

My Shamrock.

One fair day in Spring, a letter, From that island-home of mine, Brought a bunch of faded shamrocks...

And to me they looked so sweet, As if they were from some fair maid, Fond crushed and withered there...

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THE "DYNAMITE" BUSINESS.

The old proverb, "slow but sure," has been again vindicated this week by our receipt by mail of advice detailing the particulars of the discovery of the so-called "infernal machines," on board the British steamers Malta and Roverina, at Liverpool, which the Cable telegraph, under the skillful manipulation of its English masters, had given to us with such fluid representations of possible marine disasters as to set our sensitive American pressmen to writing diatribes against the "barbarous" "political methods" of the Irish, that they never wasted on the Nihilists, of Russia, nor yet on the frantic "petrolious" of Paris. Like the Apostle Thomas, of old, we had our doubts about the marvellous narration the cable telegraph brought us; but unlike him we are not likely to be relieved of those doubts by either seeing or touching the matters in question; as it is now officially declared that the Liverpool police, after "capturing" the "machines," conveyed them out to sea and sunk them in thirty fathoms of water, "to prevent their doing any harm!" This would seem at first glance, to be a very praiseworthy precaution; but the apparent necessity for such heroic treatment in this case is at once shown to be groundless by the admissions made in the English Parliament by Sir William Vernon Harcourt, who, in answer to the questions of the representatives of the Liverpool shipowners, let out the facts that the so-called "infernal machines" were not loaded with dynamite at all, but with some other kind of composition that "might be explosive."

It was the gun cotton and fulminate and caps and so forth, on which the "clock-work," so vividly described, was to have acted, and without which no explosion could have taken place,—were absent in all the discovered shells, those so-called "infernal machines" were as harmless as the beggar's "convenient clock" with which Barbauld's Jerome was wont to overstock the Liverpool market, some thirty-five years ago. Why, then, were the English police and government inspectors in such a hurry to sink those machines in the sea? They have a floating magazine in the Mersey, in which they could have been placed for safe keeping; and the English Government annually spends hundreds of thousands of pounds experimenting at Shoeburyness, on just such explosives. What was the reason of such hurry in getting away with those things, that might, by eye and prove, implicate links needed to complete a chain of evidence? Simply that the whole affair was a sham, a fraud, a "Paddy Kew" job, contrived at, not designed by the agents of the English Government for the purpose of lowering the Irish people and their cause in the estimation of all civilized nations, and in that of the American people principally. It had gone a certain length, when somebody "blundered"; the thing got out prematurely—and it became necessary to get rid of the tangible evidence of fraud.

That is the view of it as a device of the enemy. Now, let us look at it as a possible conspiracy. According to the most minute accounts, a more stupid series of blunders could not be imagined, if we assume for a moment that any set of men deliberately set to work, in secret, to devise such a plan. A lot of machines are got up in America, to be sent three thousand miles away, when they could be made more cheaply and with equal safety in England,—as witness the Orsini "bombs." In fact an old iron pot or a worn-out soda water cylinder would have been equally effective in skilled hands,—and in any others such things are worse than useless. Then they are packed for shipment in wharves, a thing made in England and Italy and sent from there to this country, but never "exported" as an article of commerce from America. And to make this latter blunder more conspicuous, the two barrels containing the ten machines are marked with a black cross, lest there should be any mistake about picking them out! But there was more. The stuff with which the dispatches were crammed, about "informers" and all that sort of thing, is not worth a moment's consideration. The whole affair is now before the world. The statements about the arrest of Crowe, the "torpedo boat," and all the rest of it, are known to be lies, manufactured out of whole cloth, and designed to gull credulous people into subscribing to our next issue of "bombs" and machine torpedoes. Above all, they do not send round the hat to enable them to "skirmish," where real work instead is needed; and no one ever yet saw a Nihilist "card," divided up by printer's rules into a hundred square, and labelled "Measure for Measure"—Only five cents for a stab at it!—The "Card" How do our "skirmishing" conspirators like the comparison of our next issue of "bombs" and machine torpedoes, with the nets of its professors, so far, have shown that they have the courage of their opinions, and that they do not make their ideas of patriotism a trade.—Irish American.

