

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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NO. 426.

THE CAUSE OF IRELAND.

JUSTIN MCCARTHY IN THE FOREST CITY.

Cordial and Enthusiastic Greetings.

A MAGNIFICENT DISCOURSE.

The first of December had been an eagerly looked for day by the people of London, for that day was to bring them Justin McCarthy, the celebrated journalist, novelist and Parliamentarian. On the morning of that day the Rev. Father Coffey and Mr. Thomas Coffey, of the CATHOLIC RECORD, proceeded to St. Thomas to meet the illustrious statesman and conduct him to the Forest City.

A north west blizzard, says the *Advertiser*, howled fierce welcome to Mr. Justin McCarthy as he stepped from the 210 (Port Stanley) train to the Richmond street depot, where he was met by a large number of prominent citizens. After the usual greetings and exchanges, Mr. McCarthy and his receivers took cars and started for the Sacred Heart Convent. Those who accompanied him were: Messrs. Ben J. Cronyn, London; Father Flannery, St. Thomas; Father Tierman, London; Dr. Bucke, Father Molphy, Ingersoll; Father Coffey, London; Thomas Coffey, London; P. Mulken, London; D. Regan, London; J. B. McKillop, London; Geo. Reid, London; Father West, St. Augustin; Sir John Gibbons, London; P. Boyle, London; B. C. McCann, London; W. Focock, London; M. Masurel, London; Geo. Daly, London; Geo. Harper, London, and others.

Arriving at the Sacred Heart Convent they were warmly received and welcomed by Madam White, Lady Superior, and ushered to the reception hall on the second floor. The walls of the hall were decorated with drapings of cream crepe lace, ivory and holly. At one end of the room stood a miniature throne that was accorded to the distinguished guest.

Upon the entry of Mr. McCarthy and the guests, the ladies of the convent, who occupied seats around the hall, arose and gracefully courtesied, while an enthusiastic applause was rendered on four pianos by Miss O'Connell, of Washington, D. C.; Miss Grigg, London; Miss Brotherton, of Florida, and Miss Leach, of Detroit.

A Welcome Chorus by Weber was then sung by the following young ladies: Misses Coffey, Grigg, Bucke, Hutchinson, McCaffrey, DeJuan, Brown and Regan, of London; Misses Lauer and Regan, of New York; Misses Cross, of Washington; Miss O'Connell, of Washington; Miss Mills, Duluth, Minn.; Miss Cahill, Victoriaburg; Miss Higgins, Detroit; Misses McNulty and Anyot, St. Thomas; Miss McDonnell, Watford; Miss Routledge, Stratford; Miss Duggan, Wyoming, and Miss Noble, Collingwood. The rendering of the chorus was in full harmony with the excellent quality of the notes that followed.

The last notes of the chorus died away, eight bright little girls stepped forward and gave an interesting dialogue on "Home Rule." The little girls were Misses Grigg, Regan, McNiff, Wilson, Murphy, Pettie, Biglin, and Jenkins.

Upon the conclusion of the dialogue, Miss Mary Coffey rendered a selection of Irish airs on the harp, while Miss McDonnell, of Watford, stepped forward and presented the following address:

The history of our own times is written not only in golden words that are destined to become classic in our language, but still more eloquently in the noble deeds of the great and good men whose generous self-sacrifice and patriotic ardor are opening way by day that history in character that time can never dim. 'Tis said that history repeats itself, but did the world ever read so glorious a page as this. Never was there a more striking fulfillment of the prophecy of the inspired writer: "Going they went and wept, casting their seeds, but coming they shall come with joyful faces, carrying the sheaves of life." Through long centuries of darkness and persecution, Ireland, the mother of sorrows among nations, has sent forth her children sowing the seed of Christian faith and charity in every land, making Christ known to the uttermost ends of the earth. No flocks so distant or so exposed to peril, but loving, faithful shepherds from Erin's green fields were found ready to go and lay down their lives to save them from the wolves of infidelity. What wonder, then, that to-day Ireland reaps with joy her harvest of brotherly love and support from the nations among whom her sons have sown the heaven-born spirit of Christianity. It is impossible for her to day to suffer or to rejoice alone. In Australia as in Canada, in New Zealand as in our sister republic, anxious hearts are beating in unison with Ireland's sacred cause. Loving eyes are watching the dawn of her deliverance even now glowing in the skies, and noble souls in every land thrill with a pulse of hope and joy to the heart-throb of her awakened life in Erin. The prophetic words of one of her noblest sons are hearing their fulfillment:

The fervid genius of Ireland is about to assert itself again throughout the whole world, and the crown of her ancient glory and splendor is about once more to be set on her head as in the days when she was declared to be the light of the world. Yes, Ireland's ancient honor and glory are coming back, and she is about to reap the well-earned reward of her well-tried faith and love. This great crusade of the nineteenth century may well bear aloft the grand old watchword of the medieval days, for manifestly "God wills it." In the words of the poet who bore a name that the century has twice crowned:

"There is glory in the present, And the future, like a crescent moon, Lights the deepening sky of time. And that sky yet glows brighter, If we work and wait the while, And the sceptre and the mitre Join in sacred bonds sublime, With two glories shining o'er them, Up the coming years they'll climb, Earth's great evening as its prime."

Mr. McCarthy replied: "One would be a son of a noble heart and nature if he were not touched by the reception that has been tendered me by the ladies of the Sacred Heart Convent this afternoon. The music (especially the harp, which was once our national instrument, but that now is somewhat neglected in the tuition of music to the children of Ireland), that admirable piece of dramatic recitation, its composition, humor and varied recitation, show the important part an institution such as this bears in cherishing and keeping alive the sentiments, principles and religion of our mother country in the hearts of the young. We all know her cause has become the cause of honor, progress, civilization and peace, as was truthfully said in the recitation by our young friends. Ireland has kept true to the faith of her fathers; no trial could make her give up her old faith or love for the old land. For this she is not destined to remain forever without a reward. In her present struggle for liberty the public actors in the great drama in her interests have the sympathy of her sons and friends all over the world in their purpose, motives and achievements closed by saying that the efforts he had made on Ireland's behalf in that great struggle were amply repaid by the reception accorded him, which had touched him more than he would venture to express.

The party then bade Madam White goodbye, and after all had expressed their gratification at the reception accorded them by her and her young pupils, and extended many congratulations upon the talent and ability shown by the young ladies, proceeded to the Young Liberal Club rooms.

IN THE YOUNG LIBERAL ROOMS.

The announcement which appeared exclusively in the *Advertiser*, that a reception would be given to Mr. McCarthy in the Young Liberal Club Rooms, at 3 o'clock, filled the hall with an enthusiastic gathering of the friends of Ireland, without respect to nationality or creed. His appearance in the building and upon the platform, accompanied by Mr. Geo. M. Reid, president of the Young Liberal Club, and James Armstrong, Liberal M. P. for South Middlesex, was the signal for a tremendous outburst of cheering and applause. Immediately upon taking his seat Mr. Reid rose, amid enthusiastic applause, and read to Mr. McCarthy the following address, which was repeatedly interrupted with great cheering:

