

The Catholic Record.

VOL. 8. FOR THE WEEK ENDING SATURDAY, NOV. 7, 1885. NO. 369

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INSPECTION INVITED.
Correspondence of the Catholic Record.
FROM WALLACEBURG.

Consecration of the Church of the
"Help of Christians."

IMPRESSIVE CEREMONIES, ELOQUENT SER-
MONS, EXCELLENT MUSIC, AND AN IM-
MENSE CONCOURSE OF PEOPLE.

Last Wednesday was a red-letter day in the ecclesiastical history of Wallaceburg. The consecration of the new church was duly announced, and the arrangements were admirable, and the entire assembly was a gratifying success in every particular. As might have been anticipated, an immense concourse of people were attracted to witness the impressive ceremonies of the occasion. The citizens of Wallaceburg were all astir at an early hour, and almost with the dawning of day vehicles of every description began to pour in from the surrounding country. Scores flocked in from every side and even before the special trains and steamers had arrived, all the streets were thronged with people and presented a very animated appearance. The splendid church bell—the magnet of the soul—rang out its welcome call—its "vox clamantis in deserto," and the "Help of Christians" soon became the centre of attraction for all the assembled multitudes.

Over the main entrance might be seen "Benedictus qui venit in nomine Domini." Around the sacred edifice were the words: "Domine dilecti decorem domus tui" and several other appropriate notices. The interior of the church presented a magnificent spectacle. The innumerable lights on the altar—carrying the mind back to the gloomy catacombs—the flaming tins of flags and banners, which met the eye at every turn, the devotional pictorial hues reflected from the many beautiful stained glass windows—the gifts of gen-erous Catholics—all these combining to form a picture well-nigh bewildering in its variety. The impressive ceremonial, too, awakened in every soul the most profound feelings of piety and devotion. The pomp, the grandeur, the solemnity, the blending of rich colors, the artistic groupings, the sacred music, the imposing ceremonies of consecration and the chanted pleadings—all the theme of grace, these are things that lifted up the hearts of all present and gave them insight into the magnificent ritual of the Catholic Church.

The pews had all been removed from the nave of the sacred edifice, so as to make room for the ceremonies of consecration. Shortly after nine o'clock the organist, Miss McNulty, played a very pretty selection, and the procession, which formed at the pastor's residence, marched slowly down the nave to the main altar where solemn mass was to be sung.

Then followed the impressive ceremony of consecration, a ceremony which can only be performed in a church which is free from debt and built on a stone foundation. The consecration of a temple to the Most High is always an occasion of great importance and deep interest to the whole Christian world. To erect, adorn and consecrate to the Almighty a dwelling-place, a palace, a home, where he has promised to reside and hear the prayers and grant the petitions of his people, is surely a very great privilege. Hence, Wallaceburg has earned proud distinction. Last Wednesday the people of that thriving town and surrounding country saw their beloved bishop and priests were in solemn procession through their beautiful parish singing through the same soul-stirring Psalms of David which were sung at the consecration of Solomon's temple far back in the twilight of the patriarchal ages. They saw that majestic procession of Bishops, priests and clerics following the sacred emblem of our redemption through the temple of God, and strewing the flowers of angels—the blessings of the Anointed—as they swept along. They heard the burning fervent litany prayer of the sons of God on earth, and as it rose to the ears of their brothers in glory asking all by name for their powerful intercession with the King of the Universe, then from a thousand tongues was heard the heartfelt ejaculation, "I believe in the holy Catholic Church!"

