The Catholic Record.

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

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INSPECTION INVITED.

PASTORAL LETTER.

John,—By the Grace of God, and the appointment of the Holy See, Bishop of London.

To the Clergy, Religious Communities and Laity of our Diocese, Health and Benediction in the Lord.

Dearly Beloved Brethren,—Our Holy Mother, the Church, ever animated, like her Divine Spouse, with love for souls, ever solicitous for the spiritual welfare and salvation of her children, has set aside the holy season of Lent, which now approaches, as a time which should be specially consecrated to works of penance, mortification and prayer. During this time, she calls upon us in a special manner to return to God by a sincere repentance, to do penance for our grievous sins, to mortify our flesh with its vices and concupiscences, and to enter by the narrow gate and on the straight way of Christian virtue which leads to an everlasting life of happiness.

We have been created for a glorious and immortal destiny. This world is for us a place of probation and of exile; it is a valley ever moistened with tears, ever darkened with sorrows, "a place of weepers;" it is but a passage to an eternal world, and time is but the threshold of our real existence. "We have not here," says St. Paul, "a lasting city, but we look for one that is to come."—(Hebrews, chap. 13, v. 14.) "We are but strangers and pilgrims on the earth," and should as such desire a better, that is, a heavenly country.—(Hebrews, chap. 11, v. 16). Our great and paramount work here is to save our immortal souls. "Seek ye first the Kingdom of God, and His justice," says our Divine Lord, "for what doth it profit a man to gain the whole world and lose his soul; or what exchange shall a man make for his soul?"—(Matt., chap. 16, v. 26) This world, with all its wealth and treasures, shall perish and crumble into nothingness; but the immortal soul must live on through the everlasting ages, either in the Heaven for which it was created, or in the fires of Hell, prepared for the Devil and his angels.

Now to this Kingdom of God, for the citizenship of which we have been created and redeemed, their lie but two paths through this world, viz.:—The path of innocence and the path of penance. Alas! how few there are who, with baptismal robes unstained, reach Heaven by the path of innocence, never lost; and even the innocent should do penance, as the best means of preserving that pearl of great price. But for us, dear brethren, who have sinned; for us who, by actual transgressions, have lost our baptismol innocence; for us poor prodigals there is no return to "our Father's house" save by the thorny road of penance. With bleeding feet and tearful eyes we must trudge this road which alone will conduct us to the happiness of Heaven.

Penance, then, which is here employed to mean not only internal repentance, but also external works of satisfaction, is necessary for salvation, and is a matter of Divine precept. It is a fixed rule of Divine justice that sin must be punished. "All iniquity, whether it be small or great," says St. Augustin, "must necessarily be punished, either by the man penitent or an avenging God; for he who repents truly will chastise himself. Absolutely either you punish yourself or God punishes. Would you that he should not punish? then punish yourself." Hence the necessity of doing penance is enforced by God Himself in the most emphatic language in various parts of Holy Writ. "Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin."—(Ezechiel, c. 18, v. 30). "Now, therefore," saith the Lord, "be converted to me with all your heart, in fasting, in weeping, and in mourning."—(Joel, c. 2, v. 12.) When St. John the Baptist came forth from the desert, and appeared on the banks of the Jordan to fulfil his mission as precursor to our Lord, he preached the baptism of penance for the remission of sins, and, in the burning words of a prophet, proclaimed the absolute necessity of doing penance:—"Ye offspring of vipers, who hath shown you to flee from the wrath to come? bring forth, therefore, fruits worthy of penance."—(Luke, c. 3, v. 7.) Our Blessed Lord, our Teacher, our Guide, commenced His public life by preaching and saying:—"Do penance, for the Kingdom of Heaven is at hand."—(Matt., c. 4, v. 17). He openly declares that for all who have sinned, penance is the only plank that can save them from an eternal shipwreck:—"I say to you, unless you do penance, you shall all perish."—(Luke, c. 13. v. 5) St. Paul, in his immortal discourse to the Athenians, proclaims aloud:—"God now declareth to men that all should everywhere do penance."—(Acts, c. 17, v. 30)

