

# IRISH PROTESTANTS AND HOME RULE.

London, Dec. 29.

On Monday evening a lecture entitled "Irish Protestants and Home Rule" was delivered by Mr. J. E. Redmond, M. P., in the Room of the County National Registration Association. The attendance was very large. On the platform were a number of gentlemen whose names are known and honored throughout the country, and the room and galleries were crowded to their fullest capacity. The Right Hon. the Lord Mayor, M. P., presided for my lecture. Among those present were: The High Sheriff, Mr. J. E. Redmond, M. P., Messrs. H. J. Gill, M. P., Daniel O'Connell, M. P., John Deasy, M. P., Dr. J. E. Keenan, M. P., W. H. K. Redmond, M. P., John P. Finkerton, M. P., Patrick O'Connell, M. P., Daniel Sullivan, M. P., E. Harrington, M. P., and W. M. Murphy, M. P.

Mr. JOHN EDWARD REDMOND, M. P., who was very warmly cheered, then came forward and delivered his lecture. He said: My Lord Mayor, ladies and gentlemen, in choosing a subject for my lecture tonight, I have been guided by a consideration which ought, I think, to be present to the mind of every one who properly appreciates the position in which the National cause is placed at this moment. That cause which in the time of our fathers appeared a losing cause, associated with memories of unbroken disaster and defeat, has suddenly experienced that turn of fortune which is ever in store for a cause founded upon truth. We have seen the cause of Irish liberty advanced in our day to the very threshold of victory. We have seen our friends multiplying and our enemies disappearing; at least the heart of the civilized world has been touched by the spectacle of Ireland's constancy and devotion, and minds and ears that were long closed by prejudiced ignorance against the demands of Ireland are now open to the voice of reason. Up to the present it has been a blind struggle of might against right. Force and not reason has been the guiding principle in the government of our country, but to day England, if she has not conceded our demand, has at any rate laid aside the sword, and consented to listen to argument. When once to a cause, founded upon right, the test of argument is thus applied, the triumph of justice is assured.

The last election in Great Britain disclosed Wales and Scotland in agreement with Ireland, and disclosed England not hostile, but perplexed, hesitating, and doubtful. She was willing to listen and to learn, but she knew not whom to trust or whose story to believe. Her doubts and perplexities alone stand between us and the final triumph of our cause to day. The charge made against the mass of the Irish people of religious intolerance is perhaps the most insulting accusation which could be hurled against a nation struggling to be free, and if proved, would go far, indeed, to justify the refusal of free institutions to a people who themselves had not conceived the fundamental ideas of freedom. Such a charge against any nation at this time of the nineteenth century to ordinary persons would seem a little exaggerated; but coming from the people of England against the people of Ireland, such a charge would seem to any one who knows the facts and has read the pages of history, little short of absurd and ridiculous. Still this accusation was freely made against our people during the last elections. The English people were told by statesmen, who well knew the contrary to be the truth, that it would be safe to give Home Rule to Ireland, because Ireland was made up, not of one nation, but of two, and that.

THE PROTESTANT IRISHMAN BEING IN THE MINORITY WOULD SUFFER PERSECUTION AND INJUSTICE AT THE HANDS OF A NATIONAL PARLIAMENT IN DUBLIN CONTAINING A MAJORITY OF CATHOLICS. Absurd as this accusation is, there is reason to believe that it had considerable weight with many Englishmen, and it undoubtedly constitutes one of the difficulties which still stand in the way of a concession of self-government to Ireland. It consequently becomes our duty to expose its fallacy, to show its inherent impossibility, and to appeal to the sense of history in support of our argument. I propose shortly to prove—first, that there are no two nations in Ireland to day, and, secondly, that all the history of the past disputes of the assertion that Catholic Irishmen ever were guilty of religious persecution, and all the experience of the present shows them to be incapable either of intolerance or bigotry. I assert that.

