

JAN 7, 1887.

LETTER FROM ROME.

Rome, 17th December, 1887.

MY DEAR MR. COFFEY—

Enclosed I send you for publication in the CATHOLIC RECORD an interesting document from the Holy See, having reference to the Catholic colored mission of Windsor, Ont. This mission is looked upon by the Sacred Congregation of the Propaganda as a work of such importance, that His Eminence the Cardinal Prefect has thought fit to issue a special letter of recommendation in favor of it, in fact, the souls of those poor colored people have been, like our own, redeemed at the infinite price of the precious blood of Jesus Christ; and the Almighty God, who wishes that all men should be saved and that none should perish, cannot but look with favor upon all who will furnish us with the means whereby we may be enabled to save as many of them as possible.

Here, in Rome, one is better than anywhere else able to see the grand efforts put forth by the holy Catholic Church for the conversion of nations. There are here schools and colleges and seminaries and universities innumerable where young men are trained up after having drunk the sacred science of religion at the most pure fountains of the mother of all churches, are sent forth into Asia, Africa, Australia and America, to preach the gospel to Indians and savages, to men of all races and colors.

At the great Urban College of the Propaganda particularly are found students from all the nations on the face of the earth. Here white, black and yellow-skinned mingle together, sitting side by side on the benches of the school and in the chapel pews. If one happens to drop in on a Sunday or festival day, during High Mass, he may see the celebrant a white man, perhaps some foreign Bishop or Archbishop, the deacon a yellow-skinned Indian, the subdeacon a black African. Here, therefore, one sees the large-hearted, all embracing charity of Holy Mother the Church at work, preparing her apostles and sending them forth year after year to carry the gospel of peace to the uttermost parts of the earth. Now, such a mission as is being established and carried on at its nearest core in the wilds of Africa and the boundless regions of Asia and Australia, we have at our own doors in Canada. The colored people of Windsor and neighborhood in fact offer a far more encouraging field of missionary labor than do similar missions in the very heart of Africa, and if so much energy and money are spent in founding and sustaining the foreign missions, why would not our good Catholic people of Canada and the neighboring States make a generous effort to enable us to make our own colored home mission a grand success.

It is for this purpose the sacred Congregation of the Propaganda has deemed it its duty to raise its voice and make an appeal in favor of the great work of Christian charity actually being carried on among the colored people at Windsor, Canada. Let therefore all who read this appeal, coming to them even from Rome, lay aside a little sum of money to be devoted towards the erection of the buildings required for the successful prosecution of this holy and apostolic work. The foundations of these buildings will be laid in the spring, shortly after my return from Europe, provided I can succeed in obtaining the necessary funds.

Yours sincerely in Christ,

J. T. WAGNER, P.P., Dean.

THOMAS COFFEY, Esq., London.

Rome, 14th December, 1887.

EVANGELIUM.—Ex litteris super ad me datus ab Episcopo Londinensi, libenter accipit ad scholam catholicam in tua parochia speruere pueris nigris institui. Pergratum insuper fidei accidit audire ubi fructus quo eadem institutio iam a principio a seculis adultis apud nigrum, et in gremio catholice ecclesie suscepti sunt. Ex se felici operis incepto firmiter confido auctorem in posterum incrementa futura perhorrescere fructus ex nigrorum institutione extituros. Quocirca tibi maxime gratulor, validosque persequeris letati tui stimulos addo ad nova usque promerita componenda.

Equidem dolens quod propriis fidelium pauperum et exigentibus parochia reddita successu non possit Ecclesiam adque numero nigrorum instituentium parare adificare. Spero autem caritatem fidelium, ad quam recurrere consilium inveni, tibi non defuturam, ne multos extituros qui divitias suas in incrementum impendant salutis alicuius, illic illi celestis ad copia mereat, qua Deus hinc datus remunerat.

Deum exinde precor ut te duntaxat respiciat.

Addictus.