The law of penance, then, has God for its author, and must be observed as a necessary condition of salvation by all who by sin have forfeited their right to Heaven. And surely, dearly beloved brethren, if, on the other hand, we consider the infinite perfections of God, His boundless goodness and mercy, His rights over us as our Creator and Redeemer; and, on the other, the infinite malice of mortal sin, the inexpressible outrages we have offered to His Sovereign Majesty, the wounds we have inflicted on the adorable heart of Jesus by our numberless transgressions, we will most eagerly and heartily have recourse to penance as the most effectual means of disarming the justice of God, of winning back His favor, and of blotting out from the Book of Judgment the countless sins which the Recording Angel has therein registered against us. It is true that Protestantism denies the necessity of penitential works, and even their utility, but we know that in this, as well as in other respects, Protestantism is a protest against the Christian religion itself. Self denial and mortification are the very essence of Christianity, its whole scope and spirit, the special note of the Gospel, the doctrine of the cross; and Protestantism, in repudiating them, rejects the teachings and practices of the Saviour Himself. But should we wonder at this? Were not the founders of this religion of the "Reformation," Luther and Henry VIII, and Knox, such men as were described by St. Paul when he said: "For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the Cross of Christ, whose God is their belly, and whose glory is in their shame."—(Philippians, c. 3, v. 18 & 19) Christ our Lord tells us that if any man wishes to be His disciple, he must deny himself, take up His cross daily, and follow Him. And St. Paul declares, "that they that are Christ's, crucify their flesh with its vices and concupiscences."—(Gal., c. 5, v. 24.)

Now fast and abstinence are amongst the penitential works most pleasing to God and most salutary to our souls; and it is for this reason, as well as in imitation and commemoration of our Lord's forty days' fast in the desert, that the Holy Catholic Church proclaims the fast of Lent, and commands it to be observed by her children. Fasting is of Divine as well as of Ecclesiastical institution, and is admirably adapted to the wants of poor, fallen nature. St. Paul, who was a profound philosopher, as well as an inspired Apostle, states that there are two laws within us, struggling one against the other, and striving for the mastery—the law of the spirit, directing us towards God and the eternal world; and the law of the flesh, dragging us down towards sin and sensual pleasures. "For I am delighted with the law of God according to the inward man; but I see another law in my members fighting against the law of my mind, and captivating me in the law of sin, that is, in my members."—(Romans, c. 7, v. 22 & 23.) And in another place he describes the constant struggle that is waged within us by these antagonistic laws:—"For the flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to another."—(Gal., c. 5, v. 17.) By this we perceive the profound wisdom, the Divine philosophy, that underlie the institution of fasting. By it we declare war against the body, and chastise it; we mortify the flesh; we weaken its vicious inclinations; we, as it were, cut it off from its supplies, and therefore, we powerfully help in giving the victory to the law of God and of conscience, which the Apostle calls the law of the spirit. Hence the same Apostle did not hesitate to chastise his body in order to bring it into subjection. But fasting is most beneficial, not only in that it restrains vicious inclinations and lifts the soul heavenwards (vitia comprimit mentem elevat), but also in its penitential and penal character, as an efficacious means of atoning for our sins through the merits of Christ, and of obtaining the Divine mercy and forgiveness. "Be converted to me," says God, "with your whole heart, in fasting, in weeping, and in mourning."—(Joel, c. 2, v. 12.) The Ninivites, by fasting, disarmed the justice of God, and saved their city from destruction.—(Jonas, c. 3) The Israelites obtained, by it, pardon for sin, and were divinely helped to put their enemies to ignominious flight.—(1 Kings, c. 7, v. 6) Our blessed Lord tells us that after His ascension His followers should fast, and He lays down the rules that must be observed to make our fast pleasing to God: "When thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will reward thee."—(Matt., c. 6, v. 17) Man fell originally from his allegiance to God by the gratification of his taste, and he must return to Him by fasting. Thus the law of fast comes recommended to us by the doctrine and example of the Prophets and Saints, and penitents of the Old Testament, as Moses, Elias, Joel, Daniel, the Ninivites, &c., and in the New Dispensation it is sanctioned by the doctrine and example of our Saviour Himself; of His precursor, St. John the Baptist, of His Apostles, of whom he foretold that they would fast when the Bridegroom was taken from them, and thenceforward by the example of all the holy servants of God. Our Lord has commanded it; the Scripture recommends it, penitents and saints have recommended and practised it, and the Church now appoints the times and seasons for its observance.