We cannot do better than here reproduce the description of the church of Wallaceburg which appeared in the Record of that town at the time of the completion of this fine edifice in 1880: "The handsome structure that now completed, is not only an ornament to the place and a credit to the congregation, but a standing monument to indicate the energy and perseverance, and the zeal and earnestness of which he not only possesses so large a share himself, but is able to infuse the same into others of Rev. Father Ryan, who was appointed Jan. 14th, 1878, by his Lordship the Right Rev. Bishop Walsh, of London, as parish priest of Dresden and Wallaceburg churches. There are few men who would have undertaken such a work, and still fewer who would

have carried it through to its completion as Rev. Father Ryan has done, and to him is due all honor and praise for having so satisfactorily planned the undertaking, and for bringing it so successfully to a prosperous issue. The efficient and influential committee by whom Father Ryan has been assisted, are as follows:—Messrs. James Carley, M. Clancy, M. Govey, Lawrence Doyle, Dennis Duggan, Joseph Aber, P. Forhan, Thos. Forzian, T. F. Hurley, T. Lacroix, P. McCarren, H. O. McDonald, J. S. O'Brien, and Father Ryan, President. The corner stone for the new building was laid on August 11th, 1878, and bears the inscription "Domus Mea, Donus Oratorum, A. D. 1878." Mr. Joseph Lalonde was the contractor, and Mr. John Howard superintendent of the work, which was sub-let and performed by the contractors in a manner that reflects credit upon them all. The mason and brickwork, by Mr. Samuel Wellman, and the plastering by Mr. Thomas Delorme, are done in a substantial and satisfactory manner. The hand-painted slate roof was set on by Mr. R. Davis, of Detroit, and adds largely to the attractive appearance of the church, the ridge of the roof being surmounted by an iron railing of a pretty pattern. The tower and spire 156 feet high, is as ornamental as it is attractive, being surmounted by a large cross, gilded with gold leaf, in the centre of which is a smaller cross sunk in black, forming a pleasing contrast. The spire is covered with slate of variegated pattern. The keystone bears the inscription "Church of Our Lady—Help of Christians." The spire is visible from any point in the surrounding country at a distance of many miles, and the entire outside appearance of the church gives to the stranger a prepossessing idea of the place as they approach it for the first time. The church is situated on a lot 100x200 feet, on the corner of Dundas and Elgin streets, and faces the east. Upon entering by means of a double door of massive oak, beautifully grained, we find ourselves in a spacious vestibule, from which two stair-cases lead to the gallery, which extends across the east end of the building. From the vestibule, also, there are three doors leading into the edifice, which has been comfortably furnished with pews made by Mr. J. M. Deser, of this place. The pews are of white oak, with walnut ornamentation. On the end of each is a gothic panel, on which is placed a cross, the sacred characters "I. H. S.," being enclosed in a neat design on each in black letters. All the pews are supplied with improved kneeling benches, which may be folded when not in use, and book supports extend the full length of each pew. There are thirty double and thirty single pews, and all are manufactured in a style that is highly creditable alike to the maker and to the village. There are two steps in front of the communion railing, which is grained with a top railing of walnut. A very handsome Brussels carpet covers the floor of the sanctuary. The altar has been beautifully finished and decorated by Martin Martin, of this place. Here, also, are two elegant and costly statues, representing the Blessed Virgin and St. Joseph and the Infant Jesus, respectively. These are handsome works of art, and were purchased from K. Beullac, Montreal. Hanging at the top of the altar is a beautiful painting, representing the Sacred Heart of Jesus. A door leads from the sanctuary to the sacristy in rear of the building. The ceiling in the interior is of feet in height, and are finished with open trussed roof, dividing it into panels. The entire carpentering work was done by D. and O. Milord, and the painting and gilding by Lester Judson, who have all done their work in a satisfactory manner. The other contractors who have not yet been named are Foster & Smith, Sarnia, Spire; Henderson, of this place, tinwork; M. Martin, St. Thomas, altar railings and gallery; Bescher Bros., London, furnaces; and H. McCaulan, Toronto, stained glass. Every window in the building is of beautiful stained glass, and were contributed by the following donors:—P. Forhan, Price and Hurley, H. O. McDonald, Miles McCarron, T. Lacroix, Jas. Carley, M. Govey, Dennis Hurley, James Gornely, and W. Mahoney, Mrs. J. Aber, T. Hogan, J. B. McDonald, Thos. Forhan, Wm. McCrae, S. E. Lalonde, Mr. Collins, M. Mooney, M. Ryan, J. B. McDonald, T. Martin, J. S. McDonald, H. Lalonde, C. Myers, and Miss Mooney. The windows are richly ornamented, the heating accommodation is perfect. The windows are so arranged as to be at all times opened or closed at the will of the janitor, and the doors are all hung on double-acting spring hinges, and open outwards. The main building is 152x48 feet, and has been erected at a cost of \$15,000, nearly all of which has been provided for by the congregation and by generous donations from members of other denominations.

