

upon which was inscribed in such glorious characters the noble deeds of his ancestors. Besides, the times were too stormy for a peaceful life. Savage hordes from Numidia began to draw in close proximity to Carthage, and threaten its destruction. Pirates in large numbers were either pillaging vessels on the neighboring waters, or were landing on their shores to plunder everything to which they could get ready access.

Hanno accordingly entered the army. His military genius and prudence was appreciated, and he rose to the command of the forces, both on sea and land. For fifteen years his expeditions were successful, and he was twice honored with the glory of a triumph, and solemnly crowned in the temple of the city. He had, however, received many wounds, and this, together with the increasing infirmities of age, induced him to retire from public life. The citizens offered him an asylum in their midst, and testified their gratitude for the services he had rendered them the conferring upon him the dignity of the magistrical rank.

Hanno had not inherited the proud and disdainful character of his race. He was frank, open and generous. He was a soldier. When placed at the head of the army, his justice and humanity commanded the love and admiration of all who served under him. In the senate to which he had the right of admission by birth, he acquitted himself nobly of the duties which had devolved upon him, and in the exercise of the most important charges which had been confided to his care, he always showed himself inaccessible to corruption, and the sincere friend of the people. He was of a gay and joyous disposition, and rendered his fireside the centre of domestic happiness and comfort. It is true he had the prejudices of his nation in reference to their slaves, still, if they performed their tasks and behaved respectfully, they had no reason to complain. This was a great deal, for at that time slaves were treated inhumanly, and often, for a trifling fault, were severely punished.

From his earliest years, and especially since he had entered upon his political career, Hanno had often heard of the new religion. He had not, however, studied its nature, and what he knew about it was gathered from public rumor. He had heard it said that Christians affected austerity in their manners, and led a life of retirement; that they assembled together in secret to celebrate their mysteries; that they rendered to each other mutual assistance in times of poverty and sickness; that once initiated by certain impositions, they no longer frequented their temples, nor participated in their sacrifices, and that for them confiscation, exile, or even death, were preferable to the worship of the gods of Carthage. Nor did he think the report untrue which represented them as hypocrites and deceivers. Under the specious pretext of performing their ceremonies in secret, it was said that they sometimes assembled to commit the worst of crimes, one of which was to gorge the palpitating flesh of infants whom they had slain for this nefarious purpose. It was by instinct then that Hanno was led to look upon the Nazarenes with feelings of aversion and contempt. Nevertheless, as they were regular in the payment of their imposts, as they entered the army and more than once proved themselves valiant soldiers, as they exercised professions useful to society, and had always shown themselves loyal to the state, he thought it better not to persecute them too cruelly, and especially to avoid passing the sentence of death upon any that might be brought before his high tribunal.

(TO BE CONTINUED IN OUR NEXT.)

## DANIEL O'CONNELL.

### CENTENIAL CELEBRATION.

#### QUEBEC.

THE CONCERT AND LECTURE.

The Quebec Chronicle says:

Of these features of the day's celebration, we may briefly preface with the statement that they were both well judged and satisfactorily carried out in every respect. It is not an unusual thing with our Irish fellow-citizens to fill a hall on a national occasion, and, if we take into account the peculiar requirements of the season, the numbers in which they showed themselves at the Victoria Hall last evening is another proof of their attachment to the memories and traditions of their native land and their respect for those shining lights of which their race has been so prolific. We will not say that the rumors of the high oratorical reputation of the speaker of the evening, and his close identification with many stirring events in the late Irish history which had reached them, even in this out of the way corner of civilization, had not a great deal to do with the enthusiasm manifested and the proportions of the attendance. Anyhow; suffice it to say that the Hall was crowded with the intelligence and respectability of the Irish element in the community, including most of the prominent men of the nationality, besides the many others of our fellow-citizens, who know how to appreciate at its proper value native merit and worth, wherever they are to be found. At the late hour at which the entertainment closed, and it is our duty to write, it would be impossible to enter into any lengthy particulars of the concert, or of those who so ably contributed to carry it out. We will therefore content ourselves with saying that, regarded as a whole, it was a most pleasing, appropriate and successful feature of the day's commemoration, for which both the authorities of the St. Patrick's Institute who initiated it, and the parties who enabled them to give it shape and consistency, can very justly claim a large measure of thanks from their Irish fellow citizens and the public generally. The great attraction of the evening, however, was the

