

FROM THE SETTING SUN.

[The machinery of the City of Brussels broke down in mid-ocean. An old man who was journeying from America to Ireland, so that he might die and be buried in his native land, died in the course of the voyage.]

We voyaged from the setting sun, We trusted to the deep, And as the hills grew dim and dun, I heard a many weep. But one there was who wore a smile, And looked far on the sea, Who murmured to himself the while, "The green isle waits for me." A hundred summers he had known, A hundred winters drear— A century of life had flown, But still he lingered here. And yet for him some hope gleamed fair, Sweet visions he could see, For on the deck he whispered there— "The green isle waits for me." An exile from his native land, That lies on Ocean's breast, He told upon a foreign strand, Far in the golden West; And tho' the years might fade and fade, They left one memory— For to his heart he often said, "The green isle waits for me." His race was nearly run on earth, His end was drawing nigh, And in the island of his birth He had the wish to die; And so he journeyed in the ship In which I chanced to be, Whilst off the waves fell from his lip— "The green isle waits for me." We voyaged from the setting sun, And trusted to the main, But many weary days had run Ere land was seen again, There was no breeze to speed the sail, No land rose on our lee, And oft I heard the old man wail— "The green isle waits for me." A passing steamer once we hailed To send some tidings home, Upon its crew one man prevailed To bear him o'er the foam. The old man saw the stranger go And fuming then to me, He said, "His friends he soon will know— "The green isle waits for me." I hardly like to end the tale, For as the moments pass, We saw the old man growing pale His strength was ebbing fast. At last he fell a prey to death, There on the lonely sea, And murmured with his dying breath, "The green isle waits for me." He never saw the green isle—No! Nor rested there when dead; He lieth in the ocean low, A drear and lonely bed. And when I see the setting sun, The wind so tenderly Repeats a song whose sad words run— "The green isle waits for me." —Dundalk Democrat.

RE-OPENING OF THE SANCTUARY IN ST. MUNGO'S, GLASGOW.

SERMON OF THE BISHOP OF RAPHOE.

The spacious and striking building dedicated to St. Mungo in Parson street Glasgow, was erected some years ago by the Fathers of the Institute of the Passionists. Exterioirly, it still wants the upper portion of the tower and spire to complete the design of the architect; interiorly, it has been till lately, still more unfinished, and wholly devoid of the special features of all Catholic churches—namely an enriched chancel and a grand high altar. The energy and zeal of the rev. fathers, and the generosity of their flock, have, however, completely removed all sign of unfinished and want of completion, and this in a style that renders St. Mungo's the most attractive and richly adorned place of worship in the city. The architect of the church, G. Goldie Esq., M.R.I.B.A., of Kensington Square, London, has been called on to complete his work, and has lavished on it all the charms of his art. The whole of the sculpture in capitals, bases, &c., have been beautifully executed out of the rude blocks which for so many years have disfigured the church. After the sculptor, the decorator has been called in, and the roof, walls, and arches glow with rich and harmonious colour, and teem with graceful forms and quaint and symbolic devices. To define the limit of the church, a balustrade of polished alabaster and marble has been drawn across the great arch, whilst high up, on a "rood beam," stands a splendid sculptured group of Christ crucified, with the Blessed Virgin and St. John at the foot of the cross. But the glory of the church is the high altar, with its reredos. These are entirely carved in oak, and are of a richness and elegance which must be seen to be realised. The whole is defined and toned out in delicately applied gilding, whilst the saintly statues which fill the niches are richly adorned with decorative painting and gilding. The central spire which runs up many feet towards the vaulted ceiling of the apse, contains a noble statue of St. Mungo the patron of the city and church; below is a sumptuous niche, forming a "throne" for the exposition of the Blessed Sacrament, and below again the tabernacle, which is wrought and carved like a piece of ivory work. On either hand, amidst rich scrolls of foliage, tall pinnacles and finials, and beneath canopies, are statues of St. Peter and Paul, and St. Andrew and St. Margaret of Scotland. The altar itself represents in medallions exquisite busts in low relief of Christ, Our Lady of Sorrows, and St. John. Detached from the reredos, but forming a part of the splendid whole, are statues, also gilt and decorated, of St. Roch or Rollox, patron of the immediate locality, and St. Patrick, and, on the other side, of St. Joseph, and St. Thelnew, the sainted mother of St. Mungo. The altar and statues are by M. Buisine Rigot, of Lille, in France; the decorative painting on roof and walls by Mr. Hodgkinson, of Limerick; and the stone carving, marble balustrade, and rood, by Mr. Earp, of Lambeth, London. All these gentlemen merit the highest praise for the admirable manner in which they have carried out Mr. Goldie's designs. The remarkable and splendid work of art which we have described was appropriately inaugurated on Sunday last. In the forenoon, Pontifical High Mass was celebrated by the Most Rev. Archbishop Eyle, the Right Rev. Dr. McDevitt, Lord Bishop of Raphoe, assisting in the sanctuary; and the following took part in the function: assistant priest, Very Rev. Alphonsus O'Neill, Passionist, provincial confessor; deacons of the Mass, Fathers Cornelius and Albert; deacons of honour, Fathers Ambrose and Edward, O.S.F.; masters of ceremonies, Revs. Dr. MacFarlane and W. Caven; chaplain to the Bishop of Raphoe, Rev. Father Norbert, C.S.F. Amongst the other clergymen present were: Very Rev. Father Gomair, O.S.F., Rev. M. Magin, and Rev. J.