The fast of Lent is of Apostolical institution, and has doubtless been ordained in imitation of the forty days' fast observed by our blessed Lord in the desert before beginning his public life. It was observed by the Primitive Church as a tradition from the Apostles This we may see in the writings of the holy fathers, whose sermons on fasting are still extant, and in which they positively affirm that the faithful in their times did all fast from flesh meat in Lent. We find a fast of forty days recommended by the example of holy men in the Old Dispensation, as well as sanctified by the example of Christ. Thus Moses fasted forty days when he received the law on Mount Sinai.—(Ex., c. 24, v. 18.) Elias fasted forty days in the wilderness before ascending the mountain of God—(3 Kings, c. 19, v. 6) And our Lord Himself retired into solitude, and there spent forty days in prayer and fasting—(Matt., c. 4, v. 2)

During the Lenten season the Church calls upon us to imitate the fast of our Divine Saviour, to do penance for our sins, and by prayer and penitential works to purify our souls, and prepare them for the worthy celebration of the Paschal mysteries. "We make no doubt," said the Supreme Pontiff, Benedict XIV., "but it is well known to all those who profess the Catholic religion, that the fast of Lent has always been looked upon as one principal point of orthodox discipline throughout the Christian world. This fact was, of old, prefigured in the law and in the prophets, and consecrated by the example of our Lord Jesus Christ; it was delivered to us by the Apostles, everywhere ordained by the sacred Canons, and retained and observed by the whole Church from her very beginning. As we are daily offending God by sin, in this common penance we find a remedy; and, by partaking of the cross of Christ, we perform, by this means, some part of what Christ did for us; and, at the same time, both souls and bodies being purified by this holy fast, we are more worthily prepared for celebrating the most sacred mysteries of our redemption, the passion and resurrection of our Lord. This is, as it were, the ensign of our spiritual warfare, by which we are distinguished from the enemies of the Cross of Christ, and by which we avert from ourselves the scourges of the Divine vengeance, and are daily strengthened by the assistance of Heaven against all the powers of darkness. Hence, if this sacred fast should come to be despised, it will certainly prove a detriment to the glory of God, and a disgrace to the Catholic Religion, and will expose the souls of the faithful to great danger. Nor can we doubt that this is one great cause of the calamities and miseries that oppress both states and particular persons. But alas! how different, how opposite is the prevailing practice of many at present to the ancient respect and reverential observance of this holy time, and of other fasting days, which was so deeply imprinted in the hearts of all Christians from the very beginning."

