your thankfulness and mine to those English members of Parliament from England and Wales, Protestants and Nonconformists, for their kindness in coming to support us here this evening (loud applause).

EXHIBITIONS OF PIETY.

Cleveland Universe.

We find that some Catholics who would desire to manifest an open reverence for their Faith are deterred on occasion from fear of criticism by even Catholics themselves, some of whom regard the Angel devotion, grace at table, etc., publicly practiced, as manifestations in bad taste.

These critical people will say that the pious practicing these open devotions is making an exhibition of his piety; that indeed his piety is to be doubted; or, and perhaps truly, that he is not such a shining light of religion.

For all that, our advice to any one publicly practicing these devotions is to continue them; accept the criticism and leave the merit of the action to God. When we say the Angelus, we join in a sweet tribute to the Blessed Virgin, and unite with myriad millions over the world, who offer this grand exaltation to the Blessed Mother. There are countries where at evening Angelus all bustle ceases, and whatever the rank, all pause to offer the salutation; this ended, they greet one another.

We recall a Catholic layman, having the habit of the Angelus, who once recited it in his office in the presence of a friend, an Episcopal minister of Cleveland. That gentleman colored and said, "Oh, how I wish I could share in your devotion to the Mother of God. Believe me, my feeling inclines that way."

It was the minister, not the Catholic, who apologized.

Two peculiar instances come now to our mind in connection with open manifestations of Faith: Once, Booth performing Richelieu, at New York City, where the Cardinal draws a "protecting line around his ward and threatens with the terrors of the Church perhaps the finest climax of the play—a group of Spanish gentlemen in a private box across and slowly waved their heads in mention of the "Church of Rome." The episode brought down the house.

Another time, we saw in a steamboat ladies' cabin, at Philadelphia several Cuban families, evidently traveling, take out their beads and say them *en famille*. The parties were elegantly dressed, with quite a retinue of servants—the very beads were ornaments—there was the usual homage that wealth commands, no sign of scolding in the non-Catholics around.

In this question of open devotions it appears to us it will remain that a certain rank and class of people who are not in the habit of submitting to dictation, who lead rather than follow, will publicly practice their devotions—as they order their other affairs in life—because they so choose; and without any claim to or notion of extra piety. While certain other Catholics, with less self-respect, or, may be, self-assertion, will never dare these manifestations, nor in fact an initiative of any sort.

And what the non-Catholic might ridicule in one person he might admire or respect in another.

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SAVING A CONVENT.

Lowell Weekly Sun.

Many of the older Lowell residents whose memory can turn them back thirty years will remember the leading actresses in the farce or tragedy, which ever it be, which is given below:

A few days ago a brief notice appeared in the morning reports of the city press, says the *Providence Telegram*, stating the death, at a greatly advanced age, of Mrs. Castle, of Olneyville, Rhode Island. Thirty years ago the death of Mrs. Castle would not have passed with a simple death notice. Her name was then on every New England tongue, and the deed which saved the lives of so many innocent women, and preserved the State of Massachusetts from a piece of infamy that would have been eternal, was proclaimed all over the country.

Mrs. Castle was an Irishwoman, and she was a little miss of seven when George Washington was president of the United States. Ireland was governed by an Irish Parliament when she first saw the light of day. Robert Emmet had not been martyred, but was negotiating for the total overthrow of British rule. The great rebellion of 1848 had not taken place, Napoleon was busy riding officer in the French army, and when Waterloo was fought she was a marriageable calico.

But Mrs. Castle's fame rested not alone in her antiquity. She was an old woman past sixty at the time of the Know nothing brutalities that disgraced the New England States thirty-four years ago, and at Lowell, Mass., she by an act of braver and muscular strength, averted the loss of much life and honor.

The Know nothing element of Lowell had fanned its hatred of Catholicity into a flame that had rapidly spread with a fury that threatened to consume all that opposed it, and in their fury the Know nothings conceived the idea of sacking and burning St. Patrick's church and nunnery. The idea originated with a few fanatics, who actually knelt in prayer before starting, and invoked the blessing of Almighty God on the noble (?) enterprise for maltreating Sisters of Mercy, and burning their homes to the ground.