Conaghan. After the first Gospel his Lordship the Bishop of Raphoe ascended the pulpit. The Right Rev. Dr. McDevitt selected as the basis of his discourse the 25th and following verses of the 22nd chapter of the Gospel by St. Matthew. It was, he said, a subject of frequent discussion between the Scribes and Pharisees which was the greatest commandment of the Lord, and on the Great Teacher appearing on earth they determined to put the question to him. Accordingly, one of their number, deputed to do so, came and addressed our Divine Lord in the words that had been read from that day's Gospel. "Master," he asked, "which is the great commandment of the Law?" And our Divine Lord, with that ineffable wisdom and sweetness which were characteristics of all His dealings, answered, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the first and greatest commandment; and the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the law and the prophets." This great precept of loving God above all things, with our whole heart, and our neighbours as ourselves, was called the great law of charity. If the loving of God, with our whole heart and soul and mind, was the greatest and first commandment of the Lord, it was also the first and greatest privilege of a human being. If you asked any one why he loved any object, he would answer you, "It is good and beautiful." Now, what could there be so good or so beautiful as God Almighty Himself? The very God to whom we owe all that we are, and all that we possess. No tongue could express the length, or the breadth, or the height, or the depth of the goodness of God to man. God created Adam with all those wonderful endowments of the body, with all those wonderful faculties of the soul which made man the king of created beings—a little less only than the angels. And, amongst all the great gifts which he gave to Adam this was the greatest—the faculty of loving Him, for it was the faculty of loving God, which drew men, as it were, to their Creator. Oh, how good God is! God has given you children who love your fathers and mothers because they are good—he has given you these fathers and mothers to love; and you parents have received from God those children whom you love with so dear an affection. And all that vast array of beauty which we see upon the earth—the flowers which are painted in colours which no man can imitate, and which deck the surface of this fair earth; all those precious metals, such as gold and silver; and those precious stones which attract us by their brilliant beauty, were all created by God, and if we raise up our eyes from the earth, we have in the firmament all that wonderful assemblage of stars, that wonderful beauty which we see there, and which, as it were, strikes language dumb when we try to express it—all created by the Almighty. And if God is the Author of all beauty, surely He is a beautiful object for our love. See, then, what a privilege it is that God has conferred upon man to permit him to love so good and so beautiful an object as He is Himself. "And the second commandment is like unto this"—to love our neighbour as ourselves. Here again is an extension of that wonderful goodness of God in permitting us to love Him; and if we love God with that great love which we owe to Him, then must we love everything that He loves. God has loved you and loved your neighbour; therefore you are bound to love your neighbour as you love yourselves. It is the great communion of love the great lesson of charity that our Divine Lord came down to teach, and that He taught as no man ever could teach—as only God Himself could teach, by His word and example, during His career on earth. These are the great signs of the saints. All the heroic sacrifices which our early martyrs made, even to the extent of their own lives, derive their merit and value before God because they were made out of love for God. All the merit of these wonderful sufferings which were endured by the saints in the early ages, who retired into the desert and lived a life of mortification which we hardly can realise in our times, and which is still continued in some quiet, remote houses in the Church, consisted in that they were done out of love of God. This love is like the sun in the heavens. Like it, it gives beauty to all that it shines upon. It is this love that is described by the Fathers as standing in the relation to man that life stands in to the body. Without life, the body would not be a thing considered beautiful, but with life it ravishes us sometimes with its wondrous beauty. And now, dear brethren, having explained so much with regard to the love of God above all things and our neighbour as ourselves, it remains for us to see how far our lives have conformed to the obligations of that great precept. This is our most important concern. How have we loved God? How ought God to be loved. These are the most important questions that you or I or any Christian can ask himself. God ought to be loved, as we have set forth in to-day's Gospel, with our whole hearts, with our whole soul, and with our whole minds—that is to say our love of God ought to be supreme. It ought to be undivided. Now, brethren, let you ask yourselves whether your love for God has been of that character. Ah, perhaps you have loved God with only a half-hearted love, and dear brethren, we know from experience of ourselves, and from what we have observed in the lives of others, that very often many who think they love God sufficiently do not do so in reality, for they allow the merest shadow of pleasure to divert that love which is due to God. Then let us ask ourselves if we love our neighbor as God wishes us to love him. Have you loved your neighbor? You will answer me, perhaps, "Pretty well; I have loved my neighbor at least as well as anyone in the world at large." But that is not saying much. The world at large, unfortunately, has not observed this precept of fraternal love. Ah, brethren, if we look out on that vast world, what do we see? Do we see it observing the precept of Divine charity—of fraternal charity? No. Go into the places of the rulers of the earth, and do they give the example of fraternal love? No, no. What do we see? Wars succeeding wars—blood flowing in torrents all over the world. Even amongst Christian people, if they are not in the fields in deadly conflict, they are preparing their weapons that they may go and destroy each other. Is this the charity which God came down to earth to teach to man? And if you pass a little lower—from the palaces and courts of the rulers to those who are engaged in commercial life—do you find there the charity which was preached and enjoined upon us? Oh, no! We find there an utter want of charity. And if we come lower still—even to the very sanctuaries of our homes—unfortunately you find one family at war with another; you find one man tearing the character of another to pieces; everywhere you find uncharitableness. We find uncharitableness between one nation and another nation—even between one province and another province, and between one family and its immediate neighborhood. Oh, God! if we look upon that world, instead of seeing that charity reigning everywhere, we see it like a vast sea tossed by the tempest—the tempest of uncharitableness. Is charity, then, fled from the earth? No, my dear brethren, thanks be to God and to His grace and His unending mercies, charity has not altogether fled from the earth. But you must leave this, great world, you must leave its thoroughfares, and go into quiet retreats to find that great charity which God came down to foeculate. And yet very few men will admit that they are uncharitable. How is this? Because in this matter one may see or think