THE ADDRESS.
Mr. Justin McCarthy, M. P.; Sir,—We, the members of the Young Liberal Club of London, desire upon this occasion to express the deep sense of honor and pleasure experienced at being permitted to welcome to our city one who has been so long and so eminently distinguished as a journalist, novelist, historian and Parliamentarian. (Applause.) From the time of your arrival in this country we have watched with increasing interest the favorable impressions you have made, and have read with pleasure the eulogiums everywhere bestowed upon you by the press of Canada. While we feel that the unbounded interest and enthusiasm you have awakened are in a large measure due to your distinguished literary abilities and reputation, we cannot but know that among the Liberals of Canada your first claim to esteem and admiration is due to the noble and determined manner in which you have espoused a great cause on behalf of your fellow countrymen—a cause in every respect worthy the undying devotion of heart and intellect which you have given it. (Applause.) We welcome you as the ambassador of Ireland, as the representative and the exponent of a great principle, as a patriot in the highest sense of that word, and as a leader in the great struggle which we hope and believe can have an ending other than that which will secure to Ireland the boon which we in Canada enjoy—legislative freedom. (Great cheering.) You can assure you that the constitutional struggles of yourself and those associated with you in the cause of Home Rule have excited the cordial sympathy and approbation of the Liberals of Canada. We know that for many years the condition and aspirations of the people of Ireland have been developed in the mists of ignorance and prejudice, and we feel assured that no Irishman has done so much to remove these hindrances to a fair view of the position of the Irish people. Your conduct in this respect has won the sympathy and good will of the Liberals of Canada, and all join in according to you and your colleagues a full measure of praise for your devotion in endeavoring to secure for Ireland a measure of Home Rule. (Cheers.) We, as your fellow subjects, resident in Canada, are fully aware of the advantages and blessings of legislative freedom, and we can, therefore the more heartily endorse the cause in which you are engaged, and with which you are so sincerely identified, and express the sincere hope that ere many years have passed the same blessings and advantages may be enjoyed by your native land. (Renewed cheering.) On behalf of the Young Liberal Club of London,

W. M. EDDY, Secretary.
GEO. M. REID, President.

London, Dec. 1, 1886.

THE REPLY.

Mr. McCarthy rose amid applause and began by saying: "Mr. Chairman and gentlemen, I thank you most sincerely for this kind and generous welcome, and for the address which you, through you, President, have presented me, and which I receive with pride and pleasure. I have no desire," he went on to say, "nor is it my purpose to enter into or identify myself with any of the political struggles now going on in this country. I cannot see any reason why those on either side of the line that divides the political organizations of this country should not be in full sympathy with a movement aiming at the regeneration and reorganization of Ireland. I do not expect the Young Liberals to pledge themselves to any particular measures of legislation, and while all

are perfectly free to hold their own opinions I understand your expressions as a pledge of broad and fair good-will to Ireland—(applause)—and to those working for her good. So far, I take it that you are in hearty sympathy with me. I am glad to find general sympathy for the cause culminated to restore national self-government to Ireland, and to bring about progress, prosperity, civilization, order and peace. We believe that the exercise of this right makes nations as well as men prosperous, united and strong, as it has here in Canada. (Applause.) I thank you again for the kind welcome you have given me, and I shall not forget the way you have received me into your prosperous and promising city. (Applause.) Mr. Reid called for three cheers for Mr. McCarthy, which were lustily given with a tiger, after which the gathering separated. Many citizens came forward to shake hands with the Irish leader before leaving the Liberal rooms.

When the curtain rose in the Grand Opera House Wednesday night, Mr. Justin McCarthy, M. P., and the gentlemen who surrounded him upon the stage gazed upon a perfect sea of faces. It was indeed a sight to cheer the heart of the great Home Ruler, and never before was that important national problem discussed in this city before an audience of any such proportions and enthusiasm. Large numbers of those present were ladies. Mr. McCarthy, who began his brilliant career as a reporter on an Irish paper at the age of 17 years, is a calm, persuasive, logical and lucid speaker of refined, literary culture.

There were seated upon the stage Messrs. Ben Cronyn (in the chair), Col. Lewis, John Campbell, Rev. Dr. Kychkan, Rev. Father Coffey, C. S. Hymn, Dr. Sippi, John Marshall, J. B. Leung, Patrick Kelly, Rev. J. A. Murray, F. McNeil, Thos. Coffey, John M. Keary, M. Masurel, Father Tierman, B. C. McCann, D. Deily, M. D. Fraser, D. Regan, Dr. Bourke, V. Cronyn, J. P. O'Byrne, Rev. Father Molphy, Ingersoll; Father Ronan, Wallaceburg; Father Flannery, St. Thomas; Mr. M. Cronin, Mr. A. F. O'Mara, Dr. E. J. Keough, Father McKee, prominent Father Conolly, Biddulph; Father Danphy, London; Father Cronyn, Stratford; P. Boyle, J. J. Gibbons, P. Cook, E. J. Parke, T. Coughlin, M. P., Ald. O'Meara, E. Meredith, George Reid, Martin O'Meara, and others.

THE CHAIRMAN'S ADDRESS.

Mr. Benjamin Cronyn said: At the request of the Committee of Management for this evening's lecture, I have consented to preside. Were the duties of chairman on an occasion of this kind other than formal, I can assure you that I should have hesitated to assume the position in the presence of the learned lecturer and enlightened audience we have here tonight. A formal introduction of the talented and renowned historian and lecturer whom we are to have the privilege of listening to is hardly necessary. He is well known to you all by his prominent public career and his writings, from which we have derived so much instruction and pleasure. The subject chosen for the lecture is one that must interest all, for I am safe in saying that there has been no public question or subject which has and is agitating the old as well as this new world as that of "The Cause of Ireland" or as it is better known "Home Rule for Ireland." Some short time since we had the opportunity of listening to what might be called one side of this question, and tonight we are to have the privilege of listening to what may be called another side of the question. As an Irish-Canadian enjoying all the privileges of our free local government system, I have never understood why Ireland should not have a somewhat similar system of local government and that England and Scotland should have the same privilege if they so desired. There are but few that would deny to Ireland the principle of Home Rule, but the difference arises in the details of such a measure. Amongst the reasons given for Home Rule by a friend of mine (who is now in the audience) when asked whether he considered that Ireland should have Home Rule, he replied: "Sure you shouldn't? Doesn't Ireland rule the whole world?" It is there not a good deal in my friend's reason when we find over the British Dominions from India to Canada Irish men governing? In India Earl Dufferin, whom we all remember and admire, administered our own Dominion the Marquis of Lansdowne, our present Governor-General, whom all respect.

I am sure that we all hope and trust that ere long all parties may unite upon some satisfactory basis for settling this much agitated question, and through which peace and happiness may reign in Ireland, and the world's attention and election no longer be heard in the land. When this takes place, and full justice is done to Ireland, we will find Irishmen still truly loyal to the British Empire, and if possible more ready than in the past to fight its battles both on the platform and on the field. I have now the honor and pleasure of introducing to you the lecturer of the evening, Mr. Justin McCarthy.

THE LECTURE.

Mr. McCarthy, on rising, was greeted with a tumult of applause from every part of the house. After a few words of introduction, he said: "I come to you to talk to-night for a while about the cause of Home Rule—the demand of Ireland. Now, what is Home Rule, and what is the demand? It is simply that right which every Province in this Dominion and every State in the American Union possesses almost as a birthright, and which would not be sacrificed for any sum that could be named. That is the sum and substance of our national demand—that the Irish people within the circle of the laws that surround the British Isles shall regulate their national affairs. That is all we ask, and with nothing less than that can we, or could we, ever be contented. (Cheers.) It is impossible that a Canadian audience should feel anything but sympathy with the feeling that prompts

our demand. You are a nation of Home Rulers, and when we want to strengthen our claims we point to you, growing great and strong by the making of your own laws. Look at the change in this country within the memory of living men, and those by no means advanced in life. From being disunited you have become united; from being weak you have become strong; from being backward you have come to be in the front rank of national development; from discontent, and justifiable discontent you have come to be loyal and contented subjects of the English Crown. Simply because you have had self-government and have not been kept back, marred and blighted by the centralizing influence of a despotic ruler. The same results that Home Rule has wrought with you it would work with us if we only had it. Therefore are we hostile to a system of government which checks and blights our national development. We want your sympathy in seeking that which will make us united, developing, prosperous and strong. (Applause.) I want to tell you how we are at the advantages of self-government. For generations and centuries up to the beginning of this century we had

A NATIONAL PARLIAMENT.