At the conclusion of the consecration ceremony, Rev. Father Girard, of Belle River, celebrated high mass *coram pontifice*, and had as assistant Rev. P. Bauer and Rev. N. Andrioux. Deacon Rev. J. Ronan, sub-deacon Rev. F. Innocent. His Lordship Dr. Walsh was assisted at the throne by Rev. Dean Wagner and Rev. Dr. Kilroy. The masters of ceremonies on the occasion were Rev. Jos. Bayard and Rev. N. Dixon. The choir was ably assisted by Rev. A. McKeon and Rev. Father Traber.

After the last gospel, Rt. Rev. Dr. Walsh preached an eloquent and impressive sermon on the "Consecration of Churches." His Lordship translated several passages of the Pontificale Romanum into elegant English and then expounded them in a masterly style.

He gave an accurate explanation of the peculiar rite just performed and pointed out the great efficacy of prayers offered up in a consecrated temple. In concluding his discourse Dr. Walsh paid a high tribute to the zealous pastor, Father Ryan, and his generous people. Seven years ago the Catholics of Wallaceburg heard mass in a small frame building; now they possessed one of the finest churches in the land and not a cent of debt encumbered it. This fact itself spoke volumes for the untiring zeal and self-sacrificing charity of Father Ryan and his good people. His Lordship's eloquent oration was listened to with rapt attention. His words found an echo in every heart and must have left a lasting impression on the minds of all present.

At the conclusion of the service Father Ryan announced a sacred concert and lecture for 7.30 P. M. During the afternoon this ubiquitous and zealous pastor went about and collected nearly one hundred boys and girls and gave them a final instruction on the Sacrament of Confirmation, which they were to receive on the morning following. The French confessions were heard by Father McKeon and Fr. Traber, and the others by Fr. Ronan and Fr. Dixon.

Seven o'clock came, and though the night was dark and wintry, despite evening, still a large congregation turned out. The singing at the concert was very good, especially a duet, tenor and bass, by Rev. Fr. Traber and Rev. A. McKeon, also a Tantum Ergo by the full choir. Just before the Benediction, Rev. Dr. Kilroy of Stratford delivered a lecture on three of the objections to the Catholic Church, viz: devotion to the Blessed Virgin Mary, confession, and purgatory. His remarks, especially on the first objection—were well thought out and admirably delivered. Dr. Kilroy is a man of fine physique and commanding presence, and he seemed to be a great favorite with the Wallaceburg audience.

The veneration service concluded with the Benediction of the Blessed Sacrament given by Rev. Father Bayard. Next morning at nine o'clock, despite a heavy downpour of rain, all the confirmandi and their parents and friends had their places in the church. His Lordship Bishop Walsh examined all the candidates and found many of them well versed in Christian doctrine. At the end of Mass, which was celebrated by Father Traber, His Lordship delivered a very practical discourse on the dignity of the sacraments and the duties of parents and children. The candidates were all neatly dressed and presented a very creditable appearance. They advanced in order to the communion table and were confirmed. The Bishop then addressed them a few words on the importance of perseverance and concluded the service by giving the pledge of total abstinence to all the boys until the age of twenty-one years.