ADDRESS BY STEPHEN J. MEANY,

a fellow-worker with ourselves in the thorny and arduous paths of journalism, the editor of our welcome contemporary the Montreal Sun, and, perhaps what was more pertinent to the occasion, an able speaker, gifted with that rare eloquence for which the Irish race is noted, and an intimate friend of the Great Liberator himself. In addition to this, Mr. Meany offered the advantage of a commanding and genial presence, which at once established a community of sympathy between himself and his eager hearers, to whom he was introduced by the Vice-President of the Institute. He took for the text of his able and interesting discourse Carlyle's apothegm that "history is the essence of innumerable biographies," and proceeded:

"The truth of this is probably never more apparent than in the chronicles of a national struggle—or as exhibited in the annals of a people constantly engaged in an agitation to effect the supremacy of the national will as the ruling test of the governing power.

"In such movements the leading spirits—the popular rulers—who do not always mean the actual rulers—the men who are appointed to, or take, the helm, are those who enjoy the largest amount of confidence, or whose acts are assented to in a sufficient, or palpable, manner by masses of their fellow-men—who exhibit in their persons by their skill, courage and determination, the wants and wishes of the multitude—whom the multitude by an individuality of opinion identify as holding and pronouncing their desires and ideas, and so shaping the latter into an arguative tangibility. These men, so placed, are therefore not so much the leaders as they are the followers of the people. They may indicate the wants of the people, dictate measures for their redress, but without the necessity in the first place

there would be no indication and no dictation. As they thus measure, or administer for the populace in the first place they are the essence of it, and their lives fill the history of the time.

"So is it; the life of Tell is the history of the liberation of Switzerland. The lives of Rienzi and Thomas Aniello unfold more of the glory, intrigues, fickleness, and fate of Italy in their times than if the chronicles of Colonna, Orsini, Guelph, Ghibelline and a score of others, were lingering on the lips of the four winds of heaven. How much of European history is there not due to Martin Luther, and in a later day how much is there not centred on and absorbed by Napoleon? In the life of Columbus, as in a Banquo mirror, the startled muse of history beheld a new inspiration—an extending cascade of events and men; and in George Washington's biography we peruse the history of American independence.

"From the creation of the world to the present day, mark each mighty epoch and you will find the spirit of the MAN of the day in the history of all those of whom he is the centre, for in him are centred all their hopes and fears. Come over those epochs as you would stepping stones in an unfordable stream—come over them steadily, and observe the indentations made by the stream of Time, and you have passed through the brains of centuries and grasped the history of the world."

After an eloquent elaboration of this point, the speaker proceeded:—"Thus, as the inspiration of Sydney, Hampden, Elliott and the Republicans of the Cromwellian era is visible to the thoughts and writings of the men who gave a tone and immortality to the pen-labor of the American Revolution—so the Irish movements of our day may, with small effort, be traced to the combinations formed in the brains of Henry Grattan and Theobald Wolfe Tone, of O'Connell and the Young Ireland Party. Just as the popular men who immediately preceded them in influence—the Lucases and Floods adapted to their times, and to suit their capacities, the embers of the national fires ignited by the works of Molyneux and Swift in the preceding century.

"The theories of Irish nationality immortalized by the vehement agitation of O'Connell and the rest less energy of Young Ireland by the active eloquence of the former and the acted eloquence of the latter—by the devoted passion of the one and the passionate devotedness of the other—by the soaring life of the orator and the martyr death of the organized. These theories still divide what are known as Irish nationalists in and out of Ireland. "Home Rule" and "Republicanism" are the shibboleths under which they manifest themselves, and Old Ireland and Young Ireland the less perspicuous clanly which designates either party."

