

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, MAY 21, 1892.

NO. 709.

## The Watches of the Night.

Oh, the waiting in the watches of the night! In the darkness, desolation, and contrition, and affliction, the awful hour that holds us shut away from all delight! The weary fancy that forever wearies goes Recounting ever over every aching loss it knows— The weary eyelids gasping ever for repose— In the dreary weary watches of the night!

Dark—stifling dark—the watches of the night! With tingling nerves at tension, how the blackness presses upon us! With spectral visitations smitten past the inner sight— What shuddering sense of wrongs we've wrought that may not be redressed— Wrought that we did not brush away— Of lips we left unpressed. And hands that let fall, with all their loyalty unguessed. Ah, the empty, empty watches of the night.

What solace in the watches of the night?— What faintest shaft of light? Do we dream and dare believe it, that by never weight of right Of our own poor weak deservings, we shall win the dawn at last— Our faintest souls find freedom from this gloom that darkens the past.

In the faith that leaps and lightens from the gloom that darkens the past. One leads us through the watches of the night— By the ceaseless intercession of our loved ones lost to sight. He is with us through all trials, in His mercy and His might— With our mothers there about him, all our prayer our Master hears. And his hand is laid upon us with the tenderness of tears— In the waiting of the watches of the night.

—James Whitcomb Riley.

## CATHOLIC PRESS.

Ave Maria.

Commenting on the fact that the late Sir Oscar Claytor bequeathed to the Princess of Wales an ivory crucifix, the *London Weekly Register* remarks: "Strange to say, the Princess Consort, whose belief in dogmatic Christianity would hardly have been satisfactory to even an Anglican archdeacon, found consolation in the symbols and pictures which express an earnest Catholic sentiment and belief. During his last illness he was again and again comforted by beholding a copy of Raphael's 'Colonna Madonna' he had given to the Queen three years before. Once, very near the end, when Her Majesty was assisting him from the bed to the sofa, he turned to look at the picture of Our Lady, and said: 'It helps me half through the day.'"

There is abundant evidence of the vigorous faith existing in France, notwithstanding the noisy, anti-Christian agitation, the echoes of which have filled the world. The large number of works on the life of Our Lord that have been published by Catholic scholars in that country within the last few years, and the crowds that lately flocked to hear the sermons of Pere Didon, the foremost of these writers, prove that, whatever may be said to the contrary, faith still flourishes in Catholic France. On a recent Sunday the congregation in the Madeleine, where the renowned Dominican preached, numbered three thousand five hundred persons, and as many as two thousand seven hundred had to be turned away for lack of room. A young friend in Paris writes that he found it difficult to secure a seat two hours before the time of the sermon, the church being already crowded by an eager, expectant assembly.

Those of our readers who have had the pleasure of listening to the wondrous playing of Remenyi, who is perhaps the greatest living master of the violin, will be interested to know that he, like all the great masters of tonal art, from Palestrina and Hayden to Liszt and Gounod, is a devout Catholic and a fervent client of the Blessed Virgin. The gold coins of Hungary, when an independent kingdom, bore her effigy. One of these Remenyi carries with him in his violin case, and delights to exhibit to his friends. The violinist's deceased brother was a priest; and he himself began a seminary course, but was advised by his superiors to devote himself to a musical career. His success has been extraordinary, and delighted admirers of his genius the world over are of the opinion that he has few if any superiors in mastery of the most mystical of instruments. He has been called "the Chopin of the violin." M. Remenyi is a man of charming personality, as remarkable for simplicity and good nature as for his musical talents.

London Universe.

It is not too late to publish some charming details which have reached us concerning the manner in which the Pope passed the Lent and Holy Week. Catholics were relieved of the obligation of fasting, but the chief of them, in spite of his eighty-two years, did not take the advantage of the favor accorded to the faithful. His doctor tried to make him abandon his austerity. "My good friend," said His Holiness, "Catholics all have the influenza; they must be looked after, but I have escaped." "But," remonstrated the man of medicine, "you forget, Holy Father, that you are eighty-two years old." "Oh," gaily replied Leo XIII., "as for influenza, you are powerless to rid me of it." His Holiness rose every morning at 4 o'clock, and said his Mass at 6 o'clock. Before Mass a Capuchin commented in Latin one of the verses of the Gospel of the Passion according to St. John. The sermon always finished by words announcing the death of the Divine Saviour. Leo XIII., aided by two prelates, knelt on the first step of the altar,

which he embraced three times as he repeated the words of the Evangelist, *Et reddidit spiritum*. The two prelates clad the Pope in violet chasubles, and the Holy Sacrifice began. For a year past Leo XIII. cannot come down the altar-steps, and the prelates are obliged to help him to descend. As the Pope speaks slowly his Mass is very long. Its customary duration is three quarters of an hour. A second Mass, called "of thanksgiving," was then celebrated by a Cardinal. Notwithstanding his fatigue, the Holy Father remained kneeling on his prie-dieu until after the Communion, when he returned to his private rooms.

Irish World.

There were some lively spirits at the Methodist General Conference in Omaha. When not denouncing each other over various differences they were "sailing into" persons and things in general. Even President Harrison came in for his share of denunciation for having signed the Chinese Exclusion Bill. To quote the pious and charitable phrase of the Methodist Bishop, the President had done "a dirty Irish trick." Another humble professor of the Gospel of Charity denounced the President and Congress on the ground that "the Chinese have the same right here as other foreigners, notably the Irish." All this ranting was indulged in ten years ago when the Exclusion law was first enacted, but the planet has continued to revolve upon its axis with its usual regularity, as it doubtless will continue to do regardless of the repetition of the mock fury. It is to be hoped that China will not retaliate by excluding all Americans from the Celestial Empire as there is a splendid field there for the reverend howlers against the President and "the Irish," and they could be spared by this country just as well as not.

N. Y. Catholic Review.

At the laying of the corner-stone of the McMahon Hall of Philosophy at the Catholic University, the other day, Cardinal Gibbons deprecated the common idea that there is a conflict between science and religion. "Human science and divine religion," he said "like Martha and Mary, are sisters, because they are daughters of the same Father. They are both ministering to the same Lord, though in a different way. Science, like Martha, is busy about material things: Religion, like Mary, is kneeling at the feet of her Lord. The Christian religion teaches nothing but what has been revealed by Almighty God or what is necessarily derived from revelation. God is truth. All truth comes from Him. He is the author of all scientific truth, as He is the author of the revealed truth." "God," who dictated the Bible," as Archbishop Ryan has well said, "is the Author who wrote the illuminated manuscript of the skies." You might as well expect that one ray of the sun would dim the light of another as that any truth of revelation can extinguish any truth of science. Truth differs from truth only as star differs from star—each gives out the same pure light that reaches our vision across the expanse of the firmament. Legitimate inquiries into the laws of nature are therefore not impeded by the dogma of faith than our bodily movements are obstructed by the laws of physics. We may rest assured, then, that the Church of God has nothing to fear from the progress of physical science and from new discoveries of the laws of nature. So far from hiding her head like the ostrich in the sand at the approach of modern inventions, she will hail them as messengers of heaven and will use them as providential agencies for the propagation of the kingdom of Christ. Yes, we bless you, O men of genius; we bless you in inventions and discoveries and we will impress them into the service of religion and say, "Lightnings and clouds bless the Lord; all ye works of the Lord bless the Lord, praise and exalt Him above all forever." There is work cut out for the Catholic University to analyze the arguments of Darwin, Huxley & Co., to point out what is bad rock fact, proved beyond a doubt; what is hypothesis; what is fiction. Then when we know precisely what are truths and what are theories, we shall see that science and religion have not been estranged and need no reconciliation. But this work must be done—for the agnostic physicists will not be put down by a wave of the hand.

Buffalo Union.

Lady Florence Dixie calls Gladstone a Grand Old Humbug. So he is to the Tories who have been waiting these five years to see him die, who have buried him several times in telegrams and are regularly humbugged by his appearance in Parliament to make vigorous speeches. A few days ago he voted against woman suffrage and thus merited the Juno-like wrath of Lady Florence Dixie.