Just before His Lordship left the sanctuary he was presented with the following address by the officers of the C. M. B. A., Branch 22, Wallaceburg, not on behalf of this association, but on that of the parishioners generally: To His Lordship, the Right Rev. Dr. Walsh, Bishop of London: "My Lord,—It is with unfeigned delight that we, in members of the Branch of the sacraments and the duties of the Catholic Mutual Benefit Association, not only on behalf of ourselves, but also on behalf of the congregation, most respectfully tender you a very hearty welcome on your visit to our parish on this auspicious occasion. We believe the gigantic strides the church has made under your jurisdiction, during the eighteen years of your episcopate, are not only a credit to you, but also a credit to the faith of our people. In a great measure due to your virtue, ability and zeal, as well as to the noble hand of faithful and devoted priests who so ably aid your every effort. When you assumed this laborious and important office the church here was still in its infancy, the debt was large, many of its parishes were not yet formed, and in those already in existence the church accommodation and the priests' residences were in most cases inadequate to the wants of both the priest and people. You were not, however, deterred by these circumstances from yielding a willing obedience to the call of duty. The result has been, that not only the old parishes, but also the many new ones your lordship found it expedient to establish, are well supplied with priests, with parochial schools, and with large and elegant churches, culminating in the grand and massive structure, St. Peter's Cathedral, London, whose lofty and majestic form attracts the eye of every stranger visiting the city, and which affords complete accommodation to the different congregations, and testifies to their spirit of self-sacrifice and their zeal for the glory of God. Besides the liquidation of the debt which encumbered the diocese on your arrival, several magnificent institutions of learning and charity, notably, Mount Hope, which will long remain as a lasting monument to the memory of its founder, a prosperous college and several convents have been erected, all of which have been productive of immense benefit to religion. Full provisions have been made for the Catholic education of youth wherever it was possible to do so. All this, good, it is true, could not have been effected without the earnest co-operation of priests and people, but without a zealous and energetic Chief Pastor to plan and direct those improvements and to win the co-operation of all, very little could have been done. My Lord, the history of our parish is but a repetition of that of the Diocese. Since the coming of Father Ryan, our

present popular, earnest and indefatigable pastor, who has labored with untiring energy for the advancement and prosperity of this congregation during the seven years he has had control of it, his efforts have been crowned with unparalleled success and blessed by God. The solemn and imposing ceremony your lordship has been called upon to perform in our midst to-day, will ever remain a lasting testimony of his zeal and devotedness to the sacred cause of religion. Very few churches in Ontario can claim the high privilege that has been conferred on ours, and it must ever redound to the memory of Father Ryan, that it was under his pastorate the grand event was consummated. Permit me, then, My Lord, on behalf of this congregation, as well as of ourselves, to tender you our congratulations on the prosperity of the diocese, which, under the Providence of God, is due chiefly to the wise administration of your Lordship. We earnestly hope that you will be long spared to continue the work of promoting religion amongst us and of furthering the spiritual and temporal interest of our people.

Bishop Walsh made a very feeling reply, in which he returned sincere thanks for the many expressions of good-will he had just heard. After bestowing a due meed of praise on Father Ryan and his good people and wishing them every success, he blessed the whole congregation, saying that it was his fervent hope to meet them all one day in heaven.

CATHEDRAL BELL.

Its Solemn Consecration.

CARDINAL WISEMAN ON CATHOLIC BELLS. On Monday last at 10:30 a. m., the new bell for the cathedral was consecrated by His Lordship the Bishop, assisted by the clergy of the cathedral. The bell weighs three thousand pounds. It was christened St. John the Baptist and has on it the following inscription: "Ego vos clamantis: parate viam Domini rectis facite semitas eius."