After an exhaustive review of O'Connell's career and achievements in the cause of Catholic Emancipation and human freedom the world over, the speaker diverged into a history of the Young Ireland or progressive party, as it was styled, pointing out where and how they differed from O'Connell on this vital subject.

We regret that our space will not permit us to give but a tithe of the able and interesting discourse delivered by Mr. Meany. We may only add that both substance and delivery were equal to the reputation of the man, honorable to his patriotic feelings, and fully up to the anticipations we had formed with regard to him. The concluding portion of his speech, nevertheless, we desire to perpetuate, and we therefore give it, while wishing particularly to commend its excellent teaching, not only to our Irish friends, but to those of other nationalities, who may find in them both instruction and profit.

"When O'Connell died, the glorious hopes he had kindled seemed for a space to have waned and died with him. But there is always some qualifying circumstance, often some hidden compensation in God's bitterest afflictions, and by-and-by it appeared that his death had brought men together who, in honor of his memory, consented to forget prejudices which had once seemed immortal, and that the sense of their senseless loss stimulated many of his associates to efforts of which they had deemed themselves incapable. I would have Irishmen in this land as well as at home to do all that they can to improve this position,—morally, materially, socially, intellectually. Men who think and act with proud integrity will surely direct their own lives wisely, to a certain benefit of the country, for such men make a country; and without such men if an angel came from heaven to lead, no great or permanent good could be accomplished; for all public gain is only to be computed by its influence on individuals. What gain would be the liberty of reading if there were no books; or liberty of conscience where there was no faith; or national independence, where no man understood its divine uses? Much of the knowledge tending to these advantages is to be derived from a national biography. By means of its teachings the tone of society—the voice of the people—speaks a new language. It is plain that guiding truths are beginning to rise like beacons to direct and steady it. The people are learning their own deficiencies—learning how much of what we suffer may be remedied by individual and social reforms. They should labor in this direction to gain the personal attainments that become the handmaids of liberty—skill in their pursuits and the independence that springs from it; religion and charity and the cheerful lessons they inspire; knowledge and the divine enthusiasm for human liberty of which it is so often the nursing mother. This is the field in which the energy of the young man can be worthily expended. These are the teachings which the career and character of O'Connell have bequeathed to us. There is an army of workers scattered over the country—in its cities and hamlets and farm-houses; panting to be shown how they can serve Ireland; urging like a sea, with a growing but indefinite purpose which longs to understand itself and become action. Labor and sacrifice for a noble end—for an end that would fill and accomplish the divine longings of their young hearts would be mainly joy to them. Out of such fiery natures Napoleon marshalled the armies that conquered Europe; Loyola, the noble army that conquered ages before from the demons of doubt and indifference back to the domain of faith and charity. Among us of the Irish race it remains for some kindred spirit to that of the Great Man whose memory fills our hearts to night, if God will grant us such, to enrol them in a great brotherhood—men who for the holy sake of their suffering country will bend to all labor, however toilsome, or face all perils, however threatening; offer all sacrifices, however bitter; who will share according to their capacity the endless toils that belong to a task like this of which so many are obscure and silent, far away from encouragement and applause—who will make their main care the territory that God has given them in special charge.

Still out of their own heart tearing  
Each mutinous weed and thorn.

"Such a brotherhood would be irresistible by earth or hell; and in this purified state an organization for Irish improvement (moral and material) may revive after it has passed through the humiliating and scathing ordeal to which it is now seemed destined; may overcome the great curse of disunion or dissension; and put aside forever the shameful anomaly of hating each other for the love of God, in the feeling that they are not less the sons of one motherland than the professors of a common and comprehensive Christianity.

"We have fought for a hue—we have bled for a name;  
We have clung to disgrace and grown proud in our shame.  
Over symbols and signs our blind bigots have raved,

Whilst the world laughed around to behold us enslaved.