Poverty and Distress. That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed anæmia in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from this, poor blood, employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave afflictions. It is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

Barbadoe Blood Bitters Cures all diseases of the blood, liver and kidney, female complaints, nervous and general debility, and builds up the entire system when broken down by disease.

The word Falcon, the name of Esterbrook's well known steel pen, is derived from Falx, a reaping hook, suggested by the shape of the Falcon's beak.

PRIESTS FOR THE INDIANS.

Bishop James O'Connor's New Work.

(From the Philadelphia Times.)

A movement for the more vigorous pursuit of the work of Christianizing the Indians and the better support of Indian missions and schools has recently been inaugurated by several distinguished ecclesiastics of the Roman Catholic Church. Right Rev. James O'Connor of Nebraska, who is well known as the founder of two successful Catholic colonies in Greeley County, Nebraska, is one of the most active of the clergymen engaged in the undertaking. Bishop O'Connor delivered several lectures in this city explanatory of his colonization scheme. He will be remembered by Catholics as a tall, slender gentleman, of a dignitable will, plain of speech, and with the head of a sage and the artlessness of a child. He has lived in the West for several years, and was consecrated Bishop of Nebraska in 1876. He is thoroughly conversant with the intricacies. He is now in the East for the purpose of consulting with the Bishops in this part of the country as to the best method of furthering the work in hand.

He was called on at the residence of Most Rev. Archbishop Wood by a reporter of the "Times," and said that the outlook for success is very gratifying. "The Indian policy with respect to religious pursuits by the last two Administrations," said the reverend gentleman, "were altogether opposed to the spirit of the country. The reservations were parcelled out to the various denominations, and no clergyman was admitted into any reservation that had not already been set apart for those of his faith. By this arrangement some 50,000 Catholic Indians were lost to the Catholic Church. I regarded the arrangement as unjust and absurd, and to test the question ordered one of the priests under my charge to enter a non-Catholic reservation. He did so, and was promptly ordered out. The agent telegraphed to Washington for information, and was told that what he had done was right. I told the priest to come back beyond the Nebraska line and wait until he could see Secretary Sargent, who was shortly expected out here. When Mr. Sargent came the priest told him of the matter. The Secretary replied that he was quite in accord with the agent's action, and made the astonishing declaration that the time had not yet come for granting liberty of conscience to the Indian.

"President Garfield will, I understand, reverse the policy of the preceding administration, and allow clergyman to give the aborigines an opportunity of embracing whatever religion impresses them as being the true one. The action is to be taken, I am told, at the request of the Presbyterians. As we are likely to have the 50,000 Indians from whom we have been separated restored we must prepare for them as well as for others who may wish to enter the Church.

The Archbishop of Baltimore, who is the president of the Indian Catholic Mission Bureau, will send a circular letter to all the Catholic Bishops in the country asking their opinion as to the best plan for proceeding to accomplish the object desired. It is likely either that each church in the country will have a certain amount each year, or that the missions will be maintained together by individual subscriptions. In either case it is believed that all the money required can be obtained."

THE "METHODIST" IN THE PUBLIC SCHOOLS.

Since the Catholic Church is especially singled out to be oppressed and persecuted, upon the ostensible plea that she is inimical to the public schools of this country, as we are told by our "Meridian" friends, we would direct particular attention to the following pointed article on the subject from the Methodist, a paper certainly not the most orthodox of the Catholic Church, but quite the contrary, and yet its ideas of education, strange to say, are much the same as ours. The Methodist says:

"Our object in this article is to say squarely that, in our judgment, the denominational schools of the land as compared with the purely secular or State schools, are, on general grounds, incomparably the best. If only intellectual culture were to be considered in connection with the education of our youth then our State or secular institutions would doubtless answer a sufficiently good purpose. Such, however, it needs hardly be said, is not the case. Trained character not less than trained intellect, is needed in their part. Not more important is it that our youth should be educated to habits of accurate and vigorous thought than that they become established in the habits of virtue—rooted and grounded in the knowledge of love and truth. Now, we hold that the superiority of denominational, over secular schools is especially seen in this, that the influence on character, as a rule, is immeasurably the most salutary. Again a firm and genial Christian tone pervading a school, by warming the heart, stimulating conscience, and strengthening and bringing up all the better elements of one's nature, is eminently calculated to predispose the pupil to faith as well as to virtue. Our State institutions as a general thing, are hot-beds of infidelity and of political vice. That unbelief should be fostered and fermented there is not unnatural. The restraints of religion are removed. The pride of intellect is stimulated. Science, falsely so called, usurps the place of the Bible. Doubt is engendered, and finally unbelief, full-blown, with all its attendant negations, comes to be the fixed and settled habit of the soul."