JOHANNES CARD. SIMONI, Prefectus.

† D. ARCHIEP. TYRIN, Sec. Cong.

ENGLISH TRANSLATION OF THE LETTER FROM THE PROPAGANDA.

Rome, 14th December, 1887.

To the Rev. Theodor Wagner, Priest of the Diocese of London.

Sir, From a letter lately addressed to me by the Bishop of London, I have learned with unfeigned satisfaction that you have opened in your parish a Catholic school for the education of colored children. It has also given me much pleasure to hear of the abundant fruits this same school has already produced during the first six months of its existence, since not less than forty children and a number of adults have received baptism, and have been admitted into the fold of the Catholic church. I have therefore good grounds to hope that the good work of educating the colored children, so happily begun, will go on daily progressing more and more, and will produce fruits still more abundant. Wherefore, whilst addressing you my congratulations, I would also encourage your pious zeal to persevere in carrying on a work so meritorious.

Meanwhile I am sorry to hear that, because of the poverty of these people, and the otherwise limited resources of your parish, you have not been able yet to build a church and a school house suitable to the requirements of this pro-

sion of your population. But I hope that the charity of the faithful, to which you propose to have recourse, will not fail you, and that many, anxious to secure for themselves the heavenly reward promised to the cheerful giver, will not hesitate to devote a portion of their earthly goods to procure the salvation of souls.

Meanwhile I pray God that He may have you in His holy keeping.

Yours devotedly,

JOHN CARDINAL SIMONI, Prefect.

† D. ARCHIEPISCOPUS TYRIN, Secretarius.

We are requested to ask our Catholic exchanges to reproduce the above correspondence.

Special to the CATHOLIC RECORD.

DIOCESE OF PETERBORO.

The new presbytery has been occupied by the priests since the first of November. Enlarged, renovated and supplied with all modern improvements, it is now one of the finest clerical residences in Ontario. The clergy have reason to be grateful to His Lordship for removing them from the unhealthy surroundings of the late dilapidated residence. A new house in close proximity to the presbytery has also been purchased for the use of the Bishop. Into this His Lordship expects to move about the middle of January. When he does so it is expected that there will be ample room for the accommodation of the Diocesan Clergy when called to retreats, conferences, etc. Three out of the four of the city clergymen have been on the sick list for the last three months, but are now fortunately able to attend to their respective duties.

The protracted illness of the clergy required His Lordship's special attention here after his return from the visitation of the Northern Missions. During his visit to the North he called at Killarney, Manitoulin Island, Grand River, Sault St. Marie, Port Arthur, Fort William and Fort William West, at all of which places he officiated, gave catechetical instructions, and administered the sacrament of confirmation to several hundred Indians, half breeds, and white children.

At Fort William West, he blessed a new church and bell, called after the bishop, Thomas Joseph, for the Rev. Father Baxter. His Lordship was edified by the activity of the Jesuit Fathers, and the Indians under their charge. The Indians were delighted with the visit of the Bishop and received him with every demonstration of joy and gratitude. The chiefs and warriors met him as he left the steamer, and escorted him in their boats across the Manitowaning Bay and accompanied him across the portage to the village of Wickwewickong, whose church bell rang out a merry welcome. Here he was received by the venerable Father Duranquet, and spent a week visiting the institutions on the island.

At His Lordship's departure on Sunday afternoon, the chiefs and warriors again assembled, attired in military costume, carrying musical instruments, and decorated in true Indian fashion—paint, feathers etc. escorted him again over the rough portage to the shore where the Bay was covered with small boats, which conveyed the party to the opposite side to meet the passing steamer. The return trip was made by the C. P. R., and the Bishop visited several new villages along the line, which have sprung into existence within the last two years. Accompanied by his secretary he took the train at Port Arthur, and travelled at express speed for 24 hours, a distance of about 500 miles before he reached Sudbury, the next parish.