Let all, therefore, who are able, observe this great fast of Lent, and let those who are not bound to fast observe the precept of abstinence, and chastise their bodies, and mortify their flesh by other penitential works. "Behold now is the acceptable time, and now is the day of salvation."—(2nd Cor., c. 6, v. 2) "Let the wicked man forsake his way, and the unjust man his thoughts, and let him return to the Lord, and then He will have mercy upon him"—(Isaias, c. 55, v. 7.) "Let us cast off the works of darkness and put on the armor of light; let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and strife, but put ye on the Lord Jesus Christ."—(Romans, c. 13, v. 14) Yes, we must join the great fast from sin with the solemn fast of Lent, in order that the latter may be really acceptable to our Heavenly Father, and beneficial to our poor souls. For of what avail will it be to us if, whilst we fast in the body, our souls fast not from sin and vice? The fast from sin and wicked pleasures is the *perfect fast*, without which the corporal fast will be of little benefit. God rejected the fast of the Jews because on the days of their fasting they continued to offend him by their customary sins (Isaias, c. 58) and will He be better satisfied with us if we, in pretending to fast, are guilty of the like inconsistency and folly? We must, therefore, fast from all dishonesty, calumny and distraction; from anger, hatred and ill-will; from cursing and swearing; from immodest words and acts; from reading bad books and journals, from drunkenness and rioting; in fine, from every thought, word and action that would offend God and transgress His Divine law. And whilst fasting from all such wickedness, we must apply ourselves to good works and acts of mercy. "Is not this," saith the Lord, "the fast that I have chosen!" "Loose the bands of wickedness and break asunder every burden. Deal thy bread to the hungry, and bring the needy and harborless into thine house; when thou shalt see one naked, cover him, and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face. Then shalt thou call and the Lord shall hear."—(Isaias, c. 58.)

And in this connection let us exhort you, dearly beloved brethren, to practice the virtue of temperance, and to avoid and to detest the sin of drunkenness, which is opposed to it. This fearful sin of drunkenness spreads its ravages all around, and like a deadly plague brings sorrow, desolation and death unto numberless families. It brings a curse upon all who are guilty of it; it maculates and defaces the image of God stamped upon our souls; it dethrones reason and reduces man to the level of the brute creation; it darkens the intellect, weakens the will, blunts the conscience, and smoothes the way to an impenitent death. It squanders the savings of years of toil; it plunges multitudes in misery and want and sorrow; it wastes the energies of the mind and the body; shatters the constitution, and drags its victims' bodies into a premature and dishonored grave, and casts their souls into the everlasting flames of hell. Woe to the world because of this wide-spread and hateful sin! "Woe to you that rise up early in the morning to follow drunkenness, saith the Prophet."—(Isaias, c 5, v. 11.) "Who hath woe?" asketh the Spirit of God, "whose father hath woe? Who hath contention? Who falleth into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they who pass their time in wine, and study to drink off their cups."—(Proverbs, c. 23, v. 29.) "Be not deceived," says St. Paul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven."—(1 Cor., c. 6, v. 9) And again—"The works of the flesh are manifest, which are fornication and drunkenness, and such like, of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the Kingdom of Heaven." (Gal., c 5, v. 19.)

O, dearly beloved brethren, let us conjure you to shun this gigantic evil which deluges the world with a tide of miseries, which is so offensive to God, and so destructive of our happiness, both here and hereafter.

Let us again most earnestly request both priests and people to do all in their power to promote the cause of Catholic education, to render the Catholic schools as efficient as possible, and to see that, besides a sound secular education, religious instruction be regularly and efficiently imparted therein. An awful responsibility rests on the souls of both pastor and people in this matter. If any of the little ones of Christ should be lost to God and the Church by the criminal neglect and indolence of those who have charge of them, the blood of these lost children will be required at their hands by the Supreme Judge. The law establishing the separate school system is, indeed, most defective, but yet if our people be unanimous and generous in support of Catholic schools, as we know they are and will continue to be, it can be made the source of untold blessings to the children of this Diocese. And here let us remind the Trustees of the Catholic Schools, that they should never employ a teacher without the express approval of the Pastor, as he is the legitimate guardian of the schools in their moral and religious aspects.