And still shall we suffer? Shall Ireland still be  
The jest of the fool and the scoff of the free?  
No, no! The foul arts of the false one shall fail,  
And reason shall triumph and justice prevail—  
The stubborn shall bend, and the factious shall fall,  
And 'the land of our birth' be the watchword for all."

At the close of the entertainment, it may be added that a number of our leading Irish fellow citizens present, including, Mr. John Egan, M.P.P., Mr. R. McGreevy, Mr. J. Shea, Mr. Thomas Buros, Mr. L. Stafford, Mr. J. Gallagher, and others, escorted Mr. Meany back to his hotel, the Albion, where a pleasant hour was passed in the exchange of national reminiscences.

#### OTTAWA.

The following is from the Ottawa Free Press:—"In Ottawa very extensive preparations had been made for a very enthusiastic celebration, but, alas! the unfavorable disposition of the weather had a most ruinous effect on the whole proceedings. What promised to be full of *etate* and splendor was destroyed by a protracted and heavy downpour of rain, which began to fall about three p.m., and continued, with but little intermission until after midnight. The consequence was that the games did not go on, the balloon could not ascend, and the attendance at the concert was not what it should have been.

#### THE CATHEDRAL.

In the morning the Cathedral was crowded to overflowing with people of all nationalities and denominations to witness the grand ceremonies. The Church was prettily draped with flags, and several magnificent banners were visible in different parts of the edifice. The altar was richly dressed, and the Rev. Daniel O'Connell, a relative of the great Liberator, and who came to Ottawa specially for the occasion, celebrated mass.

The Gregorian mass was sung in a very excellent manner by the choir of the church, Chevalier Gustavo Smith presiding at the organ.

The Rev. Dr. O'Reilly delivered a sermon of great merit. It was forcible and eloquent, and produced a strong impression upon the congregation. His panegyric upon O'Connell was very clever, and he took advantage of the occasion to condemn revolution, Fenianism and division. He looked hopefully forward however to the day when Ireland should be free.

#### THE AFTERNOON.

At the conclusion, each one went to his or her home to prepare for the afternoon's pleasures and sports; but the rain interfered, and, with the exception of a few games, and the playing of some airs by the band of the Governor General's Foot Guards, nothing transpired on the Hill. To effect the balloon ascension was of course an utter impossibility, owing to the elements, wind and rain being both totally unfavorable. Nevertheless, there was a balloon ascension, for an individual who had about three dozen small spherical balloons for sale had the misfortune to lose his property. They sailed off towards Hull, and what has or may become of them is not known. The proprietor of these articles was very much grieved, and felt like many around him that the day was not a propitious one. Notwithstanding the rain, some five hundred people assembled on the hill and enjoyed themselves as best they could. The booths were well patronized, but no spirituous liquors were sold, and throughout the whole day we doubt that one drunken man was seen on the streets.

#### THE CONCERT.

Notwithstanding the dreadful state of the weather—thunder and lightning and rain pouring down in torrents—Gowan's Opera House was well filled at the concert of the St. Patrick's Literary Association, in honor of the O'Connell Centennial. Shortly after eight o'clock the drop-curtain rose, and there, in majestic attitude, stood the life-size portrait of the Liberator on the right, on his left fine paintings of his historic Irish ruins. An outburst of enthusiasm came forth from the audience lasting several minutes, after which the chair was taken by the President of the Society, Mr. W. H. Walker, having on his right His Honor Judge Ross, and on his left the eloquent preacher of the day, Rev. Dr. O'Reilly.