A mob collected, and it gathered in force at every corner. Then the military joined the crowd, and with guns and bayonets advanced upon the convent in martial order, followed by the mob yelling, shrieking and brandishing clubs.

News of the proposed outrage had preceded the attacking column, and in the convent a number of inoffensive women, whose lives were devoted to the service of God, knelt at their altars with pale faces, and flattered hearts, awaiting with resignation the will of Him they worshipped.

On came the frenzied force, their shouts filling the air, and penetrating the convent walls to the great terror of the Sisters. The roar of the mob signified no mercy to the noble women whose lives were dedicated to mercy, and there seemed to be no hope.

But in the meantime the news had reached a Catholic woman, whose life was of less value to her than her religion. That woman was Mrs. Castle, of Olneyville, who died last week. Putting a large rock in an apron, she called upon the neighboring wives, mothers and sisters to follow her example, and soon fifty women were massed in front of the convent gates, led by the dauntless Mrs. Castle. Thence they stood, shoulder to shoulder, right in the teeth of the advancing horde, each one resolved to let the infuriated Know nothings trample upon her body ere the gates should be forced, and the sacrilege consummated.

Leading the military company was a burly policeman, whose sworn duty was to preserve the order. He was some thirty yards in advance of the rest, his zeal in the cause having quickened his steps. When he pompously ordered the women to make off and clear the way, instead of being obeyed, as he expected, he found himself in the grasp of a pair of stout Irish arms, and felt himself lifted bodily off the ground. The canal was near by, but before the approaching mob could come up was seized by the scrag of the neck and the hat of his trousers, and he was flung into the slimy depths.

The crowd halted in amazement, struck by the audacity of the thing, and then by one of those instantaneous impulses which sometimes turn the current of events, and shape history, the mind of the mob was diverted from its infamous purpose. The sight of the half-drowned wretch as he floundered and splashed in the reeking water before the crawling up the banks, charged their yells of rage into shrieks of laughter, and gave the men time to take a second thought of what they were contemplating. And when old Mrs. Castle, her straggling gray locks unconfined, bade them come on, and be treated to some more drinks of the same tap, they turned about and slunk home.

Had the convent been burned, there would have been a bloody retaliation that night, and a man who participated would never have seen the light of another day. Ten years ago she came to Rhode Island, and lived here until her death last week.

Mr. Patrick Madigan, of the firm of Palmer & Madigan, of this city, was in Lowell at the time, and well remembers the attack of the Know-nothings and the heroic conduct of Mrs. Castle.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

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Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

The Catholic University to be Built at Washington at a Cost of \$8,000,000.

A number of Roman Catholic prelates met at Baltimore on Wednesday last to discuss the plans for the Catholic University. The first meeting took place at noon, Cardinal Gibbons presiding. Among those present were Archbishop Corrigan, of New York; Ryan, of Philadelphia; Williams, of Boston; Bishops Ireland, of St. Paul; Keane, of Richmond; Spaulding, of Peoria; McCarthy, of Dakota; Moss, of Covington; Mgr. Farley, of New York; Rev. J. S. Foley, of Baltimore; Rev. Dr. Chappelle, of Washington; Eugene Kelly, of New York, and Thomas H. Waggaman, of Washington. It is said that \$8,000,000 will be required to build and place the university on a solid basis. Of that amount about \$700,000 has been secured, including \$300,000 donated by Miss Caldwell. The theological department will be the first to be opened, and that will be under the charge of the Order of St. Sulpice.

It was decided to erect the university in Washington. The plans for the buildings were adopted, and it was resolved to begin work on the present fall. Bishop Keane, of Richmond, was elected as first Rector of the university. A building committee, consisting of Archbishop Williams, Bishop Keane and Thomas Waggaman, was appointed. A collecting committee, including all the Archbishops and Bishops in the United States, was also appointed. The Pope heartily favors the building of the new university, having addressed a letter to Cardinal Gibbons to that effect.

Catarrh, Catarrhal Deafness, and Hay Fever.

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