Here he remained for a few days to give confirmation and lay the corner stone of a large new church for the Rev. Father Caron. Here he was joined by the Rev. Father Bloem, and visited in succession Sturgeon Falls, North Bay, Fowassen, Trout Creek, Bracebridge, and Gravenhurst, returning by way of Hamilton and Toronto to Peterboro'.

On the 29th of October, His Lordship visited Lindsay, and presided over a meeting convened by the Vicar General, for the purpose of aiding the bishop to pay off the diocesan debt. His Lordship explained that the diocesan debt was \$28,000, \$18,000 of which he proposed to levy on Peterboro', and the other \$10,000 he hoped to receive from the clergy and people of the outlying parishes.

At the meeting generously responded to His Lordship's appeal by subscribing on the spot \$1500, \$200 of which was the personal donation of the Vicar General. It was afterwards supplemented by a generous donation of \$100 from the convent of Loreto, Lindsay. His Lordship next visited Cobourg, where Father Murray and his generous flock subscribed \$1,000.

At Campbellford, Father Casey and his people contributed \$700. At Hastings and Norwood, Father Quirk and his congregation \$1,000. At Douro, Father Dan O'Connell gave a personal donation of \$500, to be supplemented by at least \$500 more from his flock.

At Downeyville Father Connelly and his congregation contributed \$600, while the pastor and people of Enismore generously subscribed \$1,000. His Lordship postponed his visit to three other smaller missions until after the holidays.

CHRISTMAS FESTIVITIES. The great feast of Christmas was duly celebrated in Peterboro'. During the week previous confessions had been heard every day until a late hour at night, and several hundred approached Holy Communion on the morning of the festival.

The first Mass on Christmas morning was a high mass celebrated by Father McEvay, who said two more masses in succession. Father Rudkins next celebrated three masses, making in all six masses said in the cathedral. Five masses were said in the convent chapel, three by Rev. Father Conway, and two by the Bishop. At half-past ten His Lordship officiated at solemn Pontifical Mass, Father Conway acting as assistant priest, Father McEvay as deacon, and Father Rudkins Subdeacon. Immediately after mass His Lordship

preached the Christmas sermon, and wished his congregation all the graces and blessings of the holy season. He expressed his gratitude to God for the loyalty of the clergy, and the piety and generosity of the faithful of the diocese. Wherever he went through the length and breadth of the diocese he was edified by the zeal of priests and people.

The diocesan debt was a heavy one, but the generosity of the clergy and the faithful had already lightened the burden. He had joyfully assisted for the last few days the city clergy in hearing the confessions of the faithful, and was pleased to see so many that morning approach the Holy Sacrament of the altar. He was particularly gratified to have heard so many confessions in French, for the French portion of his congregation were as dear to him as any other. Their own pastor was at present on leave of absence for his health's sake, and promised before many months to return to his labors. The material comforts of the people in Church was not forgotten, as they have now a heating apparatus and a convenient approach to their Cathedral which made their church attractive, inviting and respectable, and left no excuse for absence in future from the solemn functions on Sundays and Festivals.

In the evening at the invitation of Dr. Kilroy, the choir met in the parsonal residence, where a very pleasant half hour was spent, all wishing their good parish priest long life and many pleasant returns of the day.

ESMONDE AND O'CONNOR.

THE IMPERIAL PARLIAMENTARIANS BEFORE A TORONTO AUDIENCE.

Toronto Globe, December 29.

A fair-sized and very enthusiastic gathering listened at the Pavilion last night to Sir Thomas Esmonde and Mr. Arthur O'Connor on the Irish question. The meeting was held under the auspices of the city branches of the National League and the proceeds were devoted to the national cause. The band of the Irish Catholic Benevolent Union was present and enlivened the evening with well rendered music. At half-past eight the hall was filling up and the speakers had not arrived. The audience was patient, however, and in a few moments the band struck up "God Save Ireland," and the visitors were greeted with prolonged applause as they entered and took the platform.