No remedy has been found for Fever and Ague which proves so uniformly successful as Ayer's Ague Cure.

LETTERS FROM MR. RED-PATH.

A NEW VIEW OF "THE ENGLISH IN IRELAND."

English Workmen on Irish Landlordism.

From the New York Commercial Advertiser.

Dublin, July 13th.

In my last letter I quoted from the report on the condition of the Irish peasantry of Galway made by a deputation of Northumberland and Durham coalminers. It is too valuable and too remarkable a publication to be confined to the North of England. Let me make a few more extracts from it.

In the village of Barna, near the ancient city of Galway, these English miners entered a peasant's cabin that they thus described:—

"One of the smallest huts in the village, which could not in fact occupy an area of more than seven and one-half square feet, we found to be the habitation of a man, his wife, and seven children. They appeared to gain a subsistence by the rearing of poultry and selling the eggs; and cocks, hens, and ducks travelled about at will in their domicile. They also rented a plot of land, which the husband, a big, cant-looking man, labored upon, to wrench from it a scanty subsistence. All the family were clothed in rags. This man, our informant told us, had never tasted a drop of strong drink, nor a drop of tea, nor a bit of fresh meat for two years—his sole food for himself and family having been a few potatoes, with the Indian meal porridge made with the same, the only liquid passing through his lips or moistening the food, besides a drop of buttermilk at rare intervals, being purchased from the quantity of buttermilk falling to his use had been, during the last six months, only two pennynworth, purchased from one more fortunate than he in possessing a cow, so that that liquid was indeed a luxury. He had, like the farmer and his sons, fallen under the ban of the agent for non-payment of his rent, and the usual result has followed in the shape of a notice to quit, which was hanging over the family when we visited them."

"Thousands of these wretched tenants are the victims of evictions executed by the administration of Gladstone, Bright, and Forster. These tenants are the men who are accused by English journals and English 'statesmen,' scoundrels of 'conspiring to defraud the landlords, almighty God and gimpy-devil such as them, by heaven!' said Carlyle, 'crash them like vermin!' Carlyle died without having uttered one such sentence against the English vermin in high life. Yet he lives all about them. With all his prolix palaver about 'the vermin' and 'shams,' Carlyle, like his father, lived and died essentially a Scotchman—that is, a scoundrel who mistook complacency for reverence of nobility of character. No wonder that no poor man wept when this moral mastodon was buried!"

"These poor English pitmen, by their feeble Davy lamp light, were led to the discovery of more truth in Ireland than Carlyle could ever find with all the illumination of his 'Everlasting Stars' and other epileptic-literary-melodramatic stage properties."

"After describing 'duty work' at Barna, Mr. Patterson says:—

"Mr. Bryson remarked, on the principle that a horse may be led to the well, yet he cannot be made to drink, that, after going to the landlord's place by compulsion, they need not work harder than they liked; but he was met with a rebuff from the men to the effect that the agent, or some one deputed by him, stood over the tenant armed with a stout cudgel, which he did not fail to lay on to the backs and shoulders of the tenant if he showed any sign of shirking his work. The exclamation 'impossible' broke out from us involuntarily as we could not for a moment realize that such a system of slave driving could exist. Up jumped one of the men before us, a respectable-looking man enough, who told us that if we had the slightest doubt on this matter of the stick, he would then and then strip to the skin and show us undeniable evidence of the beatings he had sustained, in the shape of angry bruises and discolorations which he had received at the hands of the bailiff."

"These Moody Irish, you know," said an Englishman to me in London, "are never content you know?"

