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The Catholic Journal.

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Vol. XI. No. 25. Rochester, N. Y., Saturday, March 24, 1900. $1.00 per Year, 3c per Copy

APPROVED OF AT ROME

The Work of Non Catholic Missions Dear to the Heart of Pope Leo

The mission for non-Catholics, just concluded in Prividence, R. I., has been particularly noteworthy for two reasons: First it was the initial effort of the newly organized local diocesan band of missionaries; second, it entered upon its work with the direct and hearty approval of our Holy Father himself. The letter from Cardinal Prefect of the Propaganda to the ordinary of the diocese, the Rt. Rev. M. Harkins, D. D., is an inspiring source of encouragement for the friends of the Catholic Missionary Union, and in the blessing it conveys augurs a bright realization of its members' hopes.

The opening sentences of this letter are as follows:

"Rome, Feb. 7, 1900.

"Rt. Rev. Sir: Your letter to the Holy Father, informing him of the establishment of a band of diocesan missionaries for the purpose of giving missions to Catholics and non-Catholics, was most welcome to his heart. It is my pleasant duty to tell you that His Holiness sends his Apostolic blessing to this pious and most salutary institution (huic pio ac vere salutari institutioni), and wishes every success for the same."

This official announcement puts the seal of Rome upon the policy of organizing diocesan bands of missionaries. The significance of the letter lies in the fact that the whole story of the method of giving missions to non-Catholics has been submitted to the Holy Father, and that this is his opinion thereon. Those unacquainted with the way the Pope considers and decides upon such matters may wonder how he can find time to read and direct the answering of all the letters he receives from all parts of the world and upon subjects frequently of but local importance. It is accomplished in the following way: Every Sunday night the Cardinal Prefect lays before him the budget of communications received during the week. His Holiness devotes a certain time to considering them in turn and deciding upon them, and if time does not permit of this treatment for all the accumulated material, the remaining letters are deferred to the following Sunday. The methods of the diocesan organizations for giving non-Catholic missions have therefore, come under the immediate knowledge of the Pope, and his hearty approval, encouragement and blessing are a treasured reward for many patient, persevering and generous sacrifices on the part of the movement's friends.

A non-Catholic mission in a New England town is necessarily more of an experiment, and its prospects of success more precarious, than one given elsewhere. The reason is that among the "Down Easters" class distinctions, based purely upon worldly considerations, are strictly drawn, and to be a Catholic is more universally looked upon as being at best a subject for benevolent sympathy. The "better classes" are more cultured and feel no particular attraction toward the religious convictions of the "working classes," who find their pleasure here below in their Church and their children. For this reason the non-Catholics drawn to the lectures must overcome in themselves a good deal of inbred pride and feel an unusual attraction toward the sublime teachings of the Church. This characteristic of the Puritan's country was particularly felt in the mission in Providence. It was given at St. Joseph's Church in Belgravia (the "West End" of the city), and in a quarter of fashionable residences. The early part of the week brought crowds of good, honest Catholics, accustomed to work for a living, but non-Catholics held aloof. However, as the lectures won newspaper notoriety, the conditions changed, and soon the Catholics were relegated to the side aisles of the church, and the middle aisle held from one hundred to five hundred non-Catholics nightly, according to weather. The mission closed auspiciously with the establishment of an inquiry class of twenty, and the local band have good reason to be gratified with the success of this their first battle of the campaign. It is an opening wedge, and has broken in upon the attention of those outside the Church. The publicity thus earned will be a constantly increasing capital, and as time goes on it will produce and increase interest as inevitable as any bank deposit.

DR. DE COSTA DESCRIBED.

Under the auspices of the Catholic Club of Baltimore, Dr. B. F. De Costa, of New York, lectured recently on the subject "Why I am a Catholic." Baltimore's Sun describes the lecturer's appearance and manner as follows:

"Dr. De Costa appears to be over 50 years old. He has gray hair. His face, which is thin and wrinkled, has no moustache nor beard. He is of medium height and weight. He wore a black suit with turn-down collar. His voice is well modulated, with a slightly nasal twang. His delivery resembles very much that of President Patton, of Princeton. Dr. De Costa read his entire lecture. Only upon occasions would he take his eyes from the manuscript long enough to gesticulate, and at these periods he became often eloquent."

What an'mal is it that women and ele hants are afraid of? A mouse.