Ald. Waller said it might be expected of him, as chairman, to follow the usual course and deliver an address, but on the present occasion he would lack in judgment and good taste in doing so. They had all, or most of them, been visited and instructed in the morning, by the able, eloquent and impressive discourse of the Rev. Dr. O'Reilly, who honored them with his presence on the platform; and they expected from Mr. Davin, and would not be disappointed in their expectations, an eloquent oration during the evening on the immortal O'Connell. (Cheers.) In view of these facts it would be out of place in him to intrude on their attention with any lengthened remarks. He would, therefore, simply say, in the words of an honored Irish patriot: "If the spirits of the illustrious dead can participate in the affairs of this transitory state," that of the great Liberator must look down to-night with gratification on all present, whose hearts, beating responsive to the call of patriotism and love of their native land, braved the stric of the elements to honor the occasion. (Applause.)

Gowan's Orchestra was in attendance, and played a very excellent overture. Missie, Rosa D'Erina was then introduced by the chairman, and that talented lady came on to the stage amid loud cheering. As appropriate to the occasion she recited Davis' address to the sculptor Hogan on being commissioned to execute a statue to O'Connell. The poem is a clever production of the great Irish bard, and Missie, Rosa D'Erina, being the fortunate possessor of excellent elocutionary powers did it full justice.

Missie, Rosa D'Erina then sang Ingram's truly national composition, entitled "The memory of the Dead," or perhaps better known by the simple title of "ninety-eighty." The gifted Queen of Irish Song produced the utmost enthusiasm among the audience who cheered her vehemently.

Mr. J. A. Fraser was next introduced by the chairman. Mr. Fraser is a talented lawyer, from Perth, is a splendid specimen of the genus homo, and sings very nicely. He sang "Don't you go Molly," and was forced to respond to enthusiastic encore. He sang "Sally Sally" a humorous production, and retired from the presence of the applauding audience. Miss Onagh Nagle was next on the programme, and very well sustained her reputation by singing "The Kille of Erin." In answer to a rapturous encore she sang "The Harp that Once," and was enthusiastically applauded.

Missie, Rosa D'Erina then played the "O'Connell National March" on the cabinet organ. The march is a bold, heroic composition, specially composed for this occasion by the talented lady herself. She also sang the words of the march, and was so wildly cheered that she reappeared and sang "O'Donnell Aboo," which created even more enthusiasm than the previous effort.

Mr. E. A. McDowell, of the Shaughraun troupe, was next introduced, and was greeted by prolonged cheering. He sang "Kathleen Mavourneen," and in answer to a rapturous encore gave one verse of Mr. W. P. Lett's song, of "On the Shaughraun." He then recited Lover's poem entitled "Shamus O'Brien." During the delivery he was repeatedly applauded, and certainly his recitation was cleverly and creditably made.

Mrs. Fanny Stoddart was next on the programme, and sang a very good song, of which we did not get the name. She was loudly encored, and sang "The Last Rose of Summer." Mrs. Stoddart is the pos-

essor of a very sweet and agreeable voice, and her singing produced a very favorable impression.

An interesting feature of the evening, and one that afforded evident pleasure, was now introduced, under the heading "Poetry and the Harp." This consisted in Miss Waller, representing Ireland, in gold and green; Miss Nagle representing Liberty, in white and green; and Miss Heney in spotted white, seated at the harp, representing the spirit of national music. Miss Waller read Ireland's vow with a self-possession, distinctness of articulation, correctness of emphasis and gestulation, remarkable in one so young, and on a first public appearance. The first verse of the piece read as follows, and will be an index to the whole:—

Come! Liberty Come! we are ripe for thy coming!  
Come, freshen the hearts where thy rival has trod!  
Come richest! rarest!—Come purest and fairest!  
Come daughter of Science—Come gift of the God!

Miss Nagle with much spirit and evident appreciation of the sentiment of her piece, displaying elocutionary powers of no mean order, and in a clear and distinct voice commenced her reply to Ireland; as Liberty, thus:

I come at thy bidding Green Erin to glad thee,  
I come to o'er shadow the fane thou hast reared—  
The strife that withheld me—the finds that repelled me.