"I am the voice of one crying out, prepare ye the way of the Lord, make straight his path." (Luke iii c. 4 v.) The ceremony of the blessing of a bell is one of the most impressive in the Catholic ritual. "Like everything else," says Gaume, "used in her worship, the Church blesses the bell. This blessing is called its baptism. Not that she imagines the bell susceptible of any inward virtue or true sanctity; but her intention is to withdraw it from the order of common things, and to announce that, having been once consecrated to the service of the Lord, it can no longer be employed for other purposes without a kind of profanation. She wishes also to render mysterious and holy both the instrument and the sound which shall summon the faithful to all that is most sacred under heaven—the word of God, the offices, assistance at and participation in our holy mysteries. "The bell is the trumpet of the Church Militant: it should sound on all the great occasions of life. Hence, the variety of prayers and ceremonies with which it is blessed. It should sound at Baptism, and it is purified with holy water. It should sound the combats of our life: from the day on which we enter the sacred arena by Confirmation till that on which our death-bed receives us accordingly, it is repeatedly anointed with holy chrism and the oil of the sick. It should sound for the Adorable Sacrifice: accordingly it is perfumed with incense. It should continually remind us of Jesus Crucified, the Author and the Finisher of our faith: accordingly, the sacred sign of the cross is often repeated over it. The name of some Saint is given to the bell. A most charming idea! Our ancestors thought that, piety would be more active, more joyous, more faithful, if we imagined that a Saint was calling us to church."

"Of the Catholic bell Cardinal Wiseman speaks in a way so beautiful as to seem almost inspired. "But Catholicity is no silent worshipper. If man was made gregarious, his prayer must be choral, and earth and sea must fill the air with their sweet concert, and impregnate its entire space with harmonious sounds. And this in two ways. Sometimes the voices of multitudes congregated together in many places will rise together, as in the public offices of the Church at stated times; sometimes the faithful are invited to join, each where he may happen to be found, in common acts of worship. This latter form of combined praise or prayer is perfectly peculiar to Catholic devotion. But first let us say a few words concerning its harbinger or pre-claimer—the good church-bell. Of all musical instruments it is by far the grandest. Solemn or deep, or shrill and clear, or still better with both combined in a choral peal, it is the only instrument whose music can travel on the winds, can leave in noble swells upon the breeze, and can out-bellow the storm. It alone speaks to heaven as to earth, and scatters abroad its sounds, till in the distance they seem to come but by fragments and broken notes. Every other instrument creeps on earth, or sends its sounds skimming over its surface; but this pours it out from above, like the shower or the light, or whatever comes from the higher regions to benefit those below. Indeed it seems to call out from the middle space which heavenly messengers would occupy, to make proclamation to man; condescending to an inferior sphere, but not wholly deigning to

soil themselves with earth; high enough to command, low enough to be understood. The Levite trumpet had something startling and military in it, that spoke of alarms and human passions; every other vocal instrument belongs to the world (excepting perhaps, the noble organ, too huge and too delicately constructed for out of doors), and associates itself with profane amusement; but the solemn old bell has refused to lend itself to any such purpose, and as it swings to and fro, receiving its impulses from the temple of God below, talks of nothing but sacred things, and now approves the laggard, and now cheers the sorrowful, and now chides the over-mightful. But how shall this be done, without articulate utterance? In no wise, certainly; but this we maintain a Catholic bell hath, but not a Protestant one. This has really only one sacred or ecclesiastical office to perform, and that is to call to church. It may to a certain extent tell you what for; that is, you may distinguish when a laughing full swing sort of a peal of all the bells tells you it is Sunday, or when a more solemn knell summons any idle children or people to look at a funeral. But beyond this, we defy you to say what the bell from the church-steeple tells you: whether that it is the birthday of one of the patron's children, or that the squire's horse has won a race, or that he has won his election. Nor can you determine by its sound what sort of a feast-day it is. One hears as merry a ring on a Sunday in Lent, or in Passion-tide, as on the most joyful festivity. Nay, perhaps some week-day festival may easily slip over, and the iron tongue never wag.