Why is a rheumatic man like a window? He has catches in the sides and a frame full of pains.

Why can a man's nose never be longer than eleven inches? Because if it were twelve it would be a foot.

When are the cliff climbers who hunt eiders the happiest? When they get down.

PABNTI D BY AN ANGLE

Bishop Brondel of Helena Writes From Rome.

Bishop Brondel of Helena who is traveling abroad, has written a very interesting letter to Father Aiken of his episcopal city. It was the bishops pleasure to see the face of the Virgin Mary in oil, painted by an angel. After detailing his journey from Rome, the bishop describes in his brilliantly graphic manner his visit to the church in which is hung the picture. His letter follows:

"I left Rome, Thursday, Jan. 18, and went to Assisi and said mass before the remains of the poor of Christ—St. Francis. Assisi is one of the most ancient cities of Italy. It is situated on a mountain. On the top of the mountain is an ancient fort, now unoccupied. The principal building is the convent and Church of St. Francis, all built of stone and brick, and most extensive. Most of the convent now is occupied by a government school, where lay teachers teach the orphans of the school teachers of the kingdom of Italy. The upper church has just been restored in its stalls, which are many—about 120—beautifully carved, with figures of saints of the Order of St. Francis. These figures are worked in different woods. The frescoes are well preserved and give the life and miracles of the saint.

"I interrupted this letter to go and see a most wonderful thing. Father Edward O'Reilly, of Dublin, Ire., who was leaving the Duomo when I entered it this evening, told me that at the Church of the Annunziata was to be seen the picture of the Virgin Mary painted by an angel, but that it was only shown when a bishop wishes to see it. So I asked him to go tell the Servites that I would call at 6 o'clock that evening. He came for me while I was writing to you, and now that I saw it I must tell you all about it.

"We walked from my hotel, the Helvetia, about ten minutes and reached the place. It was dark, but there was quite a number of people still lingering in the church—part of them before an altar, where I saw more lights than before the other fifteen altars. Father O'Reilly said the people here seem to have a special devotion for the Blessed Virgin at this altar. This one was near the door of the church. So we went all around, and the father said: 'I wonder where the sisters are?' A number of the English sisters, of whom he is the temporary chaplain at Fiesolo, had come to see the picture, as it would be shown to me. Finally he found them in the sacristy. He called me in and there were a number of Servites, half a dozen of the Daughters of Mary, an Italian priest, an officer with his wife and some other ladies and gentlemen, who had been told they had a chance to see the picture. We had to wait a quarter of an hour until the people had left the church, which was then closed. Then one curtain was drawn up, then another heavy one, and the priest said, 'Ave Maria Stella' with the prayers. Then he showed us with a light the miraculous figure of the Virgin made by supernatural power.

"History says that at a time when seven noblemen of Florence had begun a new religious order to honor the mother of Christ on Mount Serrano, they established themselves at this place in 1250. Two years later they asked a painter to make a picture of the Annunciation. He made one, but the last thing and what he dreaded most to paint was the face of Jesus' mother when the angel saluted her. After having received the sacraments of confession and communion, he went to work, and behold, he found the face painted, but with such a beauty of heavenly love that he cried out, 'Miracle,' and burst into tears. Those near him ran up to see what was the matter, and they saw, as we see to-day, a painting of the Virgin's face of which Michael Angelo said that no human pencil could make it. I know I will never forget it. After seeing it, I looked at the face of the angel painted by the artist and it seemed to me like a shadow. After a while I could see that the face of the angel was well executed, though immensely inferior to that of the Virgin. I felt alone on the altar looking at that picture, though twenty others were near me looking at that wonderful production. —Republic.

THE NIGHTINGALE.

Nightingales warble about it
All night under blossom and star:
The wild swan is dying without it,
And the eagle cryeth afar;
The sun he doth mount but to find it,
Searching the green earth o'er;
But more doth a man's heart mind it—
O more, more, more!

Over the gray leagues of ocean
The infinite yearneth alone;
The forests with wondering emotion
The thing they know not intone;
Creation arose but to see it,
A million lamps in the blue;
But a lover, he shall be it,
If one sweet maid it true.

—G. E. Woodbury.

What letter must a friend bid you search for when he praises the weather? Find A.

What three letters are your foes? Your N, M, E's.

What letters must one select to enjoy repose? He must take his E's.