"The English pitmen, following the example of the north of England and Scotch miners, and their report with some reflections by way of application," I quote a couple of passages:—

"The houses not fit for a beast, much less a human being to exist in,—the tremendous burdens imposed upon the dwellers, in the shape of 'rent' and 'service,' their struggles with sterile land for which it almost appeared monstrous to ask them to pay rent at all—much less to raise their rent when, by the expenditure of their little capital, and their utmost labor, they had caused it to give some ap-

THE IRISH QUESTION A CATHOLIC ONE.

TESTIMONY OF A PAGAN JOURNAL—WHAT IT THINKS OF FIFTY YEARS OF THE HOUSE OF LORDS AND ITS REGARD FOR CATHOLIC RIGHTS.

(From the Pall Mall Gazette.)

The Irish question is peculiarly a Catholic question, for eight Irishmen out of ten belong to the Roman Church. Irish discontent was the natural result of Protestant intolerance, but the ascendancy of an alien sect was jealously maintained by the Lords. The House of Lords did its utmost to resist the recognition of the rights of the Roman Catholics. One memorable instance, which lies outside the half century selected for review, was typical of all that followed. Catholic Emancipation, regarded by Mr. Pitt as one of the essential conditions of the Union, was postponed, until concession lost all its virtue. In 1825 even the unrelenting House of Commons could no longer resist the claim of the Catholics to be admitted within the pale of citizenship; and the Catholic Relief Bill was carried by a majority of twenty-one. "Even in 1825," said Lord Macaulay, speaking thirty years after, "it was not too late. The machinery of agitation was not fully organized; the Government was under no strong pressure, and that date concession might still have been received with thankfulness. That opportunity was suffered to escape, and it never returned." How was it suffered to escape? By the action of the House of Lords. They rejected the Relief Bill by a majority of forty-eight. Three years later the House of Commons again sent up the Bill, which was passed by the House of Lords, and Ireland within the pale of the constitution. Once more the House of Lords rejected the Bill. In 1829 the concession refused to justice was made "reluctantly, ungraciously, under duress, from mere dread of civil war." "The Irishman," said Macaulay, "was taught that from England nothing is to be got by reason, by entreaty, by address, but everything by intimidation. The tardy repentance deserved no gratitude and obtained none." The House of Lords, by its repeated rejection of the Relief Bill, and not less by its sudden capitulation, had led the Irish to believe that by agitation alone could any grievance be removed."

AFTER THE EMANCIPATION AND BEFORE THE UNION. How long before its spirit was recognized in the administration. For years after it received the Royal assent the Roman Catholics were virtually excluded from the government of Ireland. To this day the justices of peace in Ireland are selected chiefly from the minority of the population, but in 1832 there was not in all Ireland a single Catholic justice of the peace, or an inspector of police. The mind of the ruling power was hostile to the Irish Catholics, and every attempt to give effect to the spirit of the Emancipation Act was opposed by the House of Lords.

In 1836 this opposition assumed the shape of an informal vote of censure, which led to the counter motion in the Commons in support of which the noble lords made a speech on the government of Ireland which might be read with advantage by many of our statesmen to-day, so plainly did the old Whig lay down the principle that "nothing firm or stable was possible in Ireland unless the Government secured the good will and confidence of the Irish people." But the Lords did not confine themselves to censuring the Executive for attempting to govern Ireland "according to the wishes of the people of Ireland." "Every bill," said Macaulay in 1844, "framed by the advisers of the Crown for the benefit of Ireland was either rejected or mutilated." That Macaulay did not exaggerate may be seen by a reference to Hansard. The conduct of the Lords may be illustrated by their dealings with the Church Establishment. In 1833 the Government of the day passed the Church Temporalities Act; but, instead of appropriating the surplus revenues of the alien establishment to the furtherance of purposes approved by the majority of the nation, the Appropriation Clause was abandoned from fear of the admitted that ten years before the bill had brought Ireland to the verge of anarchy. Coercion of the most rigorous type had been tried and found utterly wanting. In 1834 the Commons, by a majority of 269 to 99, passed a Tithe Abatement Bill. O'Connell declared on its third reading that the bill "would form a new epoch in the history of the Government of Ireland. This was the first great step towards a conciliatory system in Ireland. He hