

never read the names famous in the story of the rebellion of the Protestants of the north? Has he never heard of Wolfe Tone, Napper Tandy, and Emmet, Lord Edward Fitzgerald, and Arthur O'Connor. These men were all Protestants. They were not the Catholics whom Lord Salisbury denounced (cheers). Let me read just a sentence from Mr Lecky, the great Unionist writer. He is quoting from what was said by the Duke of Portland, the Unionist Minister in those days, on the eve of the rebellion of '98. The Duke of Portland said—"He was much struck with the fact that Protestant Ulster was the most disaffected of the four provinces; that five-sixths of the leaders and United Irishmen were Protestants; that Munster, though now profoundly disturbed, had shown itself perfectly loyal during the French expedition at the end of 1796, that Connaught, the most purely Catholic province in Ireland, was the one province which was still almost untainted" (cheers). That is the history of the relative conduct of the Catholics and Protestants in Ireland before the Union. I have asked what this Ulster is that is invited to fight. I will now ask what it is proposed that they should fight for? Lord Salisbury says that it is to fight in order that they may not be sold into slavery (laughter), and put under the feet of their hereditary and irreconcilable enemies (laughter)—hereditary enemies, he says, not only from religion, but from race. That is Lord Salisbury's statesmanlike description of the condition of the Irish people; and yet he tells us that the condition of Ireland under his rule has been wholly satisfactory (hear, hear, and laughter). What is the meaning of all these wild and whirling words, "sold into slavery?" What is it that is proposed? What we propose is that the majority of the people of Ireland shall have that voice in the conduct of their own affairs that we have (cheers). Are the minority of people in England, therefore, sold into slavery? (laughter and "No.") What is this spirit in Ulster to which the Prime Minister appeals? It is the hateful outcome of what used to be called Protestant ascendancy. Talk of selling people into slavery—why, for generations, I might say for centuries, the minority in Ireland have had under their heels the majority of the Irish people. Every office, every place of authority, every institution, the whole power of the state, has been in the hands of that minority, and so employed to crush and to destroy those whom they regarded as their hereditary enemies. The laws made were of the most cruel description. Look at what Ireland was and the majority of the Irish people in the last century. I think it would not be an exaggerated phrase to say that they were sold into slavery. The penal laws have been repealed, due to that immortal man who once represented Bristol—I mean Edmund Burke (applause). The savage ferocity of the ascendancy party has been restrained, but the spirit of ascendancy still remains. They regard the Catholic majority of their countrymen very much as the Southern planter regards the people of dark blood. Lord Salisbury—he is very consistent—once compared them with Hottentots. They insist that they and they alone shall rule the roost. This is their idea, that they are, and that they ought to be, in virtue of their religion, and in virtue of their race, the masters of Ireland. No doubt the Ulster people think that Home Rule may jeopardise their ascendancy. I daresay it will (laughter), and so it ought (cheers). What good to Ireland, what credit to England, what peace has this ascendancy through long tracts of time brought to either country? (cheers). It is this tyrannical domination of a bigoted and insolent minority which has been the main cause of all the evils of Ireland and of the estrangement of the minds and hearts of the Irish people from British rule. Lord Salisbury's dealings with the Catholic hierarchy—and the Catholics look to their hierarchy with respect (hear hear)—are rather singular. In his last speech he criticised the appointments made by the Pope. I wonder what he would think if the Pope were to criticise Lord Salisbury's appointments (laughter and cheers). He calls the Pope—he does not mention him as the Pope—but he calls him "an eminent authority" (laughter)—rather a curious name and one which I do not think will commend itself very much to his friends in Ulster (laughter). He says he has done very well in appointing Archbishop Vaughan in England, but very ill in appointing Archbishop Walsh in Ireland. I fancy "the eminent authority" will think perhaps he understands his own business quite as well as Lord Salisbury (cheers). I don't know that Dr Vaughan, who has just become the new archbishop, in place of a man whom everybody regarded with great respect, Cardinal Maonng (cheers), who, as I can testify from my own personal knowledge, was a first-rate Home Ruler (renewed cheers)—I say I don't know whether Archbishop Vaughan will be very much obliged to Lord Salisbury for advertising him as a political supporter (hear, hear); but this I am quite certain of, that the criticisms of the Marquis of Salisbury are not likely to shake the influence of Archbishop Walsh over his Irish flock (cheers). If Ireland has been to us a hostile island it is because we have made it so. No, gentlemen, we don't regard Ireland as a hostile island on our flank. We regard it as a friendly island on our side (applause). We admit in Ireland, as we admit in the rest of the Empire of the Queen, no superiority or distinction of race (hear, hear). We recognise no inferiority or incapacity of religion (applause). These are fundamental principles which go to the root of the distinction between the Tory and the Liberal faith (applause). We refuse to make

a "No-Popery" cry a foundation of our government of Ireland. We take it to be no part of our business to hound sect against sect or race against race. We regard their populations as a whole entitled, without distinction, to equal rights, and, above all, other rights to the right of the majority, and not of the minority, to rule (cheers). Gentlemen, that is the ruling principle of every institution and of representative government (cheers). This is what we mean—that is what we intend—by Home Rule (cheers). Mr Balfour, in his speech last Saturday, says:—"You have not to wait till the end of the 19th century to learn that, if you refuse to enforce the law, the law will be despised, condemned, and disobeyed." Well, those are fine sentiments, but they are delivered at the very moment the Prime Minister is preaching insurrection in Ulster (laughter and cheers). He is teaching them to despise, condemn, and disobey the law if it does not suit their purposes; so that what law and order really means is this—that the law against the majority of the people should be rigorously and even cruelly enforced, but the minority may with safety and impunity defy any law of which they may not approve (cheers). Now, gentlemen it is only Lord Salisbury, but the ex-Whig, the Duke of Devonshire who holds the same language. He says—"They (the people of Ulster) must judge for themselves, upon their own risk, and at their own responsibility, to what length they are morally entitled to go in opposition to a policy which they believe to be not only unwise, but also unjust and fatal to their best interests and liberty. The amount of resistance which they are entitled to offer to such a government depends upon their own sense of the magnitude of the stake at issue, and on their own sense of the chances of success with which they could oppose it." Therefore, if you think you can succeed, and if you do not like a law, you are at liberty to resist by force of arms, if you please. That is the modern Whig doctrine. But if this doctrine is good for the Protestants of the North, why is it not good for the Catholics of the South (applause)? Gentlemen, I have never myself defended rebellion, or even extenuated it. I have always declared against Fenian Home Rule, but I am equally against the Fenian Unionism of the Marquis of Salisbury (applause). This is the capital issue. The Government have had the advantage of carrying out their own policy and practice, so that you know what it is Mr Balfour (hisses) claims as a complete and admitted success; but is that the verdict which the English nation has given, or is about to give, upon the two policies? (No.) Are they willing that Ireland in the future shall be governed in the past? The Unionists claim that they have all the virtue, all the intelligence, all the rank, and all the wealth of the nation, on their side, is against us. We have fought them, and we have beaten them (applause). We will admit, if they please, that we are devoid of intelligence and destitute of virtue, but why, then, have they not swept us from the field? Their cause is better than ours—so they believe. Their men are better than ours—so they say (laughter). Why, then in election after election are our men and our cause preferred to theirs? (Cheers.) Do they believe that the majority of Englishmen, as they say of the majority of Irishmen, are the hereditary and irreconcilable enemies of their own country? They know very well that their cause is doomed. That is why they are instigating Ulster to rebel. These are the implements by which they hope to overpower what they know to be the voice of the people. We absolutely and entirely reject the claim of the hereditary House to determine what questions the representative House of Parliament shall or shall not decide (cheers). What is it that the Tories offer you if you renew to them the lease of their power? As for Ireland, their policy, I think may be summed up in a sentence—it is of religious strife, race hatred class ascendancy, coercion of the majority in the past, rebellion by the minority in the future (cheers). That is their programme. These are Tory principles. They are not ours (cheers). Our policy is exactly the opposite. We stand upon equality of rights, equality of religion, equality of race, conciliation and justice to all people alike (loud cheers).

St James Gazette thus happily hits off the sporting mania:—
 Strikes may flourish, bombs may shower;
 Thrones may totter, empires crash;
 Gladstone may return to power,
 Panics ruin, Rothschilds smash.
 Trifles these! They could not harm me;
 Calmly should I face the storm;
 But the thing that does alarm me
 Is this awful news of Orme!

At recent meeting of the Cork Historical and Archaeological Society Very Rev Canon Moore read a paper describing some valuable Irish Catholic relics. These included a silver pectoral crucifix, which belonged to Bishop Terence Albert O'Brien, who was executed at Limerick in 1951 by order of Ireton. The good prelate had defended the "City of the Violated Treaty" for six months against the attacks of the English General. After execution, on the eve of All Saints, his head was hacked from his body and impaled on the tower of St James's Gate. The small crucifix on the obverse side represents Our Lord on the Cross, with the titles I. N. B. I., and underneath His feet a skull. On the reverse there is a figure of the Blessed Virgin, and underneath her feet a crescent moon. The special pattern of the cross is t'retail. This relic was kindly lent for the occasion by Mr Thomas O'Brien of the New Square, Mitchelstown.