An esteemed exchange remarks: "The Brooklyn Leader, a Catholic paper heretofore published at \$1 a year, finds it necessary to increase its price. When the best Protestant weeklies cost \$2 and \$3 a year it is impossible for a Catholic paper, whose field is more limited, to charge less and amount to anything." This is true. Slams on the Catholic who refuses to subscribe for a good Catholic paper because it costs more than \$1 a year. He virtually puts a premium on mediocrity,

gives his money grudgingly and cares not how poor the paper may be that he can get for it.

Boston Pilot.

The Marquis of Londonderry and the Duke of Devonshire are firing the Orange heart by saying that "if Home Rule is carried, there must be civil war in Ireland"—from which it is evident that the noble Marquis and lofty Duke are expecting Home Rule to come. As for the threat of civil war, it is as empty as the heads from which it emanates. Moreover, it is manifestly ridiculous for him to talk of "civil war" when he cannot be civil even in peace.

The Sunbeam, Montreal.

Of the one hundred and eighty persons confirmed in St. Patrick's Church at the closing of the Paullist Mission sixty had been non-Catholics. It was a most gratifying spectacle to see such a large number of Baptists, Methodists, Presbyterians and Episcopalians renounce the errors of Protestantism and muster around the standard of Catholic faith. A Japanese was noticed approaching the rail for confirmation. He is perhaps the first of his race that was Christianized in America.

## PRONOUNCEMENT FROM ROME.

CHURCH AND SCHOOL.

Rome, May 10.—The following is the full text of the deliverances of the Vatican in regard to the attitude of the Holy See toward Archbishop Ireland's education policy set forth in what is known as the Fairbairn-Sullivan (Minn.) plan:

To Most Rev. John Ireland, Archbishop of St. Paul, Minn.: Most Illustrious and Rev. Sir—It has pleased Your Grace to submit to the judgment of the Holy See the arrangement you deemed well made for elementary schools at Fairbairn and Stillwater, in your diocese, in order to provide in the best manner possible for the spiritual welfare of the children confided to your pastoral care. This wise action was the more prudent because the aforesaid arrangement, even though it regarded only separate and exceptional cases, still appeared to many of the Bishops, to the members of the lower clergy and laity, as hardly worthy of approval, maybe because they were not as well acquainted with the circumstances and conditions of the transactions as they ought to have been in order to have been able to pronounce thereon a fair opinion.

"For that reason His Holiness confided the examination of the said arrangement to a committee of Cardinals chosen from the Sacred Congregation of the Propaganda. In a meeting held on the 21st inst., after weighing carefully the merits and demerits of Your Grace with so much clearness, which induced you to enter into the arrangement mentioned above and consequent declarations worthy of our praise, which show that in the matter of education Your Grace has always wished to maintain inviolate the principles set forth by the Holy See and commended to the observance of the Bishops by the Councils of Baltimore, particularly the third Council, their Eminence gave their decision on the question submitted to them as follows: 'The arrangement proposed is in accordance with the law which has ratified and approved the same.'

"I hope Your Grace will be gratified by this decision of the Holy See, which is in accordance with the provisions made by the different Bishops in their respective dioceses according to requirement directly by the Holy See when they implicitly approved the general law, nevertheless, when the Holy See declares that such provisions may be tolerated it thereby puts an end to all indiscriminate attacks upon them by order of His Holiness. I must not fail to inform Your Grace that your expression of respect, filial obedience and unqualified adherence to the teaching of the Sovereign Pontiff and myself, and have strength of the full confidence of the Holy See in your wisdom and piety.

"Finally, I pray that God may preserve Your Grace and protect you always.

"Your Grace's most devoted servant,

M. CARD. LEBOWICZSKI, Prefect.

"IGNATIUS, Archbishop of Damiatina, Sec."

"In special Congregation of the Propaganda, held on the 21st of April, 1892, the consideration of the question on which their judgment is to be formed of the arrangement entered into by Archbishop Ireland concerning the two schools at Fairbairn and Stillwater, Minn., in this case they decided to reply affirmatively to the question submitted to them by the Councils of Baltimore of parochial schools, that the arrangement entered into by Archbishop Ireland concerning the schools at Fairbairn and Stillwater, taking into consideration all the circumstances, can be tolerated. In an audience held on the same day His Holiness designed to approve the resolution of the Cardinals given above.

"IGNATIUS, Archbishop of Damiatina, Sec."

## "SUBJECTS" IN IRELAND.

"Remember that everything the Ulsterman holds dear will be in the hands of Doctor Walsh and his political friends." "The military force of England will be employed to subject the people of Ulster to Doctor Walsh and his political friends." "Lord Salisbury's latest Orange speech. It will be observed that Lord Salisbury speaks as if all Ulster was on one side in the question under discussion, and Doctor Walsh and his political friends are of one mind on the question that such is not the case. The majority of Ulstermen and Doctor Walsh and his political friends are of one mind on the question of Home Rule. This is proved by the fact that the majority of Ulster's representatives in Parliament are Home Rulers, and we may add that the majority of the people of the greater part of Ulster are Catholics.

"The idea that Home Rule would 'subject' anybody in Ulster to Archbishop Walsh's latest Orange speech. We most indignantly deny it. We really don't know. What can it mean except that the majority in the Irish Parliament may be Catholics, the vast majority of the people of the country being Catholic, and that that majority will oppress Ulster Protestants in their religious or temporal concerns. This is the only thing that is in any way to demonstrate its wild absurdity. To say that Irish Catholics would make laws to deprive Protestants of their religious liberty, or to rob them of their property, is to say what not even Lord Salisbury, or any man of his following, in his heart believes. They know perfectly well that the Irish Catholics would do nothing of the kind, and have never done or attempted to do anything of the kind when

ever or wherever they have had political power. At the oppression of the Irish people has ever been in Ireland has been done by Protestants, and the Catholics have been the victims. At the present time the Protestant Assembly will not allow a Catholic to be Lord Lieutenant of Ireland or hold any of the chief offices of Government in Ireland. The law excludes Catholics from the Lord Lieutenancy, and prescribes and practices exclude Catholics from the chief offices, and both law and practice are defended and upheld by the Protestant Assembly.

Is not this oppression? Is not this "subjecting" the Catholics of all Ireland to Doctor Plunket Protestant Archbishop of Dublin and his political friends, and if there is to be any talk of "subjecting" is it not worse that the majority should be the "subjects"? This is how it is in Ireland now. Doctor Plunket and his political friends in Ulster are rulers of Ireland, though they are only one-fifth of the population. And Lord Salisbury's policy is to perpetuate government in Ireland by a one-fifth minority, and that minority consisting of the "hereditary foes" of the mass of the Irish people. To keep the one-fifth in the position of masters, as they are now, and to keep the four-fifths in the position of subjects, as they are now, Lord Salisbury conspires Home Rule for Ireland become law.—*Irish World.*

## JUSTIN MCCARTHY IN DERRY.

"We Take Our Orders From the Irish People."

Mr. Justin McCarthy, M. P., addressed a large meeting of his constituents at St. Columba's Hall in Derry on the 19th inst. The Rev. Hugh McMenamin, Adm. of St. Columba's, presided, and upon the platform were several other clergymen, members of Parliament and prominent citizens. The reverend chairman read a letter of apology, for his unavoidable absence, from the Right Rev. J. K. O'Doherty, Bishop of the diocese.

Mr. McCarthy was greeted with loud cheers and he rose and said:

FATHERS, MEMBERS AND FRIENDS—I am sure we are all pleased and proud to hear that encouraging letter from the Bishop which our chairman has very kindly read to us. I am rejoiced to meet my friends, I may say for the first time, in this splendid hall. It is not indeed the first time that I have spoken in this hall, for I spoke here on the occasion of its opening some time ago; but it is the first occasion on which I addressed a meeting of my constituents, assembled for a political purpose, in this splendid building. My mind goes back to the past, when I spoke often in the old room in William street, and when I often addressed from the balcony there the enthusiastic and brave and patriotic and generous citizens of Derry (cheers). I am delighted to see them assembled to-night under such a noble roof as this, in a hall of which any city in the civilized world might well be proud (cheers). I ought, perhaps, to say one word in explanation of the absence of one of my colleagues, who meant to be here, but for some reason which I have not heard as yet, has been unable to be present.

I mean my esteemed friend and colleague, Mr. Arthur O'Connor (cheers). But, as you know, the Easter holidays, as they are called, are very busy working days for most Irish members. Now, since last I addressed a great political meeting in Derry, many strange, unexpected events, interest, have happened since last I spoke to my constituents in this great historic city. We have had for the first time—and I hope and believe for the very last time—a division in the ranks of the Irish Nationalist party. We have had since that time the close of a superb career. We have seen a great man pass away from the living politics of his country, and pass away into Irish history, to be always remembered there. I can never speak but with admiration, and now with regret, in regard to the career of my late leader and friend—Mr. Parnell; but, although there was division amongst us, although we lost one of the greatest leaders, and one of the greatest Irishmen that time has known yet, I am bound to say that neither the Irish Nationalist party nor the Irish people were at that moment wholly discouraged, and I say even at the moment, the most profound and terrible in that tragedy, they never lost their faith and confidence in the future of Ireland's cause (cheers). We stand here as firm as ever were in support of that cause, and we stand here as free and independent as we ever were, independent of any English or other party whatever—independent of any influence, any power, but the will and the command of the Irish people (cheers). We take our orders from the Irish people (cheers). What they want us to do, that we shall do. What they want not to have done, that our hands will never do (cheers).

WE STAND FOR OURSELVES AND FOR OUR CAUSE absolutely and entirely independent. If any English party will work for us as the Liberal party is now working for us, then we will help that party to fight our cause and to win it (cheers). But we stand for Ireland first and last, and to us no English party is of any account whatever but the party which helps us to fight with the Irish hand and to win the Irish victory (cheers). We will accept from no English or other party any measure whatever of Home Rule that is not acceptable to the whole Irish people. We put that beyond question and that the result could hardly fail to alter our considerations, and we say more than that, that we will not pledge ourselves until we have

had a chance of hearing the voice and knowing the judgment of the Irish people upon a particular scheme of Home Rule, until we have had the full concurrence and assent of the Irish people to the scheme of Home Rule (cheers). We will give you, of course, whatever benefit and judgment and guidance we can give. We will advise you, and we shall also express our own opinion upon the principle of any clause of any measure. I believe for myself that we shall have from the Liberal party and from the great Liberal leader, Mr. Gladstone (loud cheers)—I believe we shall have a measure of Home Rule which the whole Irish nation can cordially accept. But when that measure comes to us we will examine it as closely and as carefully as though it came from any other Ministry whatever—even a Tory Ministry—and if it does not come up to our expectations and to what we know to be your expectations and demands, no sense of gratitude for former services, no sense of gratitude for former services, will allow us to accept or assist the passage of any measure which is not cordially accepted by the whole Irish nation (applause). That much I felt bound to say in justice to myself and to my friends and colleagues generally, to make you assured if you had the least doubt on the question—and I don't believe you have—that your natural interests are perfectly safe in the hands of the Irish Parliamentary party (applause). So on every other question—the land question, the labor question, and all questions which interest the Irish community and the Irish people, as a whole, we will stand by your interests in mind in every instance, and shall try as far as possible to act in perfect accordance with the express wishes of the Irish people (applause). There may be, of course, occasions when some important clause in a measure comes up, and when we would not have time to take any formal counsel with the while of the Irish people; the decision may have to be made that very day or that very night—within an hour's time a division must be taken one way or another, and we can only act upon our own immediate judgment. We ask you in all such cases to give us your confidence—and we know you will give it, and when we have done the best we can, according to our judgment, for any Irish interest or Irish question, we are sure you will give us a cordial vote of confidence. Let us start encouraged on our work once again (cheers). I feel very thankful to this audience for the kind welcome they have given me, and the friendly way in which they have received me here. I know how indulgent to me and to my shortcomings my constituents of Derry have been. I am a man whose time is very much occupied in the House and in politics, and you have recognized that fact. You have been most considerate and most kind; you have not pressed me to come as often as other constituents might have felt I was bound to come. You have been patient, generous and kind. I know how inadequate have been my services to the local interests of Derry. I know to take an illustration from a neighboring constituency—I know how poor my services to Derry are when compared with the eminent services rendered to Belfast by the distinguished member for the West Division, Mr. Thomas Sexton (loud applause). Mr. Sexton has rendered such local services to Belfast that many bitter Tories will feel a certain pang in having to vote against him at the next election (applause). They have a man in Belfast who has served his country both on political and local questions, who has deserved from them everything a representative can have as his return. I can say for myself that I have striven to represent you faithfully in Parliament, and, furthermore, that I don't believe there was ever a Derry man or woman who wrote to me on any question, who asked my advice, who held a prompt and frank reply (applause). Now I was speaking of the general elections, and we all know they must come soon. They may be stayed off for a few months. They may in legal possibility be put off even for a year, but at all events they must come upon us in a comparatively limited space of time.