is inimitable, when in reality self-love reigns in his heart. Search out every hidden recess of your soul, and see whether the spirit of self-love is not lurking in some corner there. Self-love is a subtle essence penetrating into every part of our spiritual being. It may entwine itself with every fibre of our soul. Search, therefore, and find it out if you can, and if you do self-love in your soul, mixing up with your love of God then your charity is not true charity.—Liverpool Catholic Times. We regret that our space does not permit us to give the rest of His Lordship's sermon. A magnificent lunch was given in the afternoon at which the leading Catholics of Glasgow and the district surrounding were present.

POLAND REMARKABLE APPEARANCE OF THE BLESSED VIRGIN AT GIETZSWALD—SEE BLESSES THE PEOPLE.

POSEN, Sept. 3.—I cannot refrain from acquainting you with the wonderful things that have taken place amongst us, and which have renewed for our unfortunate Poland the marvels of the holy mount of La Salette and of the grotto of Lourdes. She, whom with the most lively faith we designate Queen of Poland, Regina, Regni Poloniae, has deigned to manifest herself miraculously to her subjects, and these holy apparitions have taken place during the past two months. As in the case of the apparitions at Lourdes and La Salette, the Mother of God has chosen, here also, poor and humble persons as the mediums through whom she has communicated her wishes. The little town of Gietzswald (Germanica, Dieltrichswald), is situated in Warmie, one of the provinces of the ancient kingdom of Poland which was annexed to Prussia at the time of the first dismemberment. The parish is under the jurisdiction of Mgr. Clement, Bishop of Ermeland and successor the illustrious Cardinal Hosius, one of the glories of the Polish episcopate in the sixteenth century. The people of this country, so rich in memories of thrilling events during the campaign of Napoleon in 1806 and 1807, are generally tillers of the soil and, notwithstanding all they have to contend with, continue firm in the Catholic faith and their love for their country. Such, then, is the secluded and unpretentious place which God, in His infinite mercy, has chosen to be the theatre of the marvels to be related. On the vigil of the festival of St. Peter and Paul as the venerable parish priest was preparing the children for their first communion, and examining them to determine how many should be permitted to communicate this year, a little girl having satisfactorily answered his questions was returning home repeating the Angelus, when suddenly beneath a maple tree near the priest's house and the cemetery, she became sensible of a bright light which caused her to cry out in astonishment. At the same time, as she continued her prayer she clearly perceived the figure of the Blessed Virgin who permitted herself to be seen for some moments by the wondering child. On the following day at the same hour, a number of children assembled around the tree to recite together the rosary. This time the little Augustine Szafrynska was not the only one who beheld the heavenly vision; for one of her young companions, Barbara Samulowska, aged twelve years, enjoyed the same happiness. "Who art thou, Lady?" they asked of the apparition and the response came, "I am the Immaculate Conception;" and again they asked, "What do you wish us to do, Lady?" "I wish you to recite the rosary," was answered. In compliance with the desire of the Blessed Virgin the pious children continued to assemble every evening at the foot of the old tree, and as they repeated the rosary the apparition was renewed. The news of the miracle soon spread abroad, and soon numbers of pious pilgrims began to arrive at the place. The children were examined by competent persons separately, and their relation of the circumstance of the apparition corresponded