In Dublin. It was taken from us by force and fraud, and we were compelled to enter a union with evil consequences to our country as to another. An Irish Parliament is not the gigantic and monstrous innovation that some Englishmen have been led to believe. I have met many Englishmen, otherwise well informed, who seemed to think that the union between England and Ireland existed from the days of the flood. Yet from a historical point of view it is only a thing of the day before yesterday. It is not innovation we want, but restoration. Up to the beginning of the present century there was an English Parliament at Westminster and an Irish Parliament in Dublin. Would it mean the dismemberment of the Empire to bring about that same state again? In England we are amazingly governed by phrases, and we do not often stop to ask what they mean. To men who have talked of the "dismemberment of the Empire" I have said, "Was, then, the Empire in a state of dismemberment during all the years of its mighty existence up to this century? During the days of the great Chatham? During the struggle with the American colonies? Are not these counted among the most glorious times of her history? And was not all that time an Irish Parliament sitting in Dublin, making laws for the Irish people? Was not England tried by the greatest strain and had she to detach a single regiment from service abroad to keep peace and order in Ireland? No, but she could take regiments from Ireland to send abroad. In considering how we lost that Parliament, we must remember that Parliament was not then absolutely independent as we regard the world now, but was dependent on the arbitrary will of the sovereign. So, too, was the English Parliament. At the time of the second Pitt the King used to overawe Parliament by the power of his will, and a Prime Minister voted by two thirds of the House cared not two straws for the House if he was upheld by the King. The Irish Parliament

SO CALLED PATRIOTS.

who expounded the new creed that the more Irish members were placed in position of influence under the English Government the more they would be able to do for Ireland. But all that was best in the Irish people and press raised its voice against them. Four of them were taken into office. They were banded together in financial as well as political schemes. What becomes of them? The first turned out to be a forger and swindler, and committed suicide on Hampstead Heath. The second was a forger and swindler, and he fled no man knew whither. The third had been Commissioner of Income Tax. He gathered up the receipts and fled likewise. (Laughter.) The fourth had been mixed up in the schemes of the other, but there was not sufficient evidence to put him in the criminal's dock. Therefore, not knowing the fact that his leader was made him an edge on the Irish bench. (Laughter.) There are historical facts, and yet the English press could not see why the Irish people were not satisfied with the administration of justice. (Laughter.) Later on there was a languid Home Rule party with an annual resolution in the House and another Home Rule party arose, whose policy it was to keep aloof from the other political parties, to attend to the cause of Ireland and that alone. I had the great honor of being one of the very first who from the outside of Parliament saw the justice of

THE NEW PARTY.

and was willing, if necessary, to sacrifice position and literary career to go into Parliament under the new leader, whose qualities and not his own will had placed him in that position. He was just fresh from the English University of Cambridge and unknown to the general public. But those who remembered Grattan's fidelity might have seen hope for the new party in the fact that its leader was made him an edge on the Irish bench. (Laughter.) There are historical facts, and yet the English press could not see why the Irish people were not satisfied with the administration of justice. (Laughter.) Later on there was a languid Home Rule party with an annual resolution in the House and another Home Rule party arose, whose policy it was to keep aloof from the other political parties, to attend to the cause of Ireland and that alone. I had the great honor of being one of the very first who from the outside of Parliament saw the justice of

THE TURNING POINT.

All had gone well before, but the Irish people felt there was no hope for them by constitutional means under the King and Ministers who degraded Lord Fitzwilliam because he understood the wishes of the people. Then the United Irishmen, young, brave and reckless, broke out into rebellion, and the light applied to the powder, so surely was the rebellion of '98 caused by the recall of Lord Fitzwilliam. The rebellion was put down with much bloodshed, and then came feasible the extinction of the Irish Parliament. A new Viceroy came over, a man of very different stamp, Lord Cornwallis. So surely was the least reminder a certain famous capitulation. (Laughter.) He was sent with unlimited powers of bribery and corruption, and his duties were to get a sufficient number of the commoners to vote away Ireland's rights. The Irish House of Lords was—(laughter and applause)

—of no great political account. With that character he had no difficulty, but with the other he had to use force, fraud, and corruption. If a man who held any public office was honest enough to refuse to vote away his country's freedom he was deprived of his office. If a man wanted money he could get all he wanted, and a percentage too. To this day the name of Union is a term of reproach and obloquy among the Irish people, because it signifies the descendant of a man who sold his country's birthright for a coronet and a seat in the House of Lords. Some men who had not the courage of their opinions gave up their seats. The franchise was narrow, and many of the constituencies were pocket boroughs. In many instances Lord Cornwallis simply sent for the commandant of the nearest English garrison and gave him a seat in the Irish Parliament. For all these things we have Lord Cornwallis' own authority in his letters, and though he was a soldier of the old school, willing to carry out any order from headquarters, however evil, he had yet sufficient manliness to detect the work he was engaged in and the men he made use of.

THE ACT OF UNION.

was resisted to the last by the illustrious Irish patriot Henry Grattan—(cheers)—a name that has become so associated with the latter and independent Parliament that we are accustomed to call it Grattan's Parliament. His right hand man and supporter, who was deprived of his public position and privileges for his fidelity to his country, was Sir John Parnell. The great Lord Parnell warned the English Ministers that they could not destroy Irish sentiment as they had destroyed the Irish Parliament. And it is as strong to-day as when Plunket uttered his eloquent warning to a bigot king and a subservient Ministry. (Cheers.) Extinguished from life every man, woman, child of Irish birth or parentage, every one who knows the songs of Ireland or who has read her history. Clear the world of these and the Irish national sentiment will disappear. We are a thriving race, flourishing even under adversity. The Irish people never consented to the union, nor have they endorsed by silence. The whole course of the policy of English statesmen has ever been to wear away Irish membership gifts of place and power. There arose about 30 years ago a band of

THE GROWN MEN IN ULSTER.

to-morrow, the great majority would proclaim Home Rule for Ireland. Some of Parnell's strongest supporters have risen to say, "Mr. Speaker, as an Ulster Episcopalian, or an Ulster Presbyterian, I am sent here by my people to vote for this measure of Home Rule." I know something of Ulster myself. There are only two men in my family and each of us represent an Ulster city. (Cheers and laughter.) I have the honor to represent what has been called the etiolated anti-Home Rule, the City of London, and it was the vote of enlightened Protestants that elected me. (Cheers.) To the South of Ireland where the Catholics are six to one, we have brought Protestants from Ulster and elected them to the House of Commons. (Cheers.) Ours is not, it never has been, a sectarian cause. (Cheers.) It is the cause of a nation. Since Home Rule was first agitated for, its leaders have been Protestants—the Episcopalian, Isaac Butt; the Ulster Presbyterian, William Shaw; and the staunch Episcopalian, Charles Stewart Parnell. (Applause.) Victory is almost assured. We did not expect to carry Grattan's Bill at the first attempt. No great measure of reform has ever been admitted to the British House of Commons at the first knocking, but the passing of Home Rule is as

CERTAIN AS THE RISING OF MORROW'S SUN.

(Cheers.) I will venture to predict that within two or three years we shall have the principle of Home Rule affirmed by the Imperial Parliament; we will be turning our attention to our Legislatures in College Green. (Cheers.) Mr. Gladstone and Home Rule were defeated by English votes, but not by a majority of English votes. The struggle was between the unprotected democratic men on one side and the protected aristocracy on the other. Such struggles all resulted in the past in favor of the struggling class. The principle of Home Rule will be affirmed within two, or at most three, years by the British Parliament. It will be a great day for Ireland and for England, as well as a day of justice to Ireland and of mercy to England, the day when within the gates there will be no enemy, but only a friend, a friend and a comrade and brother. (Long and continued applause.)

RESOLUTIONS OF THANKS.

Mr. D. Regan, in moving a cordial vote of thanks to the orator for his magnificent speech, said that if there was any country in the world that should sympathize with Ireland it was Canada. The loyalty, largeness and good will prevailing here was due to the fact that even such Protestants as Home Rule—the right to manage our own local affairs. Those who voted most of loyalty would quickly resist the tyranny of Downing street. The President of St. Andrew's Society had said last night that the cause of Home Rule was the cause of freedom throughout the world. (Applause.) Mr. E. Meredith indeed every sentiment of the mover of the resolution, and seconded the motion, which was carried by a standing vote of the immense audience, who gave vent to their enthusiasm in a storm of applause that lasted several minutes. Mr. McCarthy replied briefly.

We always took upon ourselves the duty of forcing Irish business to the front. We insist that if Englishmen, Scotchmen and Welshmen with the old system in Parliament they must recognize the fact that the Irishmen are not content with it; that the people of Ireland are determined, so long as they have a voice in Parliament at all, to make the English listen to the Irish demand. We called our policy at first

A POLICY OF ACTIVITY.

We took the liveliest interest in every subject, took part in every debate, and into every one we brought the claims of Ireland. (Laughter and applause.) Our critics did not like our policy, and denounced it as a policy of obstruction. We didn't mind what they called it. They might call it obstruction and we might have been pleased for them to call it obstruction. (Laughter.) We didn't mind if they called it obstruction. We only said, "That's the policy we intend to pursue," and we kept our word. (Laughter and cheers.) There were many divisions in the House. The members rise and go out into a lobby on this side or that, according as they intend to vote. In the early days seven or eight of us went out into one lobby and the whole House of Commons into the other. I have seen the day when it was my honor and pride to pass through the same lobby in the same case no longer with six or seven companions, but a body of

THREE HUNDRED AND ELEVEN HOME RULERS.

(Cheers) led by the greatest English orator and statesman of to-day, led by William Ewart Gladstone. (Prolonged cheers.) I want to know where in history you will find such a victory achieved in so short a space of time, and with such apparently inadequate means. (Renewed cheering.) We had done our work; we had converted the English democracy in town and country; we had converted all that was best in the great English Liberal party to Home Rule. We had made our cause that of the English, Scotch, and Welsh Liberal party and we had made Gladstone the leader of the Home Rule cause. There were still some constituencies in the North of Ireland where the anti-national feeling was too strong for us, and the two representatives of the University of Dublin elected by vote of the graduates and in no way representing the Irish people. But, excepting these, every city, town, borough and county in Ireland sent its national members to Parliament. Protestant and Catholic, you have been told by those who must have thought you were strangely ignorant of Home Rule, was a unit against Home Rule. (Laughter.) Why, we have in Ulster the majority of representation as we have the majority of population. If there was a vote of all

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to-morrow, the great majority would proclaim Home Rule for Ireland. Some of Parnell's strongest supporters have risen to say, "Mr. Speaker, as an Ulster Episcopalian, or an Ulster Presbyterian, I am sent here by my people to vote for this measure of Home Rule." I know something of Ulster myself. There are only two men in my family and each of us represent an Ulster city. (Cheers and laughter.) I have the honor to represent what has been called the etiolated anti-Home Rule, the City of London, and it was the vote of enlightened Protestants that elected me. (Cheers.) To the South of Ireland where the Catholics are six to one, we have brought Protestants from Ulster and elected them to the House of Commons. (Cheers.) Ours is not, it never has been, a sectarian cause. (Cheers.) It is the cause of a nation. Since Home Rule was first agitated for, its leaders have been Protestants—the Episcopalian, Isaac Butt; the Ulster Presbyterian, William Shaw; and the staunch Episcopalian, Charles Stewart Parnell. (Applause.) Victory is almost assured. We did not expect to carry Grattan's Bill at the first attempt. No great measure of reform has ever been admitted to the British House of Commons at the first knocking, but the passing of Home Rule is as

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RELIGION AND PATRIOTISM.

GRAND SPEECH OF THE ARCHBISHOP OF DUBLIN.

On Sunday, surrounded by all the pomp and pageantry of the Church's most solemn ceremonies, the festival of the parish was celebrated in the Church of St. Laurence O'Toole, Leville Place, Dublin.

His Grace officiated at Benediction of the Most Blessed Sacrament. After the sacred function a meeting was held in the parochial hall, where addresses were presented to His Grace by the priests and clergy and other representative bodies of the parish.

The first address from the clergy and people of the parish was read by the Very Rev. Canon O'Donnell, P. P.

A deputation from the North Dock Ward branch of the National League attended, and Alderman Mesinger read their address.

The most Rev. Dr. Walsh, in replying, said: Last year, as you all well remember, when journeying from Rome to enter upon the labours of my episcopate, I had the privilege of visiting, but not indeed for the first time, the little town in Normandy, where St. Laurence, wearied with the wanderings of his exile, laid down to die. It was there that I found most forcibly borne in upon me a sense of the full weight of the dignity to which I had been called.

For there, if possible even more than here at home in Ireland, the memory of our patron saint and of his virtues, and the traditions of his life and of his death, are cherished with an enthusiastic devotion which, to my shame and confusion, I found expending itself in lavish manifestations of respect to myself—nothing was there known, and of whom nothing could be known, but that he was the successor of our great St. Laurence. For from the aged parish priest of the place, a dignified and saintly man, I could not, of course, conceal that I was the prelate newly appointed to this See of Dublin, and that I had come there as a pilgrim, to kneel before the shrine, to venerate the relics, and to place myself, and to once more place the priests and people of my charge under the protection of our patron.

OUR FIRST AND ONLY CANONIZED ARCHBISHOP. From that venerable man I heard, as we have so often heard at home, of the marvellous devotion of the people of the place to the memory of our Irish saint, of the jealous care with which they guard his relics, and of the devotion which they showed up the hill side to the place, now marked by a little oratory, where St. Laurence first caught sight of their ancient town and hailed it as his resting-place, the end of his last weary journey.

But more than this, I heard from that devoted priest, and he told me of it with tears of gratitude in his eyes, that in the years of his prolonged ministry among his people, no case had ever yet occurred, not even one, in which the grace of a good and happy death had been withheld from those who, though they might in many ways have seemed throughout their lives unworthy clients of our saint, had never shrunk from taking part in that great public act of devotion by which, year by year, the relics of St. Laurence are borne in procession to that consecrated spot. May we not hope, then, all of us—myself, as his unworthy successor in the see of which he is now the patron, and you the priests and people of this parish, so specially placed under his care—that this tribute of devotion which he has left to him in this public telegram, the conference of the English Liberals has adopted a resolution pledging the Liberal party to maintain without flinching the principles of the R. R. for Ireland, to maintain that principle without flinching until the question is finally settled? (renewed cheers).

And "We congratulate the English Liberals on their fidelity to the programme of liberty and of restoration. In view of the usability of the new Government to find a satisfactory solution of the problem, the nations of the world—A sympathy which assuredly cannot be regarded as thrown away when it is thus given to a people who, when forming to themselves their ideals of the purest types of Irish patriotism, have selected one from the line of Archbishops of this See, and in doing so have selected, out of all the prelates whose names are recorded in our annals, the one who is held in such honor here to day, St. Laurence O'Toole, the patriot Archbishop (cheers)—the only one in all that long succession whom the Church has raised to the honors of her altars—as yet the last canonized Irish saint, and the first and only canonized Archbishop of Dublin (loud and prolonged cheering).

Forty years' experience, in every clime, has proved Ayrer's Cherry Peppermint to be the most reliable remedy for colds, coughs, and lung diseases. Colds should not be neglected. The Peppermint will prevent their becoming deep-seated in the system.

Searching for Proof. There is no trouble in ascertaining from any druggist the true nature of Higgard's Yellow Oil, for all painful and inflammatory troubles—rheumatism, neuralgia, lumbago, frost bites, burns, bruises, sprains, contracted cords, stiff joints, aches, pains and soreness.

MOST EXHAUSTING are the twinges which rack the muscles and joints of the rheumatic. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, by promoting increased action of the kidneys, by which the blood is more effectually depurated, removes through the natural channels certain acid elements in the circulation which produce rheumatism and gout. The medicine is also a fine laxative and bilious medicine and general corrective.