## DELAY IS FATAL NOW.

Now, we must in this constituency be well prepared to meet that occasion. We must, all over Ireland, be prepared to meet it, for on the result of the next general election depends the cause of Home Rule. For it may be half a generation or a whole generation of men, if by any ill mischance we should fail to carry the general election, and to send a body of devoted and patriotic Irishmen into Parliament to fight for the cause of Home Rule. ("Hear, hear," and cheers.) If by any strange mischance the Tories should carry the day, and another Minister like Arthur Balfour (hisses)—another Minister of that kind, and a Minister of Coercion (hisses)—should be placed at the head of the Government. Where is the man who will say we shall have another such chance again? It may well be postponed for years and years, and if you get seven years more of Tories, where is the man, however influential his position might be, who can answer for the peace of Ireland during that term of Tory administration? I was told today on very good authority a statement made by an excellent Scotch resident and voter in this city, that he was determined to vote for Home Rule because he would not take upon himself the responsibility of consigning Ireland back again to the chances of anarchy, of disorder and of civil war which seven years more of Tory government might inflict upon the Irish people (cheers). I say that was a wise and statesmanlike vote of the subject, and that any man who votes for the Tory Government

or helps a Tory Government to come into power and impart the country for seven years more, must remember he is responsible for all the full consequences of such an act, and how such a policy may or might bring back the country into disorder, and from despair into disorder and trouble of various kinds. ("Hear, hear.") The Irish people never can give up their demand for Home Rule, and they never will consent, the Irish people know that the prosperity of every country depends upon its power of managing its own affairs. Every one who has been to one of our great colonies every one who has been to the United States of America, every one who has been to our friend Mr. Scott MacNeill has seen—the self-governing South African colonies—well knows that in proportion as you give intelligent men the right of controlling and managing their own affairs, the more prosperous and safe and happy will the Colonies and wealth become (applause). Now, we ask nothing more for ourselves than is given to the great colonies of Canada, Australia and South Africa. We only ask the right to manage our own affairs ourselves (cheers). We have occasionally, or at least we used to, people arguing for separation. We used to be told, "You Irish Home Rulers, you don't mean what you say; you don't mean Home Rule at all, but when you get Home Rule you will go in for separation by civil war." Well, now, can anything be more ridiculous than to say that Ireland would like separation because she has not got the right of all that she wished to possess—the right to manage her own affairs? Why do people separate? Why does one State break away from another State? Because it has been refused its just demands (applause), but did you ever hear of a State breaking away because it had got all it wanted? Demands for separation come when Home Government is denied, not when it is granted. Why is it that our American colonies broke away from us and that the Canadian colonies remain with us? Because, through the stupidity of the Government then in power, the Americans were told, "You shall never be allowed to govern yourselves—you will be governed from the Parliament in Westminster only." Then it was that the Americans put their backs to the wall and said: "If you don't allow us to manage our own affairs we will break away and set up for ourselves." And they did so, and now there is not a single Englishman living who does not say that when the Americans found that they could not get Home Rule otherwise, they were right to obtain it by force of arms (applause). Look at the Canadians! Why the Canadians were in actual rebellion against this country because they were denied the right of Home Government, but the Government, the statesmen of today, say, from the example of the American Republic, that it would not be possible to hold Canada without giving it self-government, and now England has not a more loyal or more patriotic people than the successful Canadians who have obtained liberty, and are now managing their own affairs (applause). We deny that liberty to one people you give to the Canadians, and they settle down in loyalty to the Crown and Government of this country. Those who deny to Ireland Home Rule, or who would deny it if they could, those are the people who are trying the dangerous ways that must lead to a separation. We say that we who are urging the English Parliament to give us Home Rule, we are the true men who are going the way for the safe and lasting union of England, Scotland, Ireland and Wales (applause). There is our demand explicitly made. There is our full and final demand. We ask our right to manage our own affairs, because we understand them best. We ask of the English Parliament nothing more than that, and we say if they give us that,

## WE WILL ENTER INTO A UNION OF BROTHERHOOD.

and never another bitter word will be spoken between England and Ireland on Irish national questions. Is there any Irishman wants more than that? ("No," and applause.) Not one, I am sure. Is there any Irishman who will accept of less? Not one, I am sure. We ask for Home Rule, and nothing but Home Rule (applause). We say it is time our national aspirations should be gratified. We say we have waited patiently for all those years, always protesting against that Act of Union which made us nominally one, but made us divided in hearts. Never since the Act was passed did the Irish people for one single year, or month, or week, or day, or hour, accept the conditions of that union (applause). The whole history of Ireland since the beginning of the century is one continued protest against the Act of Union. Our protests were made again and again in many ways, by public meetings, by the writing of books, by the singing of songs, by the composing of national hymns, by the breathing of national airs throughout the land. They were made by prayers; they were made by sermons—made by the sermons of a patriotic priesthood (applause). In whatever form, in whatever manner, the protests may be made, its purpose was one and the same—the national resolve never to accept, never to submit willfully to the terms of that Act of Union which was brought about by so many crimes and at such national danger. That has been our national voice for century, and obscure as I am ("No, no,"), I speak in that national voice tonight, and the whole Irish people, I know, are with me when I declare we must have Home Rule for Ireland. I trust that no great difficulties now stand between us and the accomplishment of that great national purpose. I trust that no division will ever again occur within our ranks, and I hope that a great deal of the evil effects of one division may wear away and soften down. ("Hear, hear.") We trust that time will bring us good things, but we take our stand on the old platform that the will of the Irish people is for Home Rule, and that the Irish people are entitled to have Home Rule, and that so long as any fibre of strength remains in the voice of any Irishman, or fibre of national feeling in the heart of any Irishman or Irishwoman, we shall sustain that demand until victory be accomplished, and Ireland at last again stands forth before the world as a self-governing nation, having with her that stamp of manhood, of dignity, of pride which only the self-government of a nation can confer upon the people (loud cheers).

We have worked well so far—we have stood together. The Irish people have stood together through the deepest discouragement. We have surmounted difficulties that at one time did seem well-nigh impossible to get over. We have converted enemies into friends. We have converted the whole of the great English, Scottish and Welsh democracy, who once thought we had sinister views, perhaps of separation—we have converted them to be our friends, and we have made into a friend and helper of ours the greatest English statesman this century has known, Mr. Gladstone (cheers). With such a record for only a short period of time, with such achievements, as I am fairly entitled to call them, during less than twenty years, why should we doubt about a struggle of a few months or a year or two more? We have played the game successfully so far, and we shall win the match before very long (cheers). We are certain of success. Both the Irish Parliamentary representatives and the Irish people are certain of success, because we have seen success growing and growing, and more than that, because we have faith in the strength of the nation—in its patience, in its endurance—in its resolve. We have faith in the truth of our cause, and we have faith in the justice of Heaven.