

JUSTIN MCCARTHY.

The Celebrated Historian Pleads the Cause of Ireland Before a Sympathetic Audience of Montrealers.

The Queen's Hall was filled to the last seat on floor and galleries. Opposite the stage and facing it was placed between two flags the inscription: "Ceade Mille Fathes" (a hundred thousands welcome). On the stage itself we noticed Mr. Edward Murphy, President of the St. Patrick's T. A. & B., and other officers of the same society, under whose auspices the lecture was given, His Worship Mayor Beaugrand, Hon. Mr. Mercier J. J. Curran, Q. C., M. P., Hon. Justice Doherty, Hon. Peter Mitchell, Mr. Jas. McShane, M. P., Mr. C. P. Davidson Q. C., Hon. Senator Trudel, J. G. H. Bergeron, M. P., and many other representative men.

The chairman, Mr. Murphy, introduced the lecturer, Mr. Justin McCarthy, M. P., giving a sketch of his career and eulogizing his literary work.

Thanking the audience for their hearty applause, Mr. McCarthy prefaced that he came to plead the cause of Ireland before an audience already sympathetic, for Canada enjoys the fruits of Home Rule, of which it fought and for which it won and he proceeded: "What we ask for Ireland is simply the right which this Dominion possesses and with which the Dominion would not part for anything in the world (applause). Canada has Home Rule, Australia has Home Rule, why should Ireland alone be denied what all the others possess."

I do not mean to discuss the principle of Home Rule in the abstract; I simply wish to show how and why it was that Ireland lost Home Rule, and what has been done to regain it.

How did Ireland lose her self-government? Englishmen often say that Ireland never had Home Rule, and they ask us how it is that we now import the new idea after always being satisfied under the rule of England? They made the innovation; not we. Ireland for centuries has a Parliament of her own as independent as that of England; both equally dependent of the will of the Crown. William Pitt was again and again defeated in the English Parliament and still he stood because the Crown upheld him. And during the last twenty years of its existence the Irish Parliament was even more independent than that of England because the latter was more directly in the hands of the throne, whilst our retained its condition. Why and how then did we lose it?

The Grattan Parliament was very far from being really representative, for it was by law exclusively Protestant no Catholic could hold a seat in it or could even vote for its members. But, though exclusively Protestant, this Parliament enacted a law entitling Catholics to a vote, and it was about to pass a further law giving them also seats and votes in it. But no sooner was this intelligence spread abroad than England decided upon the downfall of the Irish Parliament. To resist the aggression of England the society of "United Irishmen" was formed mostly from Ulstermen such as Wolfson, who stood in the first ranks.

There was at that time a Lord Lieutenant in Ireland, who promised every assistance in his power to the Irish Parliament—Lord Fitzwilliam. But as soon as this was learned in London, he was recalled to England as if he had committed a great crime. Then it was that the people lost all faith in Parliamentary agitation and turned to the sword for redress. Lord Cornwallis, of American fame, was made viceroy with full power which he executed energetically, though he himself professed to execrate the policy to which he was bound. His plan was to buy every member and he went so far in "making" Parliament that when members resigned rather than be bought, he would go to the barracks and take any soldier to fill the seat of those incorruptible members. That Parliament thus "made" by Lord Cornwallis signed the Union Act. Since that fatal day the voice of Ireland has ever protested against this oppression, and there is only one way in which to hush that voice, to sweep from the face of the earth every Irish heart that can utter this protest, what was done to regain that Parliament and with what success? Hardly had the Irish Parliament been dissolved when insurrection followed insurrection less for success than as a protest against the Union Act, and there were many like Robert Emmet (applause) that sacrificed life and all for that sake. The Home Rule movement of those days failed mostly because its leaders undertook it when they were no longer able to sustain it. O'Connell (applause) became a Home Ruler when he was sinking from life. Isaac Butt was feeble with approach death when he became its head.

Every one despaired of constitutional redress from the English Parliament, until a few years ago a new party was started on the principle of no adhesion to any of the English parties, but assistance to Ireland alone. To become a stumbling block until the English statesmen and masses would think, was the only way.