"But, as we said just now, this is very different with a Catholic bell, or ring of bells. It speaks as plain as words to the people. "Sonare a festa, a doppio, or a semi-doppio,"—to ring a festival, a double, or a semi-double, are terms as definite in the language of the belfry as in that of the vestry; the steeple is as good as the almanack on the subject. The vesper on the preceding day tell you, from the prelude of their chimings, to what class the festival will belong; and in a town with many churches, you may know, from the merry babbling of the little turret, even a small chapel that intends merry day to claim priority in devotion, and therefore precedence in rank. Then, too, you know exactly that in such another the holy benediction is about to be given with the Most Blessed Sacrament; yes, even amidst the din and clatter from many others, that are only ringing "good night" at the Ave Maria. So that you may learn when and where to turn your thoughts in prayer, and join those whose hymn of adoration draws the organ's fullest tones. But all the other bells, too, seem to be understood; for you see the heads of many uncovered, as they proceed homeward from work or work. Here is one of those cases peculiarly Catholic to which we have alluded, where the bell has another use beyond that of "are ciere viros." It is a signal for prayer, without change of place, or of attitude; of a simultaneous prayer, of a short and most expressive, and most beautiful prayer,—the Angelus.

The bell whose blessing took place on Monday last will long speak in sweetest tones of things "on high" to the people of London. Its silvery voice will gladden them through their struggles in life, console them in their every sorrow, and its cheerful speech remind them, day by day, of their duty to seek that heavenly home where all is sympathy and delight. Long say we, may it send its bold notes free from the glorious turrets of our great Cathedral.

LONDON SOLD FOR HOME RULE.

On Wednesday, the 25th inst., was held an enthusiastic meeting of the friends of Irish Home Rule, in St. Peter's School House. Amongst those present were Rev. Fathers Coffey and Dunphy, Messrs. J. J. Gibbons, Philip Cook, P. F. Boyle, M. O'Meara, J. J. Blaine, C. Coughlin, Thomas Coffey, T. E. O'Callaghan, M. St. Ronney, Peter McElade, John O'Gorman, D. O'Gorman, Martin Durkin, Michael Durkin, Dr. Hanover, John Connell and Roger O'Neill. On motion of Rev. Father Coffey, Mr. J. J. Gibbons was elected Chairman, and Dr. Hanover Secretary. The Chairman spoke of the great position taken by the gallant band of Irishmen led by Mr. Parnell, and the change made in the world's opinion of that country. They had commenced a course of what some people called obstruction, though they called it (he believed rightly) a proper course of making their influence felt. (Applause.) The first resolution was proposed by Mr. Coughlin, seconded by Mr. O'Meara, as follows:—*Resolved*, That we, citizens of London, in public meeting assembled, cheerfully express our adhesion to the fiscal opinion as well of the Irish people at home and abroad as of fair minded men of every origin throughout the world, that no measure of relief short of the concession of national freedom, through legislative independence, will ever restore prosperity to Ireland, or give the British Empire that real strength, vitality and endurance that must follow the extension to that country of those blessings of freedom, equality and contentment enjoyed by other portions of Her Majesty's dominions. (Applause.) The resolution was carried amidst applause. The second was moved by Mr. T. O'Callaghan, seconded by Mr. M. Malrooney:—

That we have followed with pride and satisfaction the course of the Irish Parliamentary party since its very formation, but especially since the elevation to its leadership of that tried, trusted and fearless patriot, Charles Stewart Parnell, in whose efforts to redress the grievances of the Irish nation we place entire confidence, and that with heartfelt pleasure we extend full, frank and ready endorsement to the programme of the Irish National League, and earnestly resolve to assist in the carrying out of its policy by all constitutional means within our power.