Are vanishing daily—my highway is cleared!  
Both young ladies were greeted with well deserved applause, and gracefully retired. Miss Heney then, with much skill and pleasing effect, invoked the spirit of "The harp that once thro' Tara's hall, the soul of music shed," and executed some popular Irish airs, meeting with much applause. Miss Heney and Miss Nagle are graduates of the Convent of Notre Dame du Sacre Cour, and Miss Waller is a pupil, and in their last appearance at the concert last evening as young amateurs they reflected no discredit on that old educational institution.

Mr. Nichols Flood Davin was then introduced, and delivered a splendid panegyric of the Liberator, which was listened to with marked attention and frequently applauded. We regret that our space is too scant to admit the report in full.

#### TORONTO.

The following is from the Irish Canadian:—"The hundredth birthday of Daniel O'Connell dawned on Toronto amidst a gloom that presaged unfavorable weather, and sent a chill to the hearts of thousands who, in this golden month of August, had held high hope that the Centenary of the illustrious Irishman would be blessed with a clear blue sky and bright sunshine. We are accustomed, however, to adversity, in the matter of the elements as well as in our national speculations. So it was on Friday. The rain came down in fitful falls; and the streets were as thick with mud as the floods and the absence of the scavengers could possibly make them; yet the Irish societies, both of Toronto and places distant, formed an imposing procession at La Salle Institute, and moved off, to the lively and spirit stirring airs of the Fatherland, by the route published for the Crystal Palace grounds. On arriving at the Crystal Palace the various Societies put up their banners and gathered in front of the stand from which the speeches were to be delivered. After comparative quiet had obtained, Rev. Bro. Arnold, Director of the Christian Brothers of this city, advanced to the bar of the rostrum, upon which the speakers were congregated, and said:—

LADIES AND GENTLEMEN—Owing to the inclemency of the morning our numbers have not been so large as we could have wished, but this drawback is amply compensated for by the splendid turn out of the contingents from St. Catharines, Thorold, Guelph and other towns, who have done us the honor of coming to the capital of Ontario. It is a happy omen and it gladdens my heart to perceive by the day's proceedings that Irishmen, kneeling at different altars, are now recognising each other as children of a common parent, and are really determined to secure for Ireland the great blessing of self-government. I am happy to see such a large number assembled here to-day to do honor to the great O'Connell—the most celebrated man of the nineteenth century. I trust that when business of the day shall have terminated that you will retire to your homes without even looking at spirituous liquors. The illustrious O'Connell himself, when addressing the people of Clare, (A Voice—The noble freeholders—cheers and applause), warned them against intoxicating drinks which tend to lower human nature. I say to you honor the Liberator as your fathers did, and let the maxims and rules which he laid down for the guidance of the Irish people sink deep in your hearts. I well remember, in my boyhood days, the unspeakable happiness which I felt on hearing "noble Dan" himself addressing the people of my native parish, after Mass, in the chapel yard; his splendid form and general bearing are still fresh in my memory. (A Voice—And will forever—cheers.) Wherever we are located let us bear this in mind, that we are Irishmen and the descendants of Irishmen and whenever we can, give a helping hand to that beautiful old country so dear to the whole of us. (Loud cheers.)

Addresses were also delivered by Messrs. E. J. O'Connor and John Murphy, of Guelph; Mr. Troy, of the Tribune, and Mr. Wm. Mitchell, formerly President of the Sons of St. Patrick, who remarked that all he had to say was to ask them to look on these two banners—representing the one O'Connell and the other Emmet—which hung in the building, and they would get the sentiments of the hearts of the Irishmen of Toronto. (Cheers.)