THERE ARE NO TWO NATIONS IN IRELAND TO DAY—that all the people of this land, Catholic, and Protestant, and Presbyterian, are all the sons of one nation, bound together not only by common interests, but by common traditions, memories, and history. At one time it could truly be said that there were two nations in Ireland, if indeed the native Catholic masses could be said to exist at all after the violation of the Treaty of Limerick and the departure of France; and if the narrow, self-seeking, and intolerant Protestant faction which monopolized all power and privilege, deserved to be dignified by the name of a nation. From 1691, for nearly one hundred years, the native Catholic Irish masses as a nation may be said almost to have disappeared. They were penalized and outlawed. They were banished from Parliament and deprived of the franchise; they could not possess property, or practice their religion, or educate their children. Their leaders were in exile, fighting under the standards of foreign monarchs, and those at home were treated as outcasts, ground, hopeless and hapless. What was the name of the Irish Nation? was the colony of English Protestants who had undertaken the government of the country, who had become

POSSESSORS OF THE LANDS OF THE CATHOLICS, and who were so divided from the masses of the people by religion and sentiment that they seemed to think their only safety lay in forcing upon the native Irish. At that time indeed there were two nations in Ireland, but I think no history in the world affords a parallel to the extraordinary result which speedily followed. The two nations coalesced, not by the weak persecuted native nation

bowing to the stronger English colony, but by the awakening in the hearts of the English colony of a spirit of Irish nationality and patriotism, which speedily forced into one mind a struggle for its rights, Catholic and Protestant, English colonist and Irish native. The manner in which this happy consummation was brought about was characteristic of the treatment which Ireland has ever received from the Government of England. The Protestant colony was expected by England to enslave the Irish nation, but, having done so, it was expected also to submit to slavery itself. "Your ancestors," said John P. Curran to the Irish Parliament a hundred years afterwards, "your ancestors thought themselves the oppressors of their fellow countrymen, but they were only their jailors, and

THE JUSTICE OF PROVIDENCE WOULD HAVE BEEN FRUSTRATED if their own slavery had not been the punishment of their vice and their folly!"

The Protestant colony had succeeded in completely suppressing the native Irish. It had absolutely excluded the Catholics from power. It had made the executive of the country exclusively Protestant, but when it aspired to freedom for itself, it was speedily taught that it was nothing more than the agent of England, and that the only freedom it could claim was the freedom to oppress and trample on the ancient Irish nation. In point of fact, as soon as the colony succeeded in enslaving the Irish, England set to work to enslave the colony. The colony had deprived the Catholics of a share in Parliament. England thereupon robbed the Parliament of its independence. The colony had condemned the Catholics to poverty, England thereupon restricted the trade and destroyed the prosperity of the colony. After the triumph of William III the Irish Legislature definitely sank to the level of a committee of the English Parliament, and the more the Catholics suppressed the liberties of the Catholics, the more England suppressed their privileges and degraded their own Parliament. In 1699 a fatal blow was struck by England at the commercial prosperity of the country. The woolen trade was practically suppressed. All exports of woolen cloths were prohibited except to England and Wales, and even this exception was delusive, for heavy duties, amounting to a prohibition, prevented Irish cloth being imported into England or Wales. All trade between Ireland and the colonies was prohibited by the Navigation Laws. In point of fact a deliberate system was established to put down alike the political pretensions of the commercial prosperity of the Protestants of Ireland, who then found themselves in this extraordinary situation. They had practically conquered Ireland and enslaved the Irish people, and in return they were expected to calmly accept the position of slaves for themselves. Then there was born in the breasts of those men the first spark of that sentiment of nationality which was destined to win for them and their country commercial freedom and legislative independence, and eventually to weld into one nation.

When the idea of nationality was slowly developing in the minds of the Protestant colony, there appeared upon the political stage the striking and eccentric figure of Jonathan Swift, Dean of St. Patrick's. Swift was one of the strangest characters in Irish history—an odd mixture of patriotism and narrow bigotry, of genius and eccentricity. He never made the slightest effort to mitigate the persecution which the Catholics never for a moment included them in his idea of Irish nationality; yet he did as much probably as any man in history to lift Ireland into the position of a nation; and he not only paved the way for, but he rendered absolutely inevitable that fusion between the Protestant colony and the native Catholics which is the end and aim of our struggle for our country. He urged the people to meet the restrictions placed upon their trade by boycotting foreign goods, and advised them to

"TURN EVERYTHING ENGLISH EXCEPT THEIR COALS."