Sir Thomas Esmonde is young and boyish, and speaks slowly and thoughtfully, and the severe cold under which he was laboring made his articulation labored. Mr. O'Connor is a tall, well-built, dark complexioned man, and speaks with an absence of rhetorical effort, but forcibly.

Upon the platform were Hon. A. S. Hardy, Hon. T. W. Acland, Mr. John Malloy, Rev. Fathers Conduke, Sheehan, J. Ross, Conway, Haug, Egan, Laurent, Rooney, McBride, McMahon, Mr. Ann. Aid. M. J. Woods, Father O'Reilly, J. A. Mulligan, C. L. Mahony, D. P. Cahill, G. W. Baderow, D. J. O'Donoghue, Chas. March, S. T. Wood, Stewart Lyon, A. F. Jarry, Hon. John O'Donohoe, S. MacNabb, Phillips Thompson, Hon. A. M. Ross, John Cameron, E. C. Archibald, Mr. W. A. Murray, G. C. Kirby, Hugh Bowen, P. Boyle, Mr. C. F. Guelph, Mr. Fitzgerald, Dr. Brennan, Mr. Dolan, Mr. McInnes, representing Peterboro' branch; Mr. Blain, of Galt; Hon. Frank Smith, E. O'Keefe, Mr. Peter Ryan, D. A. Barry, Brother Forbes, Brother Odo, Mr. N. Murphy, Wm. Lount, G. C., W. Connolly and others.

LETTER FROM THE ARCHBISHOP.

The following letter was received from His Grace the Archbishop: St. Michael's Palace, Toronto, Dec. 23, 1887.

To Mr. O'Connor, M. P., and Sir Thomas Grattan Esmonde, Irish delegates: Gentlemen,—I regret very much that the state of my health and incessant occupation at this time prevent me from attending your meeting, but you have my earnest sympathy in your work of mercy towards the poor and oppressed people of Ireland. I beg to enclose a trifling sum for your calls are very numerous towards the relief of the poor, evicted tenants from homes (though miserable, still they had a shelter) where they were born and lived and made a home by their own sweat and industry. I wish to point out, and that of the clergy in the present Irish crisis. It is too well known and acknowledged by the most reasonable men, even Englishmen themselves, that for centuries back Ireland has been governed in the interests of England, and for the ruin of Ireland. Its sad condition amply proves this; her trade has gone, and the poor tenantry were obliged to pay an unjust and exorbitant rent, but you have half starved and poorly clad. This has been acknowledged by the English Government of the present day when it instituted a Land Court to reduce the rents, but as the Court could not reach the immense majority of cases for many years, the tenants imitated the Land Court and

reduced their rents themselves. This was termed "the Rent of Campaign," by an unaccountable and unjust procedure the Government evicts tenants both poor and soldiers to evict tenants that could not pay rents that were declared unjust and exorbitant.

No man is obliged if he can help it to pay more than he owes. The Catholic clergy are blamed for encouraging the people to resist injustice. They have a perfect right to do so. Many great saints in the calendar of the Church have been persecuted and even put to death for standing between the oppressor and oppressed.

On the other hand, the clergy have been often accused of favoring tyranny, when they employed all their power to put down Fenianism, but Fenianism meant a forcible resistance to tyranny, which would only end in useless bloodshed. For no people, no matter how much oppressed, are justified to revolt if they have not a moral certainty of success, for failure would bring on greater evils than those from which they suffer. But at present the struggle for justice is constitutional and impelling; and we consider that the Right Hon. the Lord Mayor of Dublin, T. D. Sullivan, Mr. Wm. O'Brien and other honorable gentlemen, the peasants, boys and girls in gaols in Ireland by the injustice of Coercion Acts, are

MARTYRS OF PATRIOTISM and to be honored and respected; their condition in the constitutional struggle is far preferable than to be carried off to the battle field, dead or wounded, in a struggle for justice with an overwhelming army. The moral victory is won when all reasonable men are on the side of justice for Ireland, which would not be thought of if there were no resistance.