Mr. Thomas Coffey moved, seconded by Mr. John O'Gorman:—*Resolved*, That it is for us, as for all friends of Ireland, a matter of heartfelt congratulation to bear witness to the clear and able manner in which the case and claims of Ireland have been, especially in recent speeches, set forth by the noble and able Irish people. That we cordially endorse his statements at the Wicklow convention: "That while the Irishman who goes to the United States of America carries with him a burning hatred of English rule, that while that burning hatred constantly lives in his heart, never leaves him, and is bequeathed to his children, the Irishman coming from the same village, from the same parish, and from the same townland, equally maltreated, cast out on the road by the relentless landlord, who goes to one of the colonies of Canada or one of the colonies of Australia, and finds there another and a different system of English rule to that which he has been accustomed to at home, becomes to a great extent a loyal citizen and a strength and prop to the community amongst whom his lot has been cast; that he forgets the little memories of his experience of England at home, and that he no longer continues to look upon the name of England as a symbol of oppression, and the badge of the misfortunes of his country." That we furthermore heartily concur in the opinion by him on the same occasion expressed, "That it is the duty of English statesmen at the present day to inquire and examine into the claims of Ireland for themselves, with their eyes open, and to cease the impossible task which they admit to be impossible of going forward in the continued misgovernment of Ireland and persisting in the government of her people by a people outside herself who know not her real wants, and that we feel deeply convinced that the English statesman who is great enough and who is powerful enough to carry out these teachings, to enforce them on the acceptance of his countrymen, to give Ireland full legislative liberty, full power to manage her own domestic concerns, will be regarded in the future by his countrymen as one who has removed the greatest peril to the English Empire—a peril which, if not removed will find some day, perhaps not in our time—some year perhaps not for many years to come, but will certainly find sooner or later, and will sooner than later, an opportunity of revenging itself to the destruction of the British Empire for the misfortunes, the oppressions, and the misgovernment of Ireland."

The mover said that the wants of Ireland were embraced in a few words—local self-government. He was glad to state that the Irishmen of Montreal, Kingston and Toronto, and all along the line, had taken the matter up, and at the same time he expressed his sympathy with the noble band of patriots led by Mr. Parnell, who were working for the object indicated. He spoke of the cheering effect the sympathy of their Canadian friends would have on them, and believing there was a true Irish heart in London as any where else in Canada, he felt they would all be glad of the opportunity of sending their words of encouragement across the ocean. (Applause.)

Mr. J. J. Blaine moved the last resolution as follows:—*Resolved*, That we, the gentlemen animated by the sentiments expressed in the resolutions already adopted at this meeting, do deem it desirable to proceed forthwith to the organization of a branch of the Irish National League of America. Rev. Father Dunphy said it had been proposed to have a branch of the National League in America, and he believed they could manage a branch society, and he thought it would be in order to send an organization. He would move that Mr. Gibbons be the first President of the Irish National League in London. Mr. Thomas Coffey seconded, and the motion was carried unanimously. The President, in returning thanks, hoped that in a few years they might be able, if any of them took a journey home, to visit an Irish Parliament sitting in Dublin. Dr. Hanover was chosen as Secretary. Treasurer, Mr. Thomas Coffey. Executive Committee, Messrs. M. Malrooney, M. O'Meara, M. Durkin, and Dr. O'Gorman, with power to add to their number.

Mr. Coffey said the first man to propose an Irish National League in this city was that grand old man, Father Connolly, of London. (Applause.) That gentleman had come to his office and suggested such a League, and put down \$10 to start the movement. He requested to say that Father Connolly was unable to be present to-night, though he had intended to. The following telegram was read:—"Missed train this evening. Put me down for \$10. God bless Ireland!" (Second.) Mr. CONNOLLY. He further moved that the Chairman be requested to call a public meeting of all the Irishmen in the city, in some public hall, to talk the matter over. He thought that would be the best way of getting up enthusiasm. After a liberal subscription had been taken up, the meeting adjourned.