Vicar-General Rooney said he believed there were very few who were not delighted to hear the name of O'Connell mentioned on all occasions, for he was the great friend of the Irish people, the great Liberator who first broke the chains that bound them. He was a man of the people, and was always for peace. It was one of his great principles, that if he had to purchase the freedom of the Irish people, he would not have it at the price of blood. Well might he be called the father of his country. He was a man who could show himself on the rostrum or any, where else the leader of a great nation. O'Connell's oratory would be remembered to posterity by the Irish nation, as there was something tangible in everything he said. They cherished O'Connell's name for what he had done, and for the effects he left behind; and if they could to-day realize the great hope he has left, they would be a happy people: The immortal feeling of Irish love and patriotism was enkindled and revived to-day all over Canada, the great extent of the American continent, and at every other place where civilization exists and Irishmen are to be found. If they followed in his footsteps as men of peace and piety, there was no doubt that they would gain many more of such blessings as he sought for and obtained. (Applause.)

Col. Higginbotham, M.P., of Guelph, after a few preliminary remarks, said:—I have very great pleasure in expressing, if only for a moment, my testimony to the honour of one of the most illustrious men that that illustrious country, Ireland, ever produced. I can see no reason why every man who calls himself an Irishman, be he Protestant or Catholic, Reformer or Conservative, Orangeman or otherwise, should not be here to-day to do honour to one of Ireland's greatest sons. (Cheers.) I thank you for the opportunity of assisting you in doing honour to the great O'Connell's name. (Loud cheers.)

Mr. Patrick Boyle of the Irish Canadian, said that the gentleman who had just addressed them, as they might not be aware, belonged to the Protestant religious persuasion. "Nevertheless his Protestantism was not allowed to get the better of his nationality." (Cheers.) "It was not so pronounced and bigoted as some of our own people." (Loud cheers.) "I have such men as he—no man like him." (Loud cheers.)

a type as to prevent him from going there and telling them that he still loved Ireland, and he (Col. Higginbotham) was prepared to enter into any movement having for its object the amelioration of his native land—having, in short, the procuring of self-government for the people of Ireland. (Loud cheers.) He would like to see a few more Protestant members in the House of Commons of Col. Higginbotham's stamp. (Hear, hear.) They would then be able to appeal through the House of Commons to the Imperial Parliament for the rights that are enjoyed even by the half-breeds of Manitoba. (Cheers.) If the half-breeds of the great North-West were entitled to the blessings of Home Rule, he could not possibly see why a cultivated and civilized race like the Irish should be denied the right to make their own laws and govern their own affairs. (Loud cheers.) If they had a fair average of Irish members like his friend, they could bring their grievances before the Premier here, who would be bound to submit them to the Imperial authorities. He hoped Irishmen in Canada would attempt something of the kind, as it would have a great influence toward the amelioration of the wretched condition of their friends at home. The Irish people, though subdued, were not conquered. They had suffered both for the sake of nationality and for religion. They were a people who, if they had but one sixpence, would share it with a fellow-man in distress. The speaker then referred to O'Connell, whom he characterized as the greatest man who has lived either in his own day or the present. He proved himself to be the friend of the Protestant dissenter as well as the Catholic, of the black man as well as the white. His sole ambition was to see every man enjoy the same measure of freedom that he himself possessed. (Applause.)

Mr. L. O'Byrne, President of the Emerald Association, O'Connell Branch No. 2, Toronto, then addressed the assemblage in a few well chosen remarks, after which his Grace Archbishop Lynch spoke as follows:—