I may quote the saying of Senator Ingalls the other day in Washington, "that there is nothing so dangerous and unprofitable as injustice." I may add, retribution can come sooner or later. God is slow but sure, and it is not impossible in the providence of God to see England yet as poor as she made Ireland. Neither the

Special to the CATHOLIC RECORD.

CHRISTMAS DAY IN STRATFORD.

The feast of the nativity of our Lord was celebrated here with more than usual solemnity. Our good pastor invited several priests from a distance to preach a retreat on Monday, Tuesday and Wednesday of last week, and it proved a great success. There was a large attendance at the services and at the sacraments, and the congregation of St. Josephs feel very grateful to Dr. Kilroy for his endeavors on their behalf.

On Friday the good Sisters who teach the separate school treated their pupils to a Christmas-tree, which the children enjoyed immensely. On the 24th Kilroy celebrated mass at midnight on Sunday at the convent, and then attended every mass at the church, and spoke at each mass on the gospel. He tended his congratulations to his flock, wishing them a merry and a true Christmas.

At 11 o'clock mass, Rev. Father Ryan was celebrant. The music, Mozart's 12th Mass, was rendered by the choir, assisted by a very full and well trained orchestra, in grand style and all spoke in great praise of the choir. The organist, Miss Lucy Allen, must feel proud to see her work of the last two months so very successful. The church was crowded to the doors, many of our Protestant friends attending. The collection of the day reached the handsome sum of \$937, the largest ever taken here, showing the esteem in which Rev. Dr. Kilroy is held by his congregation. This fact also shows how Stratford is progressing; we are advancing slowly but surely.

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clergy or any true lover of Ireland wants political separation from England. We want to be as Canada is. Irish Home Rule would not be demanded so persistently if the Irish could extort from England just laws for the general good of Ireland, but over eighty years of trial and of broken promises and unjust and coercive laws left them no hope.

When the Parliament left Dublin it carried with it the strength of the nation. The aristocracy left, absenteeism began, trade languished, rents were transferred to England, and commerce followed. All this will be brought back by Home Rule. The rule left was that of absurdity.

Gentlemen, you have seen the prosperity of the Irish in this new country; they came impoverished from misgovernment and landlordism, but rich blood, talent, industry and honesty raised them up, and now the influence of over ten millions of prolific Irish and their descendants exercise an extraordinary influence in the election of the President of the United States and the majority of the Senators. It is their province to ratify treaties, and the Fishery question between Anglo-Canada and the United States.

WILL BE LEFT IN THEIR HANDS.

We don't want war, but the American revolt years ago was the first dawn of freedom for Ireland. I am sure, gentlemen, that you rejoiced to find so hearty a welcome in your capacity of Irish delegates from the American and Irish American people, and how the Governors of States and the most influential gentlemen graced your platforms.

How blind England is to crush the people of Ireland at home and drive them abroad with most unfriendly spirit! Ireland to day is one of the most oppressed countries of Europe. I have the honor to be, gentlemen, with the highest consideration, your obliged friend,

JOHN JOSEPH LYDCH, Archbishop of Toronto.

CHAIRMAN'S REMARKS.

Hon. A. S. Hardy took the chair, and after stating that the delay was unavoidable, said:—I am gratified to be able to announce that we have with us on the platform the two distinguished statesmen whom you have gathered to listen to to-night. I am gratified also that it has fallen to my lot to preside over this meeting. I am fortunate, and you are fortunate, in that it is the duty of the chairman to remain almost silent, to announce the speakers, possibly to announce the cause. The names of the speakers you know—you know something of their career. The cause is a world-wide one. (Loud cheers.) It may be that the cause of Ireland at times is not so conspicuously bright as those who love that country and the cause they advocate could desire. But with Parliament leading in Ireland—(loud cheers)—with Gladstone leading in England—prolonged cheering)—with an almost unanimous people in Ireland—(applause)—with an almost unanimous people and sentiment in Scotland and Wales, the cause of Ireland must ultimately triumph. (Loud cheers.)