He seized upon the question of supplying Ireland with a new copper coinage as an opportunity for vindicating the independence of the country, and in the Drapier letters he boldly asserted the ideas which were rapidly maturing in the minds of the Protestants. He asserted the independence of Ireland and the essential nullity of those measures which had not received the sanction of the Irish Legislature. Swift now became the first and leader of the Irish people. He taught them the first lesson in self-reliance. He led them to victory when oppression had well nigh broken their spirit, and when the exile of all their own leaders had robbed them of hope, he held up before them the possibility—soon afterwards to be in part realized—a fast and free two sections into one nation; and consequently, in spite of his well-known intolerance and bigotry, he became the most universally popular man in Ireland. His ending was singularly tragic. The great controversialist, the energetic patriot, the brilliant wit, sank into his grave in a state of hopeless idleness.

Last scene of all. That ends this strange story. It is second childishness and mere oblivion.

Swift passed away, but the cause of Irish nationality which he had championed never afterwards passed away from the minds either of the Protestants or the Catholics of Ireland. Flood then stepped into the position of leader of the Patriot Party, and at one step we may pass on to the history of the Volunteers. In 1775 the Irish Parliament sanctioned the enrollment of a volunteer force for the defence of the country. The Irish Volunteers were at first an exclusively Protestant organization, so anxious were the Catholics from the first to participate in the movement that in the city of Limerick they subscribed £200 to purchase arms for their Protestant fellow countrymen. It was a happy omen of the fusion of the two nations which was about to take place. It was now that public spirit in Ireland began at last to be truly national. Henry Grattan set in the Volunteers a means of uniting Irishmen, and owing largely to his exertions Catholics were at last admitted into the ranks of the national army. From that day forward the two

nations had ceased to exist. Shoulder to shoulder

CATHOLIC AND PROTESTANT IRISHMEN

demanded free trade and a free Parliament. In the words of Flood, "A voice from America shouted, 'liberty,' and every hill and valley of this rejoicing land answered 'liberty.'" How legislative independence was won in 1782 every one knows, and how the emancipated Protestant Parliament set itself instantly to the task of admitting Catholics to their full rights will never be forgotten. The work of emancipation was slow, but sure. In 1793 Catholics were admitted to the franchise, the juries, the professions, and the universities; and when two years later Lord Fitzwilliam arrived in Ireland, we have that nobleman's own authority for the statement "that the Protestants of Ireland had generally accepted and approved of a policy of complete and immediate emancipation." Unfortunately English statesmen had at this time determined to force a scheme of legislative union upon the country, and they knew that such a policy would be impossible if once the Catholics were admitted into the constitution. Accordingly the policy of emancipation was wrecked, and AN INTOLERANT IRISH FACTION WAS UTILIZED

for the purpose of stirring up religious animosities and driving the people into insurrection. The diabolical plan succeeded only too well, and Ireland was robbed of her Parliament. But neither then nor since has England ever been able to divide Ireland again into two nations. Protestants won the Parliament of 1801; Protestants organized the society of United Irishmen, and filled its ranks both before and after it became a revolutionary body; Protestants gave the franchise to Catholics in 1793; Protestants led the rebel armies in 1798; Protestants gallantly, but vainly, defended Irish constitutional liberty in 1800, and from that day to the present no movement has ever been started, either on behalf of national independence or religious freedom which Protestant Irishmen have not shared in or led. The only nation in Ireland to day is the one nation of Irishmen bound together by devotion to the land that bore them, by hatred of oppression and love of liberty, and by the memory of the scenes when their forefathers, Catholics and Protestants alike, shed their blood in defence of religious toleration and national freedom. This, then, is our answer to the statement that there are two nations in Ireland to day. The history of the past and the realities of the present alike protest against it as an absurdity and an affront. More difficult is it adequately to reply to the charge of religious intolerance, which is in the nature of a prophecy, that under a Home Rule Parliament the Catholic majority would persecute and oppress their Protestant fellow countrymen. Grattan once said, "YOU CANNOT ARGUE WITH A PROPHECY, you can only disbelieve him." In the case of this prophecy we can in addition apply to it the test of experience of history. When and where and how have Catholic Irishmen evinced a spirit of religious persecution and intolerance? If it is possible to show, as I contend it is, that Irish Catholics are almost the only people in the world whose history who have never persecuted for conscience's sake, that when they had the supremacy in the past they never oppressed their Protestant fellow countrymen, and that in matters in which they hold power to day they make no distinction between men of different creeds. If it is possible to show that the Catholic part of the population of our country are the most peaceable and friendly of our enemies. The Catholic constituencies in Ireland return to day Protestant members to Parliament. Catholic cities elect Protestants to the highest civic honours, Catholic corporations employ Protestant officials, and last, but not least, the leader of the Irish race, to whom his Catholic fellow-countrymen are bound by the strongest links of personal affection and political devotion, is a Protestant Irishman. No, we Catholic Irishmen repudiate this accusation of intolerance with scorn and indignation. We do not even understand the meaning of the words religious bigotry. By the Irish nation we do not mean any class or sect, we mean the Irish independence we mean liberty for every Irishman, whether in his veins runs the blood of the Celt, or the Norman, the Cromwellian, or the Williamite, whether he professes the ancient faith of Ireland or that newer creed which has given to our country some of the bravest and purest of her patriots. We are banded together in a struggle for our national rights as a Catholic Irishman, I assert my belief that never again will the Catholics of Ireland lift hand or voice to obtain an Irish Parliament did they not know that the edifice of national independence which it would raise to the ruin of every Irishman and religious liberty of every Irishman of every class and creed. In conscience it only remains for me to say that I trust I have established my propositions to your satisfaction, and to thank you for the indulgent patience with which you have heard me.

The conclusion of Mr. Redmond's lecture was frequently interrupted by applause. Mrs. J. J. Clancy presented Mr. Redmond with a beautiful bouquet of flowers. This little incident evoked renewed cheering.

A vote of thanks was proposed by an English Protestant clergyman, and seconded by the Catholic High Sheriff of Dublin.

The Learned Societies

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Thomas Robinson, Farmhand Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Electric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

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## WHAT IS A BISHOP.

Father Carroll, S. J., minister at St. Francis Xavier's in West Fifteenth st., New York city, was once stationed at the mission among the colored Catholics attended by the Jesuits on the Maryland peninsula, and tells some amusing stories of these interesting people. One concerning Cardinal Gibbons, then Archbishop of Baltimore, will bear repetition. "I was once," said Father Carroll, "preparing a class of these colored children in a visit from the then Archbishop Gibbons, who was to administer the Sacrament of Confirmation to them and I was especially anxious to have them well prepared. We were out in a field adjoining the church, and I was explaining to them that it was a bishop alone who could administer the Sacrament. I was at a loss, for a moment, to show them by a familiar figure the relative difference between a priest and a Bishop when I heard the 'honk, honk,' of a flock of wild geese flying over our heads, and called the children's attention to the leader who headed the flight. 'This,' I said, 'is your bishop, and will give you an idea of what a Bishop is—the leader of his flock.' We got along after this first rate, and in a day or two, when the Archbishop arrived, I related with pride how much progress my little charges had made, and begged His Grace to question them in the catechism. He promised to do so, and soon the hour of the sacrament was at hand. The children were all assembled, looking their best, and the Archbishop after giving them some kindly words, before going in the church, began to put a few questions to them, receiving satisfactory answers as to their understanding of the nature of the Sacrament they were about to receive. At last he said, 'What is a Bishop?' and there was a pause of an instant, and then an ebony midget held up his hand and said: 'I know, I know.'

"That's well my child," said Archbishop Gibbons. "Now tell us what is a Bishop?"

"He is," answered the ardent youth, with a zeal that betokened the confidence of superior wisdom, "the old gander that shows the rest of the geese how to fly!"

"The face of the Archbishop, in his efforts to retain his episcopal dignity, was a sight, and I was so overcome by the mortification of this unexpected denouement that I was unable to abandon my charge for a while to regain my composure. You may be sure that it was a long time before I heard the end of my braggart Confirmation class."

A Cure for Drunkenness.

The Cure of drunkenness is a task with which the regular practitioner has been unable to cope. Nine-tenths of mankind look upon drunkenness as a social vice, which a man may overcome by force of will. Drunkenness is a bad habit, which will follow a moderate drinker. In the confirmed drunkard it becomes a disease of the nervous system. The medical treatment of this disease consists in the employment of those remedies which directly upon those portions of the nervous system which are diseased, cause a change in the diseased condition. The following is a list of the symptoms which will cure the appetite, for strong drink, steady the trembling hand, revive the lagging spirit, balance the mind, etc. The nervous system of the drunkard being in a diseased condition, it follows a sudden breaking off from the use of alcoholic drink, Labou's medicines may be given in tea or coffee, without the knowledge of the person taking it. 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