even to the minutest details. They always saw the Virgin dressed in white, with long, blonde hair of surpassing beauty, sometimes alone, and sometimes with the Infant Jesus in her arms. Often also, as on the feast of the Assumption, she appeared surrounded by angels. Soon to the two privileged children were added two others who were permitted to behold the apparition; one a young girl of twenty-two years of age, the other a pious widow advanced in years. After some weeks the vision appeared to them three times daily, always at the hour for the Angelus. But let me relate the details of the circumstance, which I received from eyewitnesses most worthy of belief, and which must convince the most skeptical of the supernatural character of these wondrous manifestations. The people, having assembled in the church, formed in procession with banners flying, and proceeded to the tree under which the Virgin always appeared, ranging themselves around it. One of the children began to recite the rosary, to which the people responded. The four privileged children found themselves mixed up in the crowd, and became separated, one from the other, to such a distance that it was impossible for them to see or communicate with each other; and this was one of the means of proving the truth of the favors they receive. Another is that they each see the vision at the same instant, without the difference of a half second, and are simultaneously transfused with the impression of the vision. It generally takes place during the recitation of the second decade of the rosary, and as soon as it was reached the children prostrated themselves, slightly raising their heads, and remained in a state of ecstasy which rendered them absolutely insensible, until the fourth decade was reached, when they prostrated themselves again. This marked the moment of the disappearance of the Blessed Virgin. The most touching characteristic of the apparition is that the Mother of God always blesses the people who are so ardent in their faith. To one who has witnessed the scene the impression is ineffaceable, and the faith, emotion and enthusiasm manifested are indescribable. During the continuance of the apparition all heads are inclined and arms extended towards the Mother of Mercy, and always objects of piety, and even pieces of cloth are held up for her blessing. After the disappearance of the Blessed Virgin the rosary was finished and the vast concourse silently dispersed. The pious parish priest of Gietzswald is prudently reticent about the whole movement; but he recognizes the signal favor granted by heaven to his parish, and redoubles his zeal in the discharge of his pastoral duties. Immense throngs of pious pilgrims are continually arriving, and many of the poor Poles are obliged to secretly cross the Russian frontier. The journey is usually made on foot. Those who come from the kingdom of Poland assure us that they were directed to come by a sign from heaven which they call "the Holy Virgin's voice." The Bishop of Ermeland has ordered an investigation, and has sent two delegates to minutely examine the children. The priest, on being asked as to the character and mode of life of those four who have seen the vision, simply says that they have always been models of humility. The little children are only astonished that no one but themselves see the Blessed Virgin, who, as they say, "speaks so kindly and encouragingly to them." At the moment of the apparition the light of day ceases for them, and they only see by the luminous circle which encompasses our Lady. The parish priest conceived the idea of sending to Louise Leston a branch of the maple tree and a piece of cloth blessed by the Blessed Virgin. The holy maid of Bois-d'Halne, during her ecstasy of the third of last August, received the articles with the transports which things truly blessed always cause her.

This is another proof of the truth of the supernatural manifestations. As the Church has not yet officially pronounced as to the character of the apparitions at Gietzswald, every one is privileged in forming an opinion on the subject, but certain it is that the party who has related the above has himself been an eye-witness to the ecstasy of the children, and expresses a firm conviction of the truth of the apparition. The investigation by the bishops appointed for that purpose will take place soon, and I shall attend the sessions and transmit you a faithful account of the same. The circumstance is particularly noteworthy that at the apparition at Gietzswald the Virgin generally appears joyful and brilliant, and her utterances are those of consolation and encouragement, whereas at La Salette and at Lourdes she often appears bathed in tears, calling on sinners for repentance and menacing them with the Divine anger. This joyous appearance of our Queen is accepted as an assurance that brighter days are in store for our unfortunate country, so long the scene of persecution. They may persecute and banish our bishops; our religious orders, our priests and missionaries, but their efforts are vain—for the Holy Virgin herself deigns to descend to our people and encourage them to persevere in the Faith.—Catholic Review.

RECEPTION OF MR. PARNELL, M.P., AT LIMERICK.

Mr. Parnell, M.P., was entertained on Monday night at a banquet in Kilmallock. The hon. member, who is the guest of Mr. W. H. O'Sullivan, the senior member for the county Limerick, arrived at three o'clock in the afternoon by train from Dublin. He was met at the station by a large crowd, accompanied by bands. A procession was formed and marched through the streets of the town, which were decorated with flags and banners. Arches spanned the streets, one bidding the visitor "Cead mille falithe" others bore the words, "Welcome to our good members;" "Ireland demands Home Rule;" "Free the captives;" &c. Mr. O'Sullivan, M.P., addressing the meeting, said that on a former occasion he had had the privilege of introducing to them the leader of the Irish people, Mr. Isaac Butt (cheers). He had now the pleasure of introducing one of the hardest working members of the Irish party, and one of Ireland's most true and faithful children—Charles Stannard Parnell. It was said that this meeting had been got up for the purpose of causing a division in the Home Rule ranks. Nothing was further from the truth. The contrary was the fact, as that meeting would do much to cement the bonds of union between the independent members of the Home Rule Party, as it would tend to make all the members attend more closely to their parliamentary duties. If the present demonstration had no other significance than merely as a reply to the venal press of England and the anti-Irish press in this country, it was well it should have been held. Before he had the honour of writing M.P., after his name, he should have considered it very impertinent of any man to dictate to him whom he might or whom he might not invite to his place, and much as he valued the honour of representing his native county, he would not retain that representation twenty-four hours if it was to reduce him to the miserable position of consulting any man as to the line of conduct he should follow. With this explanation he should now introduce to them one of the most abused men in Ireland. Mr. Parnell said that Irishmen, in their own country and in every other country, had always been the first to show that they were Irishmen; but in the House of Commons they never could be Irishmen. He appreciated the sacrifice they had made in coming together to welcome himself and others, and he appreciated the spirit which dictated the sacrifice. Standing, as they were there, in the midst of monuments that mark the ancient struggles between Ireland and the Normans, they were inaugurating a fresh struggle between Ireland and England which they would fight out like men (cheers). It was their duty not to conciliate, not to beg, not to crave from England. It was their duty to demand, and if they could not get what they asked by demanding it, their duty was to show that England must give it (cheers). In whatever field they struggled, they were Irishmen (cheers). He had been accused of being a disunionist and a disruptionist; he was neither; he sought no personal aids in this matter, but he did say to the people of Ireland that their cause had been degraded by their representatives in the House of Commons. He wished to bring about a change and to ask them to see that so long as they were to have a parliamentary policy of any kind, it should be a national policy. The people of Ireland were of one mind upon it, or if they were not so to-day, they would soon be of one mind. Major O'Gorman and Mr. G. H. Kirk also spoke. At a banquet in the evening Mr. Kirk, M.P., Major O'Gorman M.P., Mr. Sullivan, M.P., and Mr. Parnell, M.P., were present. Letters were read from Isaac Butt, M.P., who wrote regretting that he could not avail himself of the invitation to be present; Mr. Richard O'Shaughnessy, M.P., Captain Nolan, M.P., Mr. Richard Power, M.P., Mr. E. D. Gray, M.P., Mr. R. P. Blennerhassett, M.P., Mr. H. C. Power M.P., and Mr. Shaw, M.P. Mr. Biggar, M.P., wrote thus: I regret very much it is out of my power to be at Kilmallock on this day week. I see by the papers that Mr. Butt and Mr. Redmond have been trying to lend the people of Ireland astray by incorrect assumptions and attempts to hide the leading questions—do the people of Ireland wish their representatives to be industrious or indolent? Do they wish them to make their primary object what will be for the good of Ireland, or what will please the English members of Parliament? I think whenever the issue is raised there can be no doubt of what the verdict of the Irish people will be, in spite of the mutterings of a few insincere Whigs. Mr. Mitchell Henry, M.P., wrote that he had explained his views on the present crisis, and he took the liberty of repeating that he felt it to be his manifest duty to do all in his power to bring about a real accord amongst the Irish members in favour of a vigorous course of parliamentary action in the next session of Parliament under the guidance and leadership of Mr. Butt. He intends, therefore, carefully to abstain from doing anything that may indicate mistrust of Mr. Butt. Mr. A. M. Sullivan M.P., wrote: If I imagined, as I do not, that your festive welcome to Mr. Parnell involved any disloyalty to the Home Rule party, its unity and discipline, I should view it very differently then, as a demonstration which I could not sympathize with. I think I know better the spirit in which the compliment is offered and in which it will be accepted, and I freely concede in Mr. Parnell and the people of Kilmallock that while manfully propounding the views they think right and at such a crisis, they will heartily recognise the duty of our marching on whatever line is decided to be the best. The Rev. C. McCarthy, P.P., of Knockaderry, wrote that had Mr. Parnell been backed by sixty members instead of six the result might have been different for Irish interests. He doubted, however, whether Mr. Parnell's policy was exactly the one to be adopted by Irish representatives. The statement of Mr. Butt accounting for the rejection of his bills in the last session was calculated to give rise to doubts of Mr. Butt's sincerity. The probability was that when the next general election came round the believers in Mr. Parnell's policy as con-