The Church commands all her children, who have arrived at the full use of reason, so as to be capable of properly receiving the Sacraments, to go to confession at least once in the year, and to receive the Blessed Eucharist at Easter or thereabouts. This precept is contained in a Canon of the Fourth Council of Lateran, has been confirmed by the Council of Trent, and binds us under the gravest penalties. The Sacrament of Penance is an institution of God's unfathomable mercy for sinners. When worthily received it remits the most grievous sins, saves the soul from eternal perdition, and restores it to the favor of God, and to its right to Heaven which it had forfeited. It is a Divine *Probatica*, whose waters stirred by the angel of God's mercy, restore souls enfeebled and paralyzed by sin, to health and vigor. And yet some of our beloved children of the Laity cannot be persuaded to approach this Divine Sacrament; nay, cannot even be induced to do so by the solicitations and menaces of the Church herself! The Blessed Eucharist is the fountain of the spiritual life of the soul; if any man eat of it he shall live for ever, for it is the flesh of Christ, which He hath given for the life of the world. Our Saviour tells us also that, "unless we eat the flesh of the Son of Man, and drink His blood, we shall not have life in us."—(John, c. 6, v. 54.) And yet, notwithstanding the fact that our Lord and the Church, His spouse, invite us to this marriage feast of the soul, there are some Catholics who stubbornly and persistently refuse the invitation! The knowledge of this fact grieves us to the heart. It is to be feared that for such obstinate and self blinded sinners, unless they repent, "It will be better for Sodom and Gomorrah in the day of judgment than for them." We beseech them not thus to abuse the grace and mercy of God, not thus to trample under foot the precious blood of Jesus, shed on the Cross for them. We conjure them to "delay not to be converted to the Lord, and not to put it off from day to day, lest His wrath should come on a sudden, and in the day of vengeance He should destroy them."—(Eccl., c. 5, v. 8)

Let us therefore spend this holy and penitential season of Lent in accordance with the spirit and requirements of the Church. Let all perform their Easter duty by worthily receiving the Sacraments of Penance and the Blessed Eucharist, as we are commanded to do by the Church, under the gravest penalties! Let us sincerely repent of our sins, bewailing them in the bitterness of our souls; let our cry ascend daily to God for mercy and forgiveness, beseeching him to look upon the face of His Christ, and for the sake of His bitter passion and death to have compassion on us whom He has redeemed in His precious blood. Let family prayers and the Rosary be punctually said in every household; let the public devotions of the Church be faithfully attended; let the passion and death of Christ be the subject of frequent thought and reflection; and in this way we shall spend Lent in a manner pleasing to God, and fruitful in blessings to ourselves; and we shall emerge from the gloom of Lent into Easter joys, happy in the consciousness of having honestly endeavored to promote God's glory, and the salvation of our souls.

The following are the Lenten regulations to be observed in this Diocese:—

1st. All days of Lent, Sundays excepted, are fasting days.

2nd. By a special dispensation from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz:—Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labors, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

The season within which all who have attained the proper age are obliged to make the Paschal Communion commences on Ash Wednesday and terminates on Trinity Sunday.

Clergymen will do well, during Lent, to appoint, in their respective Churches, some spiritual exercises and instructions, once or twice in the week, inviting their people to attend. They are hereby on these occasions, authorized to give the benediction of the Blessed Sacrament.

The Grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all—(II Cor., c. 13, v. 13)

This Pastoral shall be read in all the churches and chapels of the Diocese, at the earliest convenience of the Clergy.

Given from St. Peter's Palace, London, on this 18th day of February, A. D. 1887, under our hand and seal, and the counter signature of our Secretary.

† John Walsh,
Bishop of London.

By order of his Lordship,
L. A. Dunphy,
Secretary.

SIR THOMAS ESMONDE

Declares that "Speed the Plan" is now Ireland's Watchword.

EXTRACTS FROM A POWERFUL ORATION BY GRATTAN'S GRANDSON—STUBBORNNESS TO BE MET WITH INFLEXIBLE RESISTANCE—IRISHMEN NOT DESTINED TO BE SERFS—THE CASTLE FOREIGNERS AND FLUNKEYS MUST DEPART.