What is the difference between a plasterer and a fisherman? One carries a hod the other harries a cod.

Why was the government a long time getting news from Santiago? It had to send Miles to find out.

What was the difference between our navy and its secretary in the late war? One was short and the other Long.

CATHOLIC NOTES.

M. Paul Savary, the new governor of the French colony of St. Pierre at Miquelon, is a Catholic.

Mgr. Sbarretti, the newly appointed bishop of Havana, has appointed a Cuban priest as his secretary.

The death is announced of Rev. Chas. Horan, O. S. M., which occurred in Limerick, Ireland, on Jan. 28.

The members of St. Vincent's congregation, Milwaukee, propose to build a new $60,000 church at Seventh avenue and Mitchell street.

Rev. Jas. O'Malley, pastor of St. Peter's church, Oshkosh, Wis., one of the best known Catholic priests in that state, is dangerously ill of bronchial hemorrhage.

Rev. Father Allain, pastor of St. Mary's Church, at St. Catherines, Ont., is raising funds for the erection in his church of a shrine of St. Ann, which promises to become a famous pilgrimage.

The Western Watchman says that when Archbishops Ryan and Hennessy were professors in Carondelet, the former promised that if the other ever became a Bishop he would preach his consecration sermon. Archbishop Ryan not only preached at the consecration of his friend, but likewise at his silver jubilee and at the reception of the pallium. Besides that they were through life romping friends; that is, whenever and wherever they met they were boys again.

The Pope has consented to be painted once more. A well-known Hungarian artist, Philipp Laszlois, is about to paint a full-length picture of him seated on the Papal chair. Bishop Frankoi, the Hungarian historian and librarian at the Vatican, has persuaded the Pontiff to have his picture painted, and it was he who introduced the painter to him.

The London Catholic Times says the report on classics in the Christian Brothers schools in the United States was written by Cardinal Satolli.

It is expected during the Jubilee year several new episcopal sees will be established in the United States.

The Catholic Club of New York has a library of over 24,000 volumes.

An exchange remarks that Archbishop Hennessy died a very rich Bishop, but a very poor man.

Mrs. Van Rensselaer, mother of Rev. Henry Van Rensselaer, S. J., and Sister Dolores—a Sister of Charity, has been very ill for several weeks, and it is feared she may not recover. She is not of the same faith as her daughter and son.

Two leading Passionist missionaries will be engaged at the mission which opens in the Church of Our Lady of the Scapular of Mount Carmel, East 28th street, next Sunday, the 18th. These priests are Father Robert (McNamara) and Father Fidelis (Kentstone).

A loan of $50,000 was negotiated on the 16th of February with the Iron and Glass Dollar Savings Bank of Pittsburg for the new Catholic school to be erected at Baden, Pa., by the Sisters of St. Joseph. The main building alone will cost over $100,000, and the present building at Ebensburg will be removed to the new site as soon as the structures are completed. Plans for the removal of the school, closer to the centre of population in the diocese were made some years ago, but it was not until this year that they could be completed.

PERHAPS A CAUSE.

A Catholic priest in a neighboring diocese lifts up his voice and complains that his parish is full of bachelor maids, and inveighs strongly against the delinquent young men. Are the young men to blame wholly? The mischief, if it is so, lies as much with the maids. They are, too many of them, unduly particular, fastidious, nice over much, finical. The boys go out early to earn their bread and butter, the misses have too many academies with their whim-whams of flowers, music, French and the never-ending extras, and when they make their debut, if on marriage intent they have visions of knights that do not exist. The ordinary every-day young man do for the euchre, the theatre, to spend his earning on them, but for marriage—that is not to be thought of. All the worse if his hands are too knobby and callous, to wear kids, due to manual labor. Marriage is not obsolete among the worthy poor, and the priests' stipend is not a paltry dime.—Pittsburg Catholic.

GENERAL NEWS

A tree on a plantation near Natchez has been struck by lightning seven times.

It is estimated that we use annually in the United States over 90,000,000,000 matches.

A Maine hunter claims once to have had his pipe lighted by a flash of lightning.

London has 1,000 houses that are tenantless because they are supposed to be haunted.

The Princess of Wales owns a tea service which is decorated with photographs of her own taking.

More steel is used in the manufacture of pens than in all the swords and gun factories in the world.

According to chemical analysis, fifteen parts of the flesh of fish have about the same nutritive value as twelve parts of boneless beef.