Mr. Thomas Coffey moved, seconded by Mr. John O'Gorman:—*Resolved*, That it is for us, as for all friends of Ireland, a matter of heartfelt congratulation to bear witness to the clear and able manner in which the case and claims of Ireland have been, especially in recent speeches, set forth by the noble and able Irish people. That we cordially endorse his statements at the Wicklow convention: "That while the Irishman who goes to the United States of America carries with him a burning hatred of English rule, that while that burning hatred constantly lives in his heart, never leaves him, and is bequeathed to his children, the Irishman coming from the same village, from the same parish, and from the same townland, equally maltreated, cast out on the road by the relentless landlord, who goes to one of the colonies of Canada or one of the colonies of Australia, and finds there another and a different system of English rule to that which he has been accustomed to at home, becomes to a great extent a loyal citizen and a strength and prop to the community amongst whom his lot has been cast; that he forgets the little memories of his experience of England at home, and that he no longer continues to look upon the name of England as a symbol of oppression, and the badge of the misfortunes of his country." That we furthermore heartily concur in the opinion by him on the same occasion expressed, "That it is the duty of English statesmen at the present day to inquire and examine into the claims of Ireland for themselves, with their eyes open, and to cease the impossible task which they admit to be impossible of going forward in the continued misgovernment of Ireland and persisting in the government of her people by a people outside herself who know not her real wants, and that we feel deeply convinced that the English statesman who is great enough and who is powerful enough to carry out these teachings, to enforce them on the acceptance of his countrymen, to give Ireland full legislative liberty, full power to manage her own domestic concerns, will be regarded in the future by his countrymen as one who has removed the greatest peril to the English Empire—a peril which, if not removed will find some day, perhaps not in our time—some year perhaps not for many years to come, but will certainly find sooner or later, and will sooner than later, an opportunity of revenging itself to the destruction of the British Empire for the misfortunes, the oppressions, and the misgovernment of Ireland."

The mover said that the wants of Ireland were embraced in a few words—local self-government. He was glad to state that the Irishmen of Montreal, Kingston and Toronto, and all along the line, had taken the matter up, and at the same time he expressed his sympathy with the noble band of patriots led by Mr. Parnell, who were working for the object indicated. He spoke of the cheering effect the sympathy of their Canadian friends would have on them, and believing there was a true Irish heart in London as any where else in Canada, he felt they would all be glad of the opportunity of sending their words of encouragement across the ocean. (Applause.)

Mr. J. J. Blaine moved the last resolution as follows:—*Resolved*, That we, the gentlemen animated by the sentiments expressed in the resolutions already adopted at this meeting, do deem it desirable to proceed forthwith to the organization of a branch of the Irish National League of America. Rev. Father Dunphy said it had been proposed to have a branch of the National League in America, and he believed they could manage a branch society, and he thought it would be in order to send an organization. He would move that Mr. Gibbons be the first President of the Irish National League in London. Mr. Thomas Coffey seconded, and the motion was carried unanimously. The President, in returning thanks, hoped that in a few years they might be able, if any of them took a journey home, to visit an Irish Parliament sitting in Dublin. Dr. Hanover was chosen as Secretary. Treasurer, Mr. Thomas Coffey. Executive Committee, Messrs. M. Malrooney, M. O'Meara, M. Durkin, and Dr. O'Gorman, with power to add to their number.

Mr. Coffey said the first man to propose an Irish National League in this city was that grand old man, Father Connolly, of London. (Applause.) That gentleman had come to his office and suggested such a League, and put down \$10 to start the movement. He requested to say that Father Connolly was unable to be present to-night, though he had intended to. The following telegram was read:—"Missed train this evening. Put me down for \$10. God bless Ireland!" (Second.) Mr. CONNOLLY. He further moved that the Chairman be requested to call a public meeting of all the Irishmen in the city, in some public hall, to talk the matter over. He thought that would be the best way of getting up enthusiasm. After a liberal subscription had been taken up, the meeting adjourned.

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