We have deplored, this country has deplored, wherever Irishmen live, wherever Britons dwell, they have regretted the measures of coercion which, unhappily, the English Government are attempting to bind upon Ireland. (Applause.) But I do not believe they will succeed. (Applause.) We have witnessed even during the past week the attempt of the whole force of the war: arms of the police and the turnkeys, backed up by the officers of the law, the English army and navy, the whole force, spiritual and temporal, of the Empire, to put the prison breaks upon Mr. Sheehy. (Applause and laughter.) And after a considerable struggle they succeeded, and the news was so momentous that they called it across to you. (Applause and laughter.) That in one incident at all events of the Coercion Act, but it is a typical one. We have Mr. O'Connor, a distinguished parliamentarian and debater. (Applause.) He is accompanied by Sir Thomas Grattan Esmonde, the son of the grand-daughter of the great Henry Grattan—(great applause)—whose voice made the walls of Parliament both in England and Ireland tremble—(applause)—whose virtues and whose patriotism, alike with his eloquence and his statesmanship, were supreme in both countries. (Applause.) I therefore have pleasure in introducing to you as the first speaker the great grandson of Henry Grattan. (Loud and prolonged cheering.)

ST. THOMAS ESMONDE.

Sir Thomas Esmonde began by apologizing for his too severe cold. He and his colleague, he said, had come over to lay the case of Ireland before the Canadian people, though they knew from the Canadian newspapers and other sources that the people of Canada are already enlightened on the subject of Home Rule. They had come to speak to people who believed it was the right of a people to make its own laws. (Applause.) They had come to appeal to all honest, fair-minded people, irrespective of religious or political distinctions. They had come to lay the case of Ireland before people who could fully understand the meaning of the liberties and privileges which they enjoyed themselves, and would be glad to see others enjoy the same privileges. (Applause.) He would like to make plain what it was that Home Rulers were contending for. He could not make it clearer to his audience than by asking the inhabitants of Ontario how they would take it if their affairs were managed by the people of Quebec. Would they be satisfied with such a condition of things? He would be very much surprised if they would; and were the Irish people to be satisfied with the laws

WAS FOR THEM IN IRELAND?

He was willing to give the English credit for the most honest desire to govern the Irish people honestly and properly, but with the very best intentions it was perfectly impossible for them to govern Ireland properly—(applause)—from the very simple reason that the English could not understand the Irish. They did not sympathize fully with the aspirations and sentiments of the Irish people, and they could not possibly know what the peculiar needs of the Irish are.

Charity began at home, and it was only natural that Ireland should be more concerned about Irish affairs than any other nation. It was said that the Irish were not able to govern themselves. How could they prove that when they never gave them a chance to govern themselves? (Applause.) If the Irish could not govern themselves how was it that they could govern the English people as they had done in the dependencies of the British Crown? The stock argument of the opponents of Home Rule was that if the Irish were allowed to govern themselves the rights of the Protestant minority would not be respected. What were the facts? He did not say that they had taken the history of Ireland and prove that the Irish Catholics, as such, have ever shown themselves inclined to oppress the Protestant minority. (Applause.) He was perfectly prepared to grant that there had been persecution in Ireland, but it was not from the Irish Catholics. (Applause.) He went on to show that Grattan, Robert Emmett, Lord Edward Fitzgerald, Smith O'Brien and Charles Stewart Parnell were all Protestants. The Protestants in Ireland only laughed at all the talk about

THEIR RIGHTS BEING PROTECTED.

He dilated on the expense of keeping up the 13,000 men of the Irish Constabulary. If Ireland had Home Rule she would be an element of strength to England instead of a source of weakness.