In 1885 only three bodies were disposed of by the London Cremation Society. In 1898 the number had risen to 240.

FATHER DESHON WRITES

to Correct a False Statement Reflecting on His Community.

Montreal Daily Witness, March 7.

In a recent issue of the Witness it was pointed out as a singular coincidence that in the week that Rev. James A. O'Connor came to Montreal to begin a series of meetings, there should sail from New York for Barcelona, Spain, as a Protestant missionary, a member of the society of the Paulist Fathers, who had been converted to Protestantism, under the instruction of the Rev. Mr. O'Connor. This gentleman, it was said, the Rev. James T. McGovern, left New York, on Tuesday, Feb. 20, on the steamer 'Lahn,' for Southampton, whence he will proceed to Paris, and thence to Barcelona, where he has been appointed missionary by the Boston Missionary Union. Mr. McGovern is a graduate of the Catholic University of Washington, D. C. He was a member of the Paulist Society, or congregation, as it is technically called, for seven years before his conversion. Mr. McGovern is a native of California, thirty two years of age, and was converted to the evangelical faith in New York in 1896, when he attended Mr. O'Connor's services.

In this connection a prominent member of the Roman Catholic Church in this city wrote for verification or otherwise of the above, to the headquarters of the Paulist Society in New York. He has received the following reply:

'Church of St. Paul the Apostle,
'Paulist Fathers,
'415 West Fifty-ninth street,
'New York, Feb. 28, 1900.

My Dear Sir,—In reply to your letter of Feb. 26, asking information concerning the Rev. James J. McGovern, the facts are as follows: Mr. McGovern is not a priest, nor is he in sacred orders. He is not a graduate of the Catholic University. He was never a member of the Paulist Congregation or Society. He was accepted on trial as a student in the House of Studies of the Paulist Fathers. While there, he unfortunately became insane, and was removed, first, to Mount Hope Asylum for the Insane, near Baltimore, Md., and afterward to the insane asylum at Anacosta, Washington, D. C. He was an inmate of these institutions for some time over a year.

'This brief statement will enable the public to judge of his subsequent actions.

'Yours truly,
(Signed) 'Geo. Deshon,
'Superior of Paulist Fathers.'

THE MOTHER BIRD AND THE MONK.

With Lenten ashes on his brow,
The holy abbot, Kenach, passed
Far out through forests deep and wild,
Up to the rocky mountain side,
To fast and pray in solitude
The forty days of Lent.

A mother bird had built her nest
Beside the cave in which he dwelt
Upon the lonely mountain side.
One night a fierce storm raged around;
The abbot in his tender heart
Bethought him of the fragile nest,
The storm about the mother bird.
"Look out, my son, into the night,"
Unto his novice spake the monk,
"See how the little mother fares."
The novice looked and cried, "My lord!
Lord abbot come! lord abbot come!"

They stood and gazed upon the storm
Which hurled great trees against the rocks,
And rocks rolled down the mountain side.
But, in the midst of dark and storm,
There shown a brilliant light, for there
An angel stood with outstretched wings
To shield the mother bird from harm.
They stood and gazed till storm had passed;
The angel faded into heaven,
The stars appeared, the night was still.

Next eve a woman with a child
Toiled up the steep unto the cave,
And seeing her, the novice cried:
"No woman may approach the place
Where holy abbot, Kenach, dwells
And keeps the Lenten fast!"
"Nay," said the woman, "but we seek
Protection from the threatened storm.
The novice with uplifted hands
But answered harsh, "Away! begone!"

"Did not the Lord Christ die for me?
A man betrayed Him with a kiss;
A woman stood beneath His cross.
'Twas man who smote Him with a reed;
A woman wiped His blood-stained face,
And in the garden woman knelt
In faith to kiss His feet; 'twas man
Who thrust his hands into His side.
Shall not His heav'n be open to me?
"Yet you would drive me to my death."

Then Kenach came forth from the cave
And blessed the woman, led her in.
Then turning to the novice spake,
"The mother bird an angel saved."

Next morn the mother with her child
Rose and departed. When she reached
The entrance of the cave she turned,
"My son bids me," the mother said,
"Thank you." Both looked up at the words
And fell upon their faces, for
A heavenly glory shone around
The mother and the Child. And in
The left hand of the infant lay
A golden image of the world;
And with His right hand he traced a cross,
And blessed the monks and smiled.
—Charles Curtz Hahn, in Rosary Magazine.