Among such men as John Dillon, the two Redmonds and others of maturer years, Sir Thomas Esmonde proved himself their worthy peer, as orator and patriot, at a monster meeting held lately at Enniscorthy, Wexford. In the course of his speech, which met with tempestuous cheers, the brilliant young baronet said: The very best answer we can make to the gage of battle our oppressors have thrown down to us is supplied by gatherings such as this. We shall not separate to-day without hurling a bold and uncompromising defiance in the teeth of the band of foreigners and flunkeys who mismanage our national concerns from Downing street and Dublin Castle. I trust we shall thereby succeed to some extent in making more thorny and more difficult the path of a government we loathe and despise, a government foisted upon us without our consent and maintained among us in antagonism to our sentiments, a government that will soon reap the reward it so richly deserves—the reward of incompetency—disgrace and destruction, and give place to an administration, if not an Irish one, at any rate the forerunner of a government absolutely and radically Irish. All this will be brought about before many months are over if we set ourselves to do it, if we have the courage of our convictions, if we show that what we say we mean. And, after all, the bringing of this about is not such a very difficult matter. What have our present rulers done

THAT WE SHOULD FEAR THEM?

What have they done, on the other hand, that we should abate one jot of our endeavors to end their odious tyranny? You read the daily papers—at any rate the weekly ones. Has anything occurred during the past few days to increase your awe or your affection for the system under which we live, and for the high and mighty personages who direct and control the workings of that system? In the course of last week certain events have taken place not without political interest and significance. They have a direct relation to the business of this afternoon, therefore I make no apology for referring to them. First in importance come the late state trials? What has been the result of those trials? Consider for what purposes they were instituted. They were instituted, as we were given to understand, to vindicate the outraged majesty of the law, and to extinguish once for all that most immoral proceeding known as the plan of campaign. How did these trials vindicate the majesty of the law? At best, in the negative fashion, if we are to judge by the reports that reached the public. Justice in this country has ever worn a sorry garb; she has ever borne a forbidding, a repulsive aspect; but she came out of the late ordeal in Green street court house with her threadbare robes more soiled, more tattered, more bedraggled, if that is possible, than when she entered upon it. These trials will be forever memorable as

A BARE FACED TRAVESTY OF LAW,

and as a sample of how justice is meted out in Ireland to patriotic Irishmen. We had, in the first place, the presiding functionary proclaiming that no matter what evidence was laid before him his decision would be given against the traversers. Now let me put to you a simple question. What, think you, would be the feeling in England were an English judge to declare at the outset of a case that his judgment would be given in a certain sense quite irrespective of what could be urged in favor of the opposite view? How long would English public sentiment tolerate such an interpretation of the duties of judge? Just so long as Irish public opinion would, were Irishmen free to act as Englishmen undoubtedly would under such circumstances. But let that pass; it was a mere trifle to what followed. We have heard of strange evidence given in Green street court house, of hard and reckless swearing, of callous disregard of the sanctity of oaths—of perjury, gross, palpable, unblushing, perpetrated there. Thanks to the zeal of members of her majesty's government in Ireland, Green street upheld in this respect its high record. First an English general was placed in the witness box. He, indeed acquitted himself fairly and creditably, but unfortunately he remembered nothing. Then came the chief secretary for Ireland, who intimidates rackrenting landlords within legal limits. He, strange to say, had forgotten everything. Next we had

THE PITIFUL SPECTACLE

of an inconsistent policeman from the wilds of Kerry, who, in spite of the able assistance of the defendant's counsel, remembered nothing he wished to forget. Finally, we had that legal thunderbolt, that sapient deliverer of ill timed opinions, her majesty's Irish attorney-general, who, after the fashion of his kind, had forgotten everything he did not wish to remember. And these gentlemen were examined upon oath. They were sworn to tell the truth, the whole truth, and nothing but the truth, in the evidence they were called on to give. But they hold, indeed, a weak supposal of our perspicuity if they imagine that we fail to estimate their evidence at its proper worth. Fielding says there is nothing so dangerous as a question which comes by surprise on a man whose business it is to conceal the truth or to defend falsehood. Evidently these ascendency champions were fully impressed with the truth of this remark when they went into court. They certainly succeeded in establishing its correctness before the close of their cross-examination. And it is thus that our masters seek to inspire us with confidence in the administration of justice in this country. These are the modes and these the methods by which the majesty of the law is vindicated in Ireland. But how has the plan of campaign been effected by these proceedings, so well calculated to strike terror into our rebellious hearts? Has it been extinguished? Has its progress even been temporarily checked? Quite the contrary. These trials have given it