MR. ARTHUR O'CONNOR.

Mr. Arthur O'Connor, M. P. for East Donegal, expressed his regret that the wear of travel had so used them up. It would have gone against the grain for them to have gone home without calling in at least two cities in Canada. (Applause.) They had been somewhat envious when they heard of the warm reception accorded to Mr. O'Brien in two of our Canadian cities. (Laughter.) He was afraid the boat would not permit him to visit Kingston.

A Voice—You don't lose anything.

Mr. O'Connor, continuing, said that the statement that Ireland was subject to the same laws and administration as England, was entirely false. The struggle was a twofold one. It had a social aspect in so far as it was between the legal owners and the occupiers, while, on the other hand, it bore a political aspect as concerned with the political relations between Ireland and Great Britain. Taking up the last aspect it might be asked, how did it stand in Ireland? The people of England had complete control of the affairs of England, and it was to the 85 members from Ireland that the mining population of England owed the relief which they had lately obtained. But so far as Irish affairs were concerned, the Irish members had no effective power; they were a small minority, persistently outvoted by an

IGNORANT AND BIGGOT MAJORITY.

Mr. O'Connor next dealt with the question of the administration of the law within Ireland. Public opinion had not the smallest effect upon the administration of the law. Under the Lord Lieutenant and his secretary all the administrative business of the country was carried on by several Boards, every member of which was nominated by the Lord Lieutenant or his chief secretary. One was the Local Government Board. Another was the Board of Education, one of whose duties was to eliminate from the text books used by the Irish children everything creditable to the people of Ireland, every word that told of the struggles of Ireland against English injustice for the

LAST SEVEN HUNDRED YEARS.

(Shame.) Where an Irishman had distinguished himself in the service of his country he was branded as a rebel and men who had fought in defence of their country were referred to in those lying text-books as criminals who had been executed. (Hisses and cries of "Shame.") The Board of Public Works had studied the whole country with monuments in stone of its own incompetence. They had built one fishery pier in such a way that the sea water had never touched it, even at high water. (Applause and laughter.) The incompetence and scandalous waste of this Board had been denounced over and over again in the House of Commons, but without avail. The great municipality of Dublin could not appoint a single policeman without the sanction of His Excellency the Lord Lieutenant. (Applause and laughter.) The Government at Westminster, knowing the incapacity of its representative in Ireland did not entrust it with more money than it could help. It took from Ireland every year millions more than it spent there. It spent on the police more than it spent in education.

(Shame.) This game had been going on for eighty years, and what was the result? They were now in the jubilee year of Queen Victoria. In the last fifty years the population of Ireland had decreased from 9,000,000 to less than 5,000,000 while the population of Great Britain had increased from 14,000,000 to 27,000,000. The Scripture said that the multiplication of the people was the honor of the King. He would like to know what honor Queen Victoria could take to herself for the multiplication of her Irish subjects. (Applause.) The amount of stock had decreased, the area of cultivated land had decreased. So much for the government of Ireland by Westminster. The Irish people asked the same rights of self-government as was possessed by Canadians—(applause)—by every State of the Union, by the Australian Colonies. They asked for

NO MORE THAN ALREADY EXISTED

between Norway and Sweden, in the German Empire, in Switzerland, in Austria and Hungary. Referring to the religion in Ireland, the speaker pointed out that in nearly every case Parnellite Protestants represented Roman Catholic constituencies, while Parnellite Roman Catholics represented Protestant constituencies. (Applause.) The fact is the question of religious divisions was not played out. In a meeting of fifty one clergymen in Bristol, resolutions favoring Home Rule and condemning coercion were passed unanimously. Mr. O'Connor proceeded to describe the effects of the Coercion Act, showing that it was utterly subversive of the liberty of the subject and the freedom of the press. He pointed out that the great difference between land tenure in Ireland and England was that in

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