Some men live to eat and some eat to live, or, in other words, some live for grub and others grub for a living.

THE QUESTION BOX.

Catholic Doctrines Explained by the Learned Paulist Father Doyle.

The first of the course of Lenten sermons by Rev. A. P. Doyle, C. S. P., of New York, was delivered at the Church of the Assumption on Tuesday evening. The question box will be a feature, and while, no doubt, many non-Catholics were present on this occason, their desire for further information regarding the Church needed that stimulus which the sermons will no doubt supply. Several, however, had anticipated Father Doyle's coming by placing queries in the box, and he gave explanations which perhaps solved not only the doubts of the interrogators, but of others regarding the points involved.

The first seeker after knowledge presented his questions thus:

To Rev. Father Doyle,—Kindly answer following questions this evening, as I will attend your sermon:

Why do Catholics believe that after the soul has left the body any amount of praying by those on earth can do it any good?

In what part of the Bible can it be found where we are informed that the saints have any power to answer our prayers or can intercede with God for us?

Why do Catholics confess their sins to the priests instead of going direct to God? Does the Bible tell us to? In what passage can it be found?

From a Protestant who is interested in your religion.

In answer to the first query Father Doyle explained the doctrines of the Church regarding purgatory and prayers for the dead. The state of probation is becoming more or less believed in by many non Catholics. Several texts of Scripture are uninterpretable except on this basis, as, for instance, "the forgiveness in the world to come," referred to in Matt. xxvi., 32, and "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins," II. Machabees xii., 46. This last text will not be found in the Protestant Bible, except in what are known as the Polyglot editions, because Machabees, with other books, is held to be apocryphal. Strange to say, however, the books of the Protestant Bible are accepted on the authority of the Church, which preserved the Bible. But even the alleged apocryphal books are by many Protestants believed to be historically correct, if not inspired, and it is stated as a fact in Machabees that Judas Machabeus sent twelve thousand silver drachmas to Jerusalem to procure the offering of sacrifices for the dead. The text of St. Paul, I. Cor. iii., 13 15, is also quoted in support of the doctrine of purgatory.

The second question, regarding Bible evidence of the saints hearing our prayers and interceding for us, was answered by quoting Apocalypse (Protestant version, "Revelations") viii., 3: "Another angel came and stood before the altar, having a golden censer; and there was given to him much incense that he should offer up the prayers of all saints upon the golden altar which was before the throne of God." Also, Tobias xii., 12, where the Angel Raphael says to Tobias: "When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner and hide the dead by day in thy house and bury them by night, I offered thy prayer to the Lord." And, lastly, Luke xv., 10: "There shall be joy before the angels of God upon one sinner doing penance."

The third question, regarding confession, was answered by an explanation of the Sacrament of Penance, including, of course, a reference to the Scripture texts, "Confess your sins one to another" and "Whose sins you shall forgive they are forgiven."

"An Inquirer" wrote: "Please explain to me the sin against the Holy Ghost, which I have been informed cannot be forgiven here nor hereafter." The text (Matt. xxvi., 32) was referred to under the discussion of purgatory. Father Doyle said it had special reference to the sin of final impenitence. In order to be forgiven, the sinner must repent; if he continues impenitent and dies without seeking pardon he cannot be forgiven in the next world.

"A Non-Catholic" asked: "If a man kneels before God and confesses his sins and asks to be forgiven, believing that he will be forgiven, don't you think his sins will be taken away even if he does not belong to any church?"

Father Doyle explained the doctrine of the Church regarding the establishment of the tribunal of penance by Christ for the purpose of reconciling the sinner to God. Here he quoted Luke xxiv., 47, where Christ said to His Apostles that "penance and remission of sins should be preached in His name throughout all nations." The necessity of contrition and sorrow for sin was dwelt upon, and then Father Doyle said that for those belonging to no church and who are "in good faith," sorrow for sin, if sincere and accompanied by a determined resolution of amendment, that is, to keep the commandments, would secure forgiveness of sin. By the phrase "in good faith," however, much is implied. Every man must follow his own conscience, but he must use his best endeavor to enlighten himself and learn the truth.—Philadelphia Standard.

In what way is a miner like a thief? The more pockets he finds to pick the happier he is.

What author is most down-trodden? Field.