AN ADDITIONAL IMPETUS,

they have increased its stability, and have shown that it is invulnerable. Speed the plan is now the watchword of the Irish tenant farmer, and not only of the Irish tenant farmer, but of every man who has set his heart upon making Ireland free. Your are alive to the efficacy of the plan and to the advantages it confers upon those who seek its protection. Consider, on the other hand, how matters stand where it has not been put into force. I shall cite but one instance—a sad and instructive one. The name of Glenbeigh is ringing in our ears. That name has been carried ere this to the four quarters of the globe, wherever Irishmen are to be found. The narration of the fiendish atrocities there has set many an Irish heart throbbing, and has turned the blood of many an Irishman to flame. Would those dastardly outrages have been attempted were these poor victims of the cupidity of absentee Shylocks organized and united in self defence? With us such enormities would not be attempted, or if attempted they would never be carried out, or else the descendants of the '98 pikemen would know the reason why. But they were attempted and they were carried out in unhappy Glenbeigh, because the unfortunate people there were weak and unprotected. It was because they were defenceless that their rooftrees were burned over their heads and their houses razed to the ground. It was because they were

UNABLE TO PROTECT THEMSELVES

that weak women, tender children and feeble old men, the sick, the helpless, the aged were cast out on the roadside in the dreary winter time to shiver, to starve, to die. Let their fate be a warning to the Irish people of what they may expect if their foes find them unprepared. Let the memory of Glenbeigh remain with them to stimulate them to guard themselves while yet they may. In years gone by at Fontenoy the war cry of our fathers was "Remember Limerick." Under the influence of the memories that cry awakened in them they washed out many an insult and many a wrong in the blood of their hereditary enemies. We are not now fighting as they fought—we have no chance of winning by such means. But we are engaged in a similar struggle, and the issues involved are practically the same. Where our downtrodden people are driven to fight I bid them remember Glenbeigh, and may the tragic association attaching to that name nerve them to bear themselves like men. They are struggling not merely for mercenary considerations—not merely for sordid pecuniary gain. They fight for fair rents, it is true; they fight for the possession of their properties, no doubt; but they also fight for the lives and the happiness of those that are near and dear to them, and above all they fight for the liberties of Ireland. Men of Wexford, the thought always uppermost in my mind in presence of great assemblies of my fellow-countrymen such as I have the pleasure of addressing to-day is, that men of the stamp I see around me are

NOT DESTINED BY NATURE

to be slaves. And the conviction which forces itself upon me is that a nation that can boast of such citizens, a land that can produce such sons, is not destined by Providence to remain forever an oppressed and degraded dependency. The destiny of Ireland and of Irishmen is that of a free nation of men. Though this destiny may have remained for centuries unfulfilled, though at times it may have seemed as if fated never to be realized, it shall be fulfilled, it shall be realized, and in our own times if we are brave enough to work out its realization. We shall yet breathe the air of freedom in this old land of ours, we shall yet direct our national course unfettered, unconfined, if we correspond with the spirit we claim to have inherited, if we are true to the traditions left us by the heroes and the martyrs that have gone before; and here in this sacred spot, upon ground hallowed by the sacrifices nobly made in the cause of Irish freedom, under the shadow of that hill which will stand to the end of time a monument to the heroism of devoted Irishmen, I tell you we shall soon be free if we deserve to be free, if we have the grit, the nerve, the stamina to win back our long lost rights.