They found that it was impossible for the one Parliament to attend to so many interests, and that whilst it attended to those abroad it must neglect those at home. There are instances of evils at home that sought relief in parliament and were laid over for 20 and 30 years because that body had no time even to glance at them. Then the Irish party said: "We do not wish to interfere with your business, but rather to take our own press of business from your loaded arms so that you can attend to your own better."

This Irish party began with a humble number of four, I had not the honor of being one of the four, but I have the honor of being the first to join them. The

leadership devolved upon Charles Stewart Parnell. The party increased to 7 or 8 among 650 members in Parliament. Our policy was called that of obstruction or instruction or perhaps destruction. We found that we had to deal with a man who was fast asleep. We had to shake him and shout into his ears. Though this be not the ordinary mode of conversation still it was the only one under the circumstances. The English people were fast asleep, we had to shake them and shout at them and we have succeeded in awakening them. We took many divisions and, since divisions are made by those saying No going out on one side and those saying Aye going forward on the other, we often had the pleasure of finding the eight of us alone in the side room.

The Irish people gave us their confidence, but, until the extended franchise was granted in 1885, they could not show their sympathy in Parliament. But at the first election after it we returned 86 strong to Westminster. Even Ulster spoke for us. During the late debate on Mr. Gladstone's (applause) Home Rule motion many gentlemen from Ulster arose for this motion. Even if all the rest of Ireland were silent, Ulster would rise to declare itself for Home Rule. The three leaders that Home Rule has had were Protestants: Isaac Butt, an Episcopalian; William Shaw, a Presbyterian; Charles Stewart Parnell, an Episcopalian. What have we won? We have won the entire democracy in England, we have won England's greatest statesman, Mr. Gladstone, and we know that the carrying of Home Rule for Ireland is as certain as the rising of tomorrow's sun. Perhaps the Liberal, perhaps the conservative party will give it, we care not which, we take it from any party that is good enough to give it to us. We wish to live peaceably and amicably, why should there be strife between two nations whom Providence meant to be brothers? I often think of a statue I once saw, representing two men bound together, each a knife in his hand and ready to tear one from the other, and I always think of these two sister nations then. I believe that the time is coming when the fatal bond will be unbound, their knives shall fall and the hands shall go out in friendship's clasp." (Prolonged Cheers.)

Messrs J. J. Curran and D. Barry were then successively called upon to express their sentiments. Then the audience asked His Worship Mayor Beaugrand to say a few words, and complying with the request he expressed the thanks of the audience to the "Thinker of the Irish National Party" happily applying to Mr. McCarthy the title universally given him. Then Hon. Mr. Mercier arose in answer to prolonged cheers and briefly and beautifully called the cause of Ireland that of Humanity, and added: "I came disposed, but I go convinced."

A vote of thanks was then offered Mr. McCarthy by the chairman, Mr. P. Murphy, to which the audience answered in prolonged and heartfelt cheers.

A SOCIATION FOR THE PROPAGATION OF THE FAITH.

ITS AIM

To propagate the Faith is to instruct in the essential truths of religion those who are ignorant of them, and to inculcate among them the practice of those duties that are indispensable to salvation; it is to perform one of the most noble works, since it has for its aim the preservation of souls from eternal damnation. God wishes that all men may be saved; hence, it becomes the sacred obligation of every Christian to labour, according to his means and capacity, for the accomplishment of His adorable will. Doubtless, a very small number of individuals are called upon to separate from their families and leave their country, to transplant the faith in the utmost extremities of the world; but all may pray for the salvation of their brethren, and their are very few who cannot also join to their prayers a small contribution, to promote the conversion of the infidels. To unite these prayers and contributions, with a view to render them more efficacious, is the great object of the Association, two conditions only are required:—1st. To recite, once for all, for this intention, the Our Father and Hail Mary, of the morning or evening prayers, and add on each occasion the following in vocation: "St. Francis Xavier pray for us," 2nd. To give alms for the Missions, a Halfpenny per week.