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FAITH AND FATHERLAND. But here in this hall, and especially on this day, this feast of our sainted Archbishop, I should find it hard to conceive of any address that I would regard as more thoroughly in place than yours (loud cheers). Your very presence here is a public and an emphatic expression of that combined sentiment of Irish faith

and of Irish nationality which, thank God, is as vigorous and as active amongst us now as it has ever been at any period in the history of the past. That we have today to give thanks for this—let us make acknowledgment of it—in no small degree due to the watchful prayers and intercession for us of St. Laurence, our special patron, and of the other sainted patrons of the Irish Church.

IRELAND AND ROME. It is owing also to the constant unwavering fidelity of your attachment to the centre of Catholic unity, the holy See of Rome (cheers). That fidelity you have preserved without a rupture or a flaw, despite the efforts of those enemies of our nation, if not of our faith, who have not scrupled, sometimes by bold unblushing statements, sometimes by the cunning of a crafty insinuation, to sow in your minds the seeds of suspicion, and thus of loss of confidence in the Holy See.

In speaking to you thus I have especially in mind a speech or statement which I have recently met with in a newspaper. It was delivered not many days ago by a certain prominent English nobleman, one of our own faith.

In it he managed to convey, though he did not date openly to assert, that the influence of the Holy See could now be secured for the advancement of English interests in Ireland (cries of anger). I am glad to hear that, considering, for believe me, it can never be secured for any effort to crush out a movement such as that of which the organization from which this address has been presented is here the local representation. I mean, of course, the constitutional effort in which you are engaged for the restoration of our native legislature (loud cheers).

The nobleman to whom I thus refer seems to have conveyed to his hearers that the feeling of the Holy See is adverse to this national movement, and that the influence, if not the authority, of the Sovereign Pontiff may soon be exercised, at the suggestion of an English Ministry, to withdraw from all further expression of sympathy with the movement myself and other prominent ecclesiastics whom it is unnecessary for me to name. Now, of course, the HOLY SEE CANNOT CONDESCEND to contradict such ridiculous fictions. But it is, I think, of some importance that they should not be allowed to pass altogether without notice.

And so I have thought it well to refer to the matter here to day (cheers). I have brought here with me a copy of a Roman newspaper, the *Moniteur de Rome*, which reached me from Rome this morning, and I have brought it that I may read for you a short article in reference to the present position of the Home Rule cause. It may be well to say to you that, although it would be an exaggeration to speak of this paper as being exactly the "organ" of the Sovereign Pontiff, it is well known throughout Europe that no view is likely to be put forward in it of which His Holiness disapproves. Now this article which I am about to quote has reference to the present convention of the English Liberal party at Leeds—the convention that was presided over by our late Chief Secretary, Mr. John Morley (loud cheers). What, then, does this article say? I will read it for you.

"As was yesterday announced (it says) in the public telegrams, the conference of the English Liberals has adopted a resolution pledging the Liberal party to maintain without flinching the principles of the R. R. for Ireland, to maintain that principle without flinching until the question is finally settled? (renewed cheers).

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IN SOUTHERN SEAS.

CATHOLIC MISSIONARIES WHO LABOR IN THE SAMOAN ISLANDS, WHERE FRUIT AND FISH FORM THE MOST OF THEIR FOOD, AND WHERE THEIR LIVES ARE SPENT AFAR FROM HOME.

Amongst the crowd of passengers on board the City of Sydney there was one who deserved special mention, writes Rev. P. F. Kavanagh, describing a voyage from Sydney to San Francisco, in the *Cork Herald*. Reserved and silent, he took little part in the amusements which occupied the time of the rest. He was cheerful and courteous in manner but grave and sedate, like one whose mind was occupied with some engrossing idea which made him indifferent to what passed around him. He was a French priest, named Forresterie, on his way to join his brethren, who were missionaries in the Samoan Islands. Father Forresterie was quite a young man—was only one year ordained.

Filled with the spirit of holy zeal and self-sacrifice, he had left his native land, La Belle France, never to return, for the members of his order make this vow to themselves, family, friends and country all abandoned forever; all the advantages and allurements of civilized life relinquished; the world literally trodden under foot and self-love annihilated. He made no vaunt of this, but spoke of it as a mere matter of course—it was his duty—it was a little offering to his Master. In his eyes it was nothing. No doubt he thought himself highly blessed and specially favored in being permitted to make such a sacrifice. I asked him how he intended to live among the savage or unenlightened people who inhabited those islands. He said, "Oh, we live just as we live."

"Well, they have fruit, vegetables, fish." "Have they no bread or meat?" "No," he said, "I never may eat bread again, nor meat either, once I leave this ship; but there is a kind of fruit which our priests say is quite as good as bread, and is indeed of meat we shall have."

PLENTY OF GOOD FISH, for the islanders are good fishermen. "No wine, either?" "No; we can do very well without that." This he said quite simply and with a cheerful expression of contentment, as if he looked upon such fare as quite good enough for him. He was evidently no epicure, and thought little of what with mundane people is of great account. He had evidently taken to heart the words of the Master: "Not on bread alone doth man live, but on every word that cometh from the mouth of God." He informed me that he had voyaged first in France to Australia with a number of other missionaries. I think they numbered eighteen in all—they had a bishop with them. They came by one of the "Messageries Maritimes." They (the missionaries) had been treated very ill by the captain of the ship—their own countrymen were one of the officers who, he also, so numerous in that once Catholic country. "And," said Father F., "he was noble, too, and of an excellent family. His conduct was most unusual. He refused to give us any place to celebrate the holy sacrifice, and said insolently when one of the fathers went to him to make a request for such accommodation, 'I don't know anything about your religion—I am a Jew!'"

MERELY A BUDDHIST, and you come here to pester me with your 'gros sabots'—to pester me with your nonsense about your mass and prayers." "But," said the good father, "we have written home a complaint of his conduct, and I do not think that the interests of the company will permit them to tolerate such shameful conduct. 'Are there many like him in your country?' Father F. answered, "There are too many." "To what do you attribute the progress of infidelity in your country, which was once so Catholic?" "To infidel works, the writings of Voltaire and of the Free thinkers who succeeded him, and to secret societies, which enslave the young men and fill their minds with hatred to God and to religion; also, to a wicked press—immortal and blasphemous—which is the only literature of nine-tenths of the people. But," he said, "I have hopes for France; there are numbers of good Catholics who, by their prayers and good example, will bring back their deluded brethren to the practice of the truth, which in their hearts they believe, for the infidelity of the people is, after all, only superficial; for few dare to face death without seeking pardon and reconciliation with God, through the ministry of the church, which during life they abandoned or persecuted. Yes, there is good hope for France," said the good missionary. Hope, indeed, there must be, I thought, for a country which can produce men like you—heroic souls who, in a worldly age, can make

self for truth. A few days after the above conversation with Pere Forresterie we came within view of the group of islands, five in number, which formed his mission. I believe his destination was to one called Pago-Pago. His brethren, ten in number, were expecting him on shore. Like himself, they were all Frenchmen who had devoted themselves for life to the same holy object—the conversion of the heathen, or, rather to keep the lamp of faith burning in the souls of those who a few years before had been heathens and savages, but were now devout Christians. We could now see the little mission house quite plainly from the deck of the ship—a white square cut in the green of the wooded hill that sloped down to the narrow border of golden sand which the ocean waves were now laving with a gentle motion. Here a boat came within about a mile of the island. She was met by two large boats manned by a number of islanders. They were splendidly formed men of reddish-brown color. It would be hard to find anywhere more perfect models of manly strength. They were nude to the waist, their only particle of dress being a loose linen blouse. If their strength corresponded with their large and muscular, but finely moulded forms.

THE STOUTEST SAILOR on board our ship might find himself overmatched by one of them. Their features were regular, and some of them classically so. One young man who sat in the stern of the boat nearest the ship

might in form and face have served for the model of a Roman gladiator. And yet these men—hear it, ye advocates of temperance and of abstinence from flesh meat—are water drinkers and vegetarians—eat neither bread nor meat, and drink not fluid save pure water, but subsist solely on fish fruit and vegetables. They had come for letters for the missionaries, and also to take away with them their new priest, our good Father Forresterie. He bade us good bye, and then went to take his place in the boat. It was no easy matter for an inexperienced hand to descend the side of the tall ship by that seeming frail rope ladder which swung to and fro with the wind like a pendulum. But the brave heart of our young missionary who had torn himself from home and country at the call of his Master was prepared for greater perils than this. The rope ladder proved too short to reach the boat and he had to drop a considerable distance into it at some apparent risk of falling into the water. However, his Indian friends took good care that he should come to no harm. One splendid looking giant stood up in the boat and caught him in his arms, and bore him as easily as if he had been a child, and placed him in his allotted place. In a few moments the boat was cast loose from the ship—the full steam was again put on, and the little craft is soon a speck upon the water—the green wooded island begins to fade in the distance, and we are again swiftly pursuing our course over the deep blue waters.

THE "QUEEN OF THE POOR" IN PARIS. During two whole days of the past week, writes the Paris correspondent of the *Times*, the Queen of Greece was not to be seen. The "Queen of the poor," as she has been called, devoted these two days to visiting some of the chief charitable institutions of Paris, and it has not been easy to trace her steps during the forty-eight hours that she was in the city. She was seen at the Asylum St. John de Dieu, in the Rue Lecourbe, for deserted and incurable children. There are about 400 inmates, blind, lame, scrofulous, disabled in every way, beings miserable at the very birth and doomed to be miserable to the grave. Next her Majesty went to Pasty to the "Ouvre des Apprentis," conducted by the Abbey Ronsard, which has under her care 400 or 500 boys rescued from idleness and poverty, and mostly deserted by their parents. Then came a visit to the "Ouvre du Calvaire," where young widows of station tend patients suffering from the most revolting and incurable maladies. A more consoling spectacle awaited her next day on visiting the Central Sisterhood of St. Vincent de Paul. Here incognito was impossible, for except crowned heads, no "outsider" ever enters the house. The Queen's visit was expected with the simplicity becoming the spot and the visitor by the 400 professed Sisters and 700 Novices, and conducted to the chapel which was lighted up as on a grand festival. Having visited the Little Sisters of the Poor, the Queen concluded her rounds in the realm of charity by visiting the establishment of the Nursing Little Sisters, founded twenty two years ago, and now numbering eighty communities. These Sisters, who are the counterparts, go to the dwellings of the poor and carefully nurse them without even accepting a glass of water. The Queen was told that one of them had just died and was still unburied. "I will see her," she said, and went down to a kind of mortuary under the chapel. The Sister, half reclining in an arm-chair, had her countenance so sunken with flowers and tears. Others were watching round the remains, calm and composed. The Queen asked what sheet of paper was in her hand. The paper was carefully taken from her, just as though from a living person. It was the paper on which she had signed her vows which had been placed in her hand. The other Sisters spoke of her in tender terms, in which a sleeping child is referred to. "Has she not, madam, the appearance of sleeping the sleep of the happy? Is she not beautiful in her last dress?" They contemplated the corpse with the anxious look cast by a laborer on a sleeping comrade who has finished his task. "Behold," said the Queen, "the secret of their unalterable cheerfulness. With the idea of death always before a dark veil. With them death has nothing but what is pleasing; they regard it as the end of every ill and the dawn of all felicity. What faith there must be to march thus towards the Infinite.—*London Tablet*, Oct. 16.

When the Dark Comes. A little girl sat at twilight in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor, tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief and begin to act good just about this time every night?" "I do not know, dear. Can you not tell?"

"Well, I guess it's because this is when the dark comes. You know I am a little afraid of that. And then, Ma, I begin to think of all the naughty things I have done to grieve you, and that perhaps you might die before morning; and so I begin to act good."

"Oh," thought I, "how many of us wait till the dark comes, in the form of sickness or sorrow, or trouble of some kind, before we begin to act good! How much better to be good while we are enjoying life's bright sunshine! and then, 'when the dark comes'—as it will in a measure to all—we shall be ready to meet it without fear."

More Money for Your Work. Improve the good opportunities that are offered you and you will receive more money for your labor. Hall's & Co., Portland, Maine, will mail you, free, full information showing how you can make from \$5 to \$25 and upwards a day and live in comfort wherever you may be located. You had better write to them at once. A number have made over \$100 in a day. All is new. Capital not required. Hall's & Co. will start you. Don't give up. Great success awaits every worker. Send your address at once and see for yourself.

THE REPUBLIC OF THE SACRED HEART.

On the 8th of October, 1873, Garcia Moreno, President of the Republic of Ecuador, consecrated his country to the Divine Heart of Jesus, and inspired by him, the Senate of the House enacted the following decrees: I.—The Republic of Ecuador is from this date consecrated to the Sacred Heart of Jesus,—that adorable Heart is hereby proclaimed its Patron and Protector.

II.—The Feast of the Sacred Heart shall hereafter be observed as a national feast of the first class. III.—In every cathedral there shall be erected an altar dedicated to the Sacred Heart of Jesus.

IV.—Upon the front of each altar shall be placed, at the expense of the State, a marble tablet, on which these decrees shall be inscribed. Garcia Moreno was a member of the Apostolate of Prayer, and what was more, an ardent worshiper of the League of the Sacred Heart; we need not be surprised, therefore, at his earnest desire to promote this great devotion throughout the Republic. Our Lord rewarded his zeal and fervor by martyrdom, which he viewed in the light of faith, the most precious of all graces.

On the 6th of August, 1875, the first Friday of the month, Garcia Moreno fell, in hatred of religion, by the dagger of the Masonic sect, which had vowed his death. That morning, as was his custom, he had taken part in the Communion of Reparation of the Associates of the Apostolate of Prayer; fortified by the God of the Eucharist, he expired uttering this sublime cry: *Dissonno more!*—"God does not die!"

No, God does not die; and Garcia Moreno's Republic is still the Republic of His Divine Heart. The Masses for the Sacred Heart of Quito, furnishes us with glorious proofs of this fact by its description of the manner in which the National Feast was celebrated this year.

Before beginning a description of the extraordinary and truly splendid feast celebrated by the city of Quito in manifestation of its love for the Sacred Heart of Jesus, we will reproduce the bill voted on by the Senators of the Republic. On Saturday, June 19, the Hon. Fernando Politi, with the support of the Hon. Antonio Rivera, and other illustrious colleagues, proposed to the House the following:

"The Senate of the Republic of Ecuador, in consideration of the fact that the law of October 8, 1873, consecrated the Republic of Ecuador to the Sacred Heart of Jesus, and declared Him its Patron and Protector; that the 21st of June of the present year is the second centenary of the public worship rendered to this Divine Heart; considering that it is just and suitable for the representatives of the people to prove their Catholic Faith upon such a solemn occasion—enacts the following decree:

"We will render a solemn act of thanks giving to the Sacred Heart of Jesus, Patron of the Republic of Ecuador; and, in token of our adherence to the pious sentiments of the people, the Senate will abstain from session upon that day."

This measure was carried without opposition. On Sunday, June 20, there was great anxiety among the people, as towards evening the sky became overcast, and pressed a storm. "What a misfortune!" was the exclamation on all sides: "our illuminations will be spoiled." But the clouds dispersed as if by magic, and at nightfall streets, squares, salaces, towers, houses, and cabins were illumined beneath the azure, star-studded heavens. Not a cloud was to be seen, in less than an hour the entire city was transformed, and presented a charming scene. Quito, usually quiet and deserted at night, was the most animated of cities. Fifty thousand people thronged the streets, eager, happy, enthusiastic; and in the centre of the city the crowd was so great that it was almost impossible to open a passage.

The aspect of the capital surpassed all expectations. At all times the grand illuminations of the Government House and the City Hall attracted the multitude of citizens, but on that occasion these were blended in the *ensemble*, and received no particular notice. The entire city was streaming with lights. In many dwellings splendid altars were erected to the Sacred Heart, and the status were surrounded with beautiful flowers, expensive candelabra, and rich draperies. The facades of some great houses were transformed into veritable monuments, and here and there effigies of the Sacred Heart stood out from the radiant oval which gracefully framed them. Upon the facades of the National Palace shone a magnificent heart, bearing the initials of the Holy Name.

It is impossible adequately to describe these illuminations. Ecuador has never seen anything to equal them. And yet they were entirely spontaneous; neither the civil nor religious authorities had ordered them; nothing was official: all was done by the people; rich and poor, young and old, bore the whole expense among themselves. The illuminations brought tears to the eyes, and they were even more numerous than those of the rich. Their houses were all lighted up with lanterns, and often the only entrance to the dwellings was barred by a glowing altar to the Sacred Heart.

To the brilliancy of the illuminations were added countless balloons of gorgeous colors, ascending every moment towards the heavens. They were made of the national colors, and each bore pictures of the Sacred Heart, beneath which were the inscriptions: "Glory to the Heart of Jesus," "Ecuador to its Divine Protector," "Long life to the Republic of the Sacred Heart." And the air also was charmed by delicious strains of music from choirs of children, military and private bands: the air was filled with the melody of pious canticles.

Thus began the celebration of the Feast of the Sacred Heart at Quito. At the same time all the provinces of the Republic were participating in these splendid; for, animated with one sentiment, the entire nation was preparing

to do honor to its Divine Protector. At last day dawned on the 21st of June. The populace was awakened by salves of artillery, and scarcely were the doors of the cathedral opened when crowds began to pour in, eager to make their preparations to approach the Holy Table for the Communion of Reparation. Holy Communion was administered almost without intermission until towards eleven o'clock.

At seven o'clock the vast nave of the cathedral was filled with men of all ranks and conditions—magistrates, the military, professors, physicians, authors, students, merchants, mechanics, and day laborers. No class was without its representatives. In the side aisles there was not sufficient room for the women.

All the religious societies and confraternities were united in this important assemblage: the Associations of the Sacred Heart, the Congregation of the Children of Mary, the Confraternities of St. Joseph and St. Vincent of Paul, the Third Orders of St. Dominic and St. Francis, the Apostolate of Prayer, etc., etc.

High Mass was celebrated by his Grace the Archbishop. No pen could describe the solemnity of the scene—those thousands of Christians, fervent and recited, preparing themselves for the Communion of Reparation. They had but one desire: to console the Divine Heart—to atone for the many outrages inflicted on Our Saviour by the impious. It was a sublime spectacle; it carried one back to the days of the earliest faith: an entire people was taking part in the Eucharistic Banquet.

At this blessed and awe-inspiring moment the organs filled the cathedral with their melody, and well-trained choirs of children sang in softened tones a series of beautiful hymns. Many of those present wept, and all were greatly moved. Never had Quito seen such a numerous and touching Communion of men.

At half past eight the Mass was over, and the last communicants were requested to make their thanksgiving in the adjoining chapel. Soon the cathedral was again filled with those who had not as yet been able to receive the Bread of Life. Masses followed uninterruptedly until eleven o'clock, and it is believed that at the cathedral alone there were ten thousand Communions, of which three thousand, at the least, were by men. It is impossible to give the figures for all the churches of Quito, but we repeat, never has anything like it been seen there.

Communion truly expiatory of the sins of an entire people—truly a reparation for the many individual and national crimes which outrage the ineffable love of the adorable Heart of Jesus! And it was not only in the city of Quito, but in all the provinces.

Surely Ecuador deserves to be called the Republic of the Sacred Heart.—*Am. Mirror*.

Nominal Catholics.

From an editorial in the last number of the *Catholic Record*, published at Portland, Oregon, we learn that his community is perturbed by the presence of the "Nominal Catholic," as every city and town throughout the country is. The "Nominal Catholic" is a good deal like the wandering Jew, he is everywhere, and his presence soon becomes known. He is generally to be seen, and points his belief on the street corners, so that every passer by knows it. He is, in this respect, like the Patriarch of Heis, in his respect, religion on the street that he possesses in his heart. In his own estimation, priest, Bishop, or Pope, does not come near him, as a benefactor of religion. His tongue is generally pleasant and he knows all the disputed passages of the Bible. No Protestant can parry words with him, but his misfortune is, that he knows far too much for the little he practices, and when the priest does not come up to his idea of perfection, he is sure to get a dressing. It behooves the priest, too, not to interfere with his made of living, but to show that he is giving, but to know his staying from mass and the sacraments, it is not, according to him, any of the priest's and he declares he will not be hounded by any ecclesiastical authority, but just do as he sees fit, irrespective of the Church's authority.

This is the man, unfortunately, whom our fellow citizens of other creeds, judge Catholics by. They falsely imagine him an ideal Catholic, while Catholics regard him only as a stumbling block, more injurious than serviceable, as a member of a Church, whose laws he faithfully fails to observe, and thus becomes an object of scandal to Catholics, who practice their religion, while, to outsiders he becomes a barrier to their becoming true followers of Christ.

Our experience as to "Nominal Catholics," teaches that the majority of them are either shifty politicians or saloon-keepers. The former pretends to carry the Catholic vote in his pocket, and seeks to the highest bidder, while the latter strives to enrich himself at the expense of his flock. These two classes of Catholics are a great injury to the profound respect which Americans entertain for Catholicity. They look upon these open-mouthed Catholics, that have their own axe to grind and falsely judge good Catholics thereby. The Church would willingly disown the membership of these parties, but they will hang on, to disgrace the beautiful foliage and fruit of a good Catholic life.—*Church Progress*.

Horsford's Acid Phosphates

AS A RESTORER.

DR. ECK AND MATTHEWS, Springfield, Ill., say: "In cases of nervous prostration, it strengthens by quieting nervous agitation."

Unsafe.

"I never feel safe to be without Higgard's Yellow Oil; for sore throats, colds, swollen glands, etc., it has not failed to give relief, and for my children it is so easy to administer." Mrs. Henry Deane, Berridale P. O., Ont.

A Strange Case.

Mr. Robert Kiesel, of Colton, Ont., has recently recovered from a remarkable disease—a tumor of the spleen with dropsy. The tumor estimated to weigh about six pounds. His medical counsel gave him no hope, but Bardock blood Bitters cured him.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

THE FIRST BUNNY IN ADVENT. "The first is past and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light."

To-day, dear brethren, we enter upon the season of preparation for the coming of Jesus Christ. For the light is past and the day is at hand.

To give light to them that have been unfaithful to God's grace, to call them back to turn them to a new life—this is the call He makes upon us to-day.

You, dear brethren, were taught that law when the first rays of the light of reason lit up your soul.

Have you not bowed down like them when you preferred money getting to serving God, when you were willing for the sake of gold and silver to risk the loss of your immortal souls?

Have you not bowed down when you chose to gratify your lower instincts at the cost of your spiritual ruin?

Dear brethren, shall we bow to go to Him, who comes with healing for our immortal souls?

But, dear brethren, "the day is past." "Let us therefore cast off the works of darkness."

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Begin this day to prepare for the joyous feast of Christmas. Cleanse your hearts by prayer and fasting; come to the sacraments and be washed in the blood of your Redeemer.

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CHILDREN'S CORNER.

School Notes. Good children are the greatest blessing which parents can have in this life, but they cannot hope to have them good except they have them instructed in true goodness.

It would appear surprising that after the Church of God declares Catholic children must attend Catholic schools, Catholic parents would refuse to obey the command, were it not that God Himself has given Ten Commandments to be kept and people refuse to keep them.

A benefit of Catholic parochial schools which cannot be overlooked is that the pupils are obliged to go to confession and receive Holy Communion once a month.

If parents were to turn their children out into the cold of winter without fur, they would be neglecting their duty.

Legend of the Rosary. In the sunny land of France, in fair Providence, there dwelt a little orphan girl, whom the simple peasant called Mary's own child.

The girl grew up amidst the woods and fields; she learned from no books; her only books were the pictured windows of the old church.

Then the child knelt before her folded hands and down-cast eyes. She had seen that upon Our Lady's robe there were wreaths of roses in a beautiful pattern.