pared with that of Mr. Butt would be far away in the majority. The banquet was presided over by Mr. Finucane, of the Limerick Farmers' Club. After an excellent repast had been partaken of the company adjourned for half an hour to witness the illumination and display of fireworks which took place. The display was very grand and effective—almost every house in the town was lit up from room to basement. A large crowd passed through the streets, but the most order prevailed. The company having reassembled at the social board, the first toast given was "Ireland, a self-governed nation." Major O'Gorman, in responding, said he wished the sentiment of that toast were realized, but when that should be he should be in the grave (no, no). Well, he thought so. Ireland could support four times its present population. He had no enemy to England, but when he found an enemy against his country, and that practised to be might against the total destruction of this island, he began to feel that that enemy should be met by a certain amount of enmity on his part. He was not disposed to let it, but dash it; let them not dispose him to it, for if they did he would have his revenge if he could. There was no man in England, Ireland or Scotland, there was no Home Ruler, even the whole body of Home Rulers had not done so much to combine, to rehabilitate, to strengthen the Home Rule party as Sir Stafford Northcote. He had consolidated the party, if it wanted consolidation, because he had invaded publicly the rights and privileges of members of Parliament in the persons of Home Rulers. Every Home Ruler and every constituency would betray the country at the next election if they did not return the men who were found fault with by Sir Stafford Northcote. He had made them wide awake. They might have been asleep, they had been asleep (hear, hear), but he had roused them from their slumbers (cheers). The chairman proposed the toast of the evening compliment and encourage Mr. Parnell as the apostle of a new and more energetic parliamentary policy than had hitherto practised by Irish representatives in the House of Commons (cheers). Some persons had called that policy, very inaptly he thought, a policy of "obstruction;" and although there was not much in a name, he believed it had misled a great many Irishmen, electors and farmers of that country. It had not done so he was sure that, large though the demonstration that day had been, it would have been much larger. In his humble opinion the comparative inattention of Home Rule members to their parliamentary duties was one of the reasons why the parliamentary life of Messrs. Parnell and Biggar had attracted so much attention. In fact until recently it was quite a phenomenon to see Irish members attending to their parliamentary duties (hear, hear, and a laugh). But the time was fast approaching when the Irish constituencies would change that (hear, hear). Messrs. Parnell and Biggar had founded a new party policy this country, and for that they deserve the eternal gratitude of all Irishmen (cheers). He was proud to see Limerick was one of the first counties to encourage Messrs. Parnell and Biggar, and those Irish members who acted with them. He asked them to drink with flowing bumpers "The health of Mr. Parnell" (loud cheers). A Voice: One cheer more for "obstruction" (renewed cheering). Mr. Parnell, M.P., who was received with enthusiastic cheering, proceeded, after some preliminary remarks, to speak about the policy of "obstruction." First of all, he said he was obliged to tell them it was not obstruction at all (hear, hear). He did not think that the Limerick or any other Irish farmers were likely to be frightened by a name, and he believed what was called the policy of obstruction would be just as agreeable to them under any other name (cheers). He had no fault to find with the way in which the Limerick farmers had received him that day as the apostle of a new policy, for a new policy it had now become. When he began to act this session he did not mean to formulate a new policy at all, he only wanted to show that some more active policy was needed than had hitherto governed the Home Rule party. He left the policy to be framed by others. He knew that a policy of a very powerful nature could be set in motion if the Irish members had the courage of Irishmen (hear, hear). He believed from his heart that such a policy, rightly directed, and judiciously and fearlessly carried out, would be of enormous value to the interests of the country (hear, hear). He did not want to be the person to carry out that policy himself—he was only one of the rank and file, and he wished to remain in the ranks. He wanted to carry a musket—he knew how to use a musket (cheers). Seventy-seven years ago 103 Irish representatives were affectionately invited over to London—in fact, they were paid to go over and help the English Government themselves. When they got them over they bribed them not to interfere with the English work of governing themselves. Well, this session they thought they would take the English at their word and assist them to govern themselves; but the English did not like their interference, although he had helped to improve their laws very much. Now that was not a policy of retaliation, because a policy of retaliation would be to make the laws of England as base as the English had made the laws of Ireland. If he had returned good for evil they had endeavoured to resist bad laws and to prevent the House of Commons from legislation at a time when it was physically and morally incapable of legislation (hear, hear). Now that was the whole of what was called the policy of obstruction. He defied any newspaper to show that he had done more than that this session. Now, why did they consider that obstruction, because if the House of Commons was compelled to do all its work properly it would not be able to do it (hear, hear). It was unconstitutional action. It appeared it was a form of rebellion to compel the House of Commons to do its work right. Very well; if the House of Commons did not want to do its work right let it send home the Irish members to College Green to do their work right, and then, but not till then, would they (the Home Rulers) let the House of Commons do its work in any way it pleased (cheers). After some further observations the hon. gentleman resumed his seat amid loud and continued cheering. The Chairman, in complimentary terms, next gave "The Health of the County Members," which was received with applause. Mr. W. H. O'Sullivan, M.P., said it would be simply affection on his part if he were to say otherwise than that he was proud of having his name associated with in the earnest and independent members of the Home Rule party, and his being called on to respond to that toast (hear, hear). He also felt doubly proud at meeting some of those members in his native town (hear, hear). True it was they had nominally fifty-eight members in their party, but if that party were closely scrutinized he very much feared they would not find one-half the members entitled to be associated with the toast before the meeting. The Home Rule members should be placed in three classes, which should be called the earnest class, the careless class, and the worthless class (cheers)—and to complete the picture he should include three or four thick-and-thin Tory supporters (cheers). This is a true view of our party, and was it to be wondered at, under such circumstances, that the country should feel dissatisfied with the work they had done after their long years parliamentary manœuvring (hear, hear, and cheers).—Ligon University.