ITS HISTORY

Founded at Lyons, in 1822, this simple but meritorious Work has rapidly extended, in all of which its members have now become numerous. From its earliest establishment the Sovereign Pontiff Pius VII., and after him his successors, have enriched it with precious indulgences. The circulars and pastoral letters of upwards of three hundred Bishops have exhorted the faithful to contribute to it. By his Encyclical Letter of the 15th of August, 1846, His Holiness Gregory XVI. solemnly recommended it to the whole Catholic World. By His Encyclical Letter of the 21st of November, 1851, Pope Pius IX., in placing it under the special protection of the Bishops of Christendom made it one of the conditions for obtaining the indulgence of the Jubilee, that a special alms should be given to this eminently religious Work; and in all His Allocutions of the 25th September, 1857, His Holiness, on the occasion of another Jubilee, deigned to bestow a second time on the Association a similar proof of his regard. Lastly, the Sovereign Pontiff who now occupies the Chair of St. Peter, Our Holy Father Leo XIII., has deigned, by a new Encyclical of the 3rd of December, 1880, to commend it in the most solemn manner to the whole Catholic World.

Thanks to this encouragement, the Association has been able to extend its

aid to all the missions, without exercising the least injurious effect on any of the other established charities. The number of Missions now receiving assistance amounts to more than 270. If in several countries, the barbarous custom of immolating men to offer them up in sacrifice has ceased; if millions of the children of idolaters, exposed by the cruelty of their parents to inevitable death, have received the sacrament of baptism, which has opened to them the way to heaven, it is through the medium of our aid that so much good has been effected.

What acts of thanksgiving must, therefore, be offered up to this sacred Work from all the countries of the earth? From one end of the earth to the other, the newly converted people invoke blessings upon it: the missionaries send it as a pledge of their acknowledgement, the touching narratives of their sufferings, their labours, and their success. On several occasions the Bishops of the United States, assembled in council, have sent the Association their united thanks; whilst at a distance of six thousand leagues, the Martyrs of Cochinchina were praying for it, and ready to fall under the executioner's axe, promised not to forget it before God when they should have attained their seats of glory.

Such, in few words, is the history of the Work of the Propagation of the Faith, Catholics of every age and of both sexes are earnestly exhorted to join the association. It has been placed within the reach of the humblest classes but this has been done in the hope that the number of Members would compensate for the smallness of their offerings. When heresy, for the extension of its errors, voluntarily contributes upwards of thirty millions annually, shall we do nothing for the propagation of our faith? We say daily to God, "Thy Kingdom Come," let us, then, manifest by our actions that this prayer is not mere empty words. By saving the souls of our fellow-creatures, we shall save our own; for the Scripture teaches us that if we aid the apostles and martyrs, we shall one day receive the same reward that is reserved for their labours.

ITS ORGANIZATION

The decimal system is adopted in collecting the contributions; that is, one person in every ten receives the contributions of the others, and remits them, together with his own, to another Member of the association, who has ten similar collections to receive, or the alms of one hundred persons: The latter collects, in his turn, hands over these collections to a third, who receives ten contributions of the same value, that is, the alms of one thousand persons. There is thus no need of any assembly of the Members. Two councils, one at Lyons the other at Paris, divide the sums collected among the different Missions: the functions of the Members of these Councils are exercised gratuitously. An account of the receipts and disbursements is published every year, in which a statement is made of the sums sent to each Mission, and the names of the Bishop given by whom they have been received no other good work can, therefore offer more to perfect security. The letters of the Missioners are collected and published every alternate month in a pamphlet a copy of which is distributed gratuitously to every Collector of ten contributions, and he is expected to lend them in succession to each of the Other Members, after which it becomes his property. The Annals of the Propagation of the Faith are translated into various languages, and editions to the amount of 235,000 copies distributed.

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TO THE ELECTORS

—OF THE—

City of Winnipeg

I beg to offer myself as a Candidate

or the Mayoralty for 1887. In soliciting

your votes and influence, I do so, pledge

myself, if elected, to do all in my

power for the material advancement

and progress of our city.

ALFRED PEARSON

THE MAYORALTY

TO THE ELECTORS OF THE CITY OF WINNIPEG

GENTLEMEN.—At the request of a

large number of Electors I have consent

ed to become a Candidate for the May

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your votes and influence.

If elected I shall use my best endeavor

to carry out the most economical

policy consistent with the progress of

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