But Mary's sweet voice addressed the girl: "My child, this rose wreath so fair and fragrant is what your love has twined for me from day to day."

Nothing like it. "I was nearly used up with a heavy cold, from which I got no relief until I tried Hegydar's Pastoral Balm."

Give Holloway's Corn Cure a trial. It removed ten corns from one of my feet without any pain. What it has done once it will do again.

Mr. W. R. L. Ver, Bailiff, etc., Belleville, writes: "I had Dr. Thomas' Eucletic Oil the best medicine I have ever used in my stable."

Barrook Blood Bitters set at the same time upon the liver, the bowels, the kidneys and the skin.

A CRYING EVIL—Children are often fretful and ill when worms are the cause. Dr. Low's Worm Syrup safely expels all Worms.

TO REMOVE DANDRUFF—Cleanse the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the hair.

THE LONDON MUTUAL. The only Mutual Fire Insurance Company in the world with the Government of Canada. Head office, 428 Richmond Street.

ROYAL CANADIAN INSURANCE CO. FIRE AND MARINE. J. BURNETT, AGENT. Taylor's Bank, Richmond Street.

BANK OF LONDON IN CANADA. CAPITAL SUBSCRIBED \$1,000,000. CAPITAL PAID UP \$200,000. RESERVE FUND \$500,000.

McShane Bell Foundry. Finest Grade of Bells, Chimes and Pans for Churches, Colleges, Towns, Clubs, etc.

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"The Failure of Protestantism."

New York Sun, November 8. "The Failure of Protestantism" was the subject of the Rev. A. J. Canfield [Protestant] in the Church of Our Father, Brooklyn, yesterday morning.

He said that the Protestant Church had failed to preach the Gospel to the poor. The condition of the working classes to-day was worse than it was in the Fourteenth century, before Protestantism arose.

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Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, a good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

Golden Medical Discovery cures all humors, from the common pimple, itch, or eruption, to the worst Scrofula, or blood-poison.

Golden Medical Discovery cures Consumption, Coughs, Sore Throats, and all other ailments of the Throat, Lungs, and Chest.

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BULWER'S HAIR BALM, GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES.

Also French Hand Saws. Jas. Reid & Co's 18 North and 17 Dundas St., London, Ont.



It contains neither alum, lime, nor ammoniac, and is used by the most delicate confectioners.

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ACADEMY OF THE SACRED HEART.

CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT. Locality unrivalled for healthiness.

The Academy is conducted by the Ladies of the Sacred Heart, who are assisted by a staff of experienced teachers.

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CONVENT OF OUR LADY OF LAKE HURON, SARATOGA, ONT.

This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education.

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ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

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THE WHITE FATHERS: CARDINAL LAVIGNY'S SELF-SACRIFICING HAND OF MISSIONARIES.

"Send me a good division of infantry, or twenty of French Levigier White Fathers," wrote an eminent French General stationed in Algeria.

A MISER, AND HIS END.

Some time ago there was a man living in a certain town of Turkey, whose worldly-mindedness had become so strong as to make him a miser of no ordinary kind.

HEALTHYSELF!

Do not expect hundreds of dollars for advertised patent medicines at a dollar a bottle, and then your system with numerous other ailments.

GET THE BEST

THE PUBLISHERS DESIRE TO CALL attention to the following list of Books made expressly for canvassing purposes.

CHURCH PEW SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the finest quality of Church Pews.

W. HINTON

Under-taker, No. 10 Dundas Street, East, London, Ont. The only house in the city having a modern Mortuary.

FINE COFFEE

A FREE registered trial elsewhere, we are fully convinced of the superiority of the Coffee packed by the House of W. H. Harkness.

STRICTLY PURE

or retraceable and money refunded. Use these Coffees, and help give additional and inferior goods out of the market.

EVER BUSY DEATH.

The hand of death has been very busy within a comparatively short period with leading American soldiers and statesmen. Grant, Hancock and McClellan had all during the war achieved high distinction and were all held in the very highest respect by the masses of their countrymen.

THE WORST REBUFF YET.

The Conservative convention for the South Riding of Wellington, held on Friday, December 3rd, administered a severe and telling rebuff to the Mail.

OBITUARY.

We regret to announce the death of Mr. Michael Clifford, one of the oldest Catholic settlers in Orillia, who died on Monday, the 29th ult., after a short illness.

OBITUARY.

We regret to announce the death of Miss Sarah McNeerney, school teacher, which took place on the 20th of Nov., at the residence of Mr. Frank Beineganer, near Midway.

ST. BASIL'S BAZAAR.

We give to-day the winning numbers in St. Basil's lottery. The drawing of prizes took place in one of the halls of the college on Monday evening, Nov. 29.

- List of names and numbers: 14265 G2773 W1849 N519 M611 C3459 N4587 K4714 N1816 L3195 W936 F8489 M579 R2148 A267 B1817 A2837 A114 A3706 A672 P2657 14497 T4139 M3555 T2925 M699 T841 T640 C3857 Y532 L3 63094 C431 H2932 N1439 R973 Q4212 X3600 J4326 R4201 C3547 R2016 Y1562 M1 A686 Q2102 A2187 B3880 R724 Y1771 G168 C285 M3402 A2710 D936 P3173 H696 F1040 I4169 T3670 Q2498 Q2674D1761 Y2247 C1722 A2736 Q2484 Q448 S1114 T1722 T887 R287 T2999 F4492 B12 D1201 E776 R287 R916 C418 N2842 S4395 K3815 U1157 C2802 I4458 F3432 L4126 N2847 R2669 B4113 Q1251 N1364 W2858 P210 H2669 F988 W4981 T434 M4233 E792 A4478 T2884 C2673 T2680 A2301 C1826 J2969 D2591 T4187 R686 V1963 T3035 Q787 M3727 P1475 M1984 R3261 W3627 F4920 N8829 B4950 A362 B1991 X1503 W1620 I1437 D2802 V2967 L3344 P2061 N1947 F459 V4312 G2646 P2656 X963 C4258 F2782 N2994 W2493 F496 F1934 R3472 S5635 R3691 C1713 F161 N4029 Y1998 O1499 O638 M4328 M605 A482 I4174 I2611 T3081 X4333 A3962 M622 T2904 E722 E2824 V481 G3869 A2716 T1073 D3104 I2571 K792 T3988 P1467 N3767 C3446 C231 D4947 R2998 R2939 Y1210 G8430 P2033 Y1385 A2108 L1347 P2760 N2009 C1647 F1795 F200 C5499 A368 T423 M1467 F4795 R250 X3987 E2823 X1035 S4751 N2335 L1515 A426 D1326 T3193 D1989 A3201 T2582 Y1355 N2501 W1251 Y1758 Y244 A3655 N1974 V2610 A4163 A412 9079 D1321 A6 N718 Y1678 F397 E89 12625 F702 Y2317 Y3691 E417 W3242 F468 F4488 Y1522 C2011 D4522 T4325 C2438 I1559 A2199 B11 C2029 Y1424 H1236 A539 G4518 A2841 O1866 N506 Q4419 D1985 J3456 A4155 E2748 B4664 A744 C3015 Y2365 S4415 N1619 I803 E741 N2401 E1344 A3968 T748 I4452 F3487 T4879 W4773 X1494 E2102 N4 P2133 C2181 R2446 K4711 P1156 V1944 M3358 N1231 V855 O3718 O2328 M3523 Q3787 B763 Q1850 I1569 C2630 N4400 N3867 E787 A186 N3710 Q3552 N2170 D1321 A6 N718 Y1678 F397 E89 12625 F702 Y2317 Y3691 E417 W3242 F468 F4488 Y1522 C2011 D4522 T4325 C2438 I1559 A2199 B11 C2029 Y1424 H1236 A539 G4518 A2841 O1866 N506 Q4419 D1985 J3456 A4155 E2748 B4664 A744 C3015 Y2365 S4415 N1619 I803 E741 N2401 E1344 A3968 T748 I4452 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