What author is at least read (red) once a year? Hawthorne.

Name an English officer who was turned out the very first time he went to school? Lamb.

A PATRIOTIC ADDRESS

Delivered by Exile John Joseph McHale at Buffalo, St. Patrick's Day.

Fellow Countrymen: It is with great pleasure that I address you on the recurring anniversary of the patron Saint of our mother country. It is certainly an auspicious occasion when I find that nation, which for the last 700 years have persecuted our race, in the beginning of her death struggle. It is with great pleasure too that we meet on this occasion to encourage by word and deed, the struggle of those brave people in South Africa who are fighting for their property, their homes and their liberty. It is certainly a glorious spectacle and worthy of all admiration to see two little republics contending with success against one of the greatest empires, as well as one of the most blood-thirsty and greedy governments that has ever existed. Nowhere or at no time has the story of David and Goliah ever been more aptly illustrated than in the present war between the Boers and English, in South Africa, and like the chosen people of old, we fellow Irish-Americans pray that on this day the God of Battles will stand with the just and weak as against the wicked and the strong. It is but the beginning of the end of England's power. Under the leadership of the Washington of South Africa, Paul Kruger, we are sure that before the end is reached England will meet with defeat, or at least such a disaster as will place her among the second-class powers of the world. It is time the Irish race should rise up and avenge the wrongs of centuries. The wicked cannot prevail. The murders, the tortures, the banishments, and the confiscations must be avenged, and the time is ripe for our people to prepare for it. I am heartily ashamed of my countrymen,—Roberts, Kitchener, French, White, Kelly-Kenny,—the only successful British generals in South Africa, and although they are my countrymen, I sincerely pray that they may meet most signal defeat at the hands of the patriotic Boers. I regret exceedingly, that instead of turning their genius towards the accomplishing of the freedom of their own country, they are willing to oppress and enslave a people struggling for freedom.

England has at last realized that without the assistance of Irishmen she can win no battles, and the Queen of England's Queen, is a body after to conciliate the Irish nation, for she realizes that without assistance of Irishmen, England, surrounded as she is on all sides by foes who are ready to avenge the wrongs of hundreds of years, must be crushed and disintegrated. I warn my countrymen in Ireland to have nothing to do with the Queen, and to entirely ignore her and to ignore and despise all Irishmen fighting in South Africa, as traitors to their country, traitors to their manhood, and traitors to liberty. The horrible acts of Oliver Cromwell and his successors down to the present time, cannot be wiped out by a visit from her Gracious Majesty. Let the Queen first procure Home Rule for Ireland and restore the people to the rights from which they have been robbed, and then let her visit our native soil, when she will receive the welcome that the warm hearted Irish always freely give to those who respect their rights and do them justice. The visit is only made because England is in very sore straits. Now is the time for us to stand up and demand the restoration of our rights. Let our countrymen not be flattered into forgetfulness by the visit of the Queen. And now is the golden opportunity that presents itself to them of striking for their independence.

I intend to attend the Republican National convention at Philadelphia in June next, as a delegate, and I shall have prepared a resolution which I intend shall be placed in the Republican platform, which resolution shall denounce England any sympathise with the Boers, and shall declare that the Nicaragua canal shall be built and under the absolute control of the United States, and be fortified and held by it against all nations; also that no secret alliance shall be tolerated with England. I shall also demand the recall of Joseph Choate, and I hereby denounce him as a traitor to his country, a sycophant and a pander to England's policy, and I call upon my fellow Americans to be present in many of you who can, and support me in the Republican convention in Philadelphia when I present these resolutions. I will tolerate no party or candidate who will openly or secretly countenance England and I shall demand that the Republican convention shall go on record as being sympathizers with the Boers, and in sympathy with all struggling nations which are seeking liberty. I shall demand that the ancient policy of the American people to encourage and assist all republics, be again declared and insisted with the full strength of the party of the Republican party of the United States. I hereby give notice that I shall not support any party or candidates who will not openly declare themselves in favor of these principles.

I thank you gentlemen [illegible] the kind attention which you have given me, and in closing I propose three cheers for the Stars and Stripes, three cheers for Paul Kruger, President of South Africa, and his people, three cheers for Ireland, and a cheery and a tiger for the Boers.

The cheers were given with a [illegible] will, and after the [illegible] had subsided [illegible] President McHale [illegible]