I come here to address you as an emancipated Catholic Archbishop, to emancipated Irishmen, and we owe our emancipation to the great O'Connell. (Cheers.) Not only were Catholics emancipated, but Presbyterians, Methodists, Baptists and other religious denominations, except, of course, the English Church, which was the Established Church of the Empire. So that all who are not Episcopalians ought to rejoice in this festival to the memory of the great O'Connell. Whilst a young boy, I had the happiness of hearing the great O'Connell speak. I attended his meetings, and as a boy, was as proud as many of your little boys are to-day to wear my green scarf. But O'Connell only commenced the war, and it is for this generation to continue it. An Irishman will not be satisfied until every bond and chain be broken. There is one bond yet remaining, and I trust that the struggle will not cease until it is broken. (Hear, hear.) Ireland wants to be governed as Canada is (applause), and as we in Canada would not be governed by any but Canadians so Irishmen ought not to be satisfied until they be able also to govern their country. The Queen has given us an earnest longing for home government. [At this point the band of the Young Irishmen entered the building playing in honor of his Grace, and interrupted him for a few moments.] I say that the Queen of England has been the means of making here every Irishman wish to be governed by Irishmen. She has sent us in my time an Irish Lord Monck, and then an Irish Lord Lisgar, to govern the country, and last and best, the Earl of Dufferin—three Irishmen. (Loud cheers.) She could not find better and I presume that having had the test of such Governors, we will write to our friends and say, "Do not be satisfied until you are governed as we are." I am delighted to see this immense assembly, and am delighted to see the principles of Father Mathew carried out here. (Hear, hear.) I had the happiness of speaking to that great man and I am glad that so many in this audience are his strict followers—that all I find here are temperate. As long as you keep sober, every avenue of prosperity and social enjoyment is open to you. I will conclude these observations by thanking God at seeing so many emancipated Catholics, rejoicing upon the anniversary of the birthday of O'Connell the Great. (Cheers.) I must congratulate the various societies for their magnificent turn-out, their orderly manner, and their beautiful dresses, and I trust that coming festivals may follow this in the example of immense numbers and of strict sobriety.

The day's proceedings closed with an oration in the Music Hall, in the evening, the orator being the Rev. George W. Popper, of Galion, Ohio, who done full justice to his subject and the immense assemblage dispersed to their several homes, well pleased with the way the Centennial of O'Connell's birthday was celebrated in Toronto.

#### KINGSTON.

The procession was a great success. After parading the principal streets a mass meeting was held in the City Park, at which addresses were delivered by P. Dougherty and T. H. Maguire of Kingston, and Fahey, of Belleville. In the afternoon a picnic was held at the Crystal Palace, at which 1,500 people were present. In the evening a grand concert was held in the City Hall.

#### HAMILTON.

The Centennial anniversary of the Irish patriot, Daniel O'Connell, under the auspices of the St. Patrick's Benevolent and Literary Society of this city, was celebrated at the Crystal Palace grounds. In the morning the weather was very unfavorable, but towards the afternoon there was a large number of people present, and everything passed off quietly.

#### HALIFAX, N. S.

The procession in honor of the Centennial of O'Connell was the largest witnessed in this city for many years. Seven bands of music accompanied the processionists through the principal streets of the city. About two thousand persons were in line, and the display was very successful. The firemen's torch-light procession the evening was one of the greatest features. The machines were neatly decorated with flowers, lamps and colors; the streets were crowded with people to witness the show.

#### NEW YORK.

A solemn Pontifical High Mass, in honor of the O'Connell Centennial, was celebrated in St. Stephen's Church. The members of the Irish organizations were largely represented, and masses were also celebrated in a number of other churches in the city.

#### BOSTON.

The O'Connell meeting at Music Hall was one of the grandest demonstration ever witnessed in this city. The immense building was crowded to overflowing, hundreds being unable to gain admission to the corridors. The hall was elaborately decorated. Some 300 persons occupied the stage.

#### DETROIT, MICH.

The O'Connell centennial was observed here by High Mass in the morning, and a large procession and picnic in the afternoon.

The Centennial was also enthusiastically celebrated in the following cities:—Newark, Washington, Baltimore, St. Paul, Elmira, New Haven, Middletown, Newburg, Philadelphia, Auburn, N. Y., Cleveland, O., Toledo, Columbus, O., Savannah, Ga., Buffalo, Albany, Louisville, Pittsburg, and many other places.

WELL MEANING BUT MISUNDERSTOOD.—English friend to distinguished foreign artist: "Yes, of course; but you know it's all very well—anything; painted by foreigner is sure to go down with the British public, 'eh?' D. F. A.: "Go down, sure; oh, will it! I won't do nothing of the sort, I can tell you—whilst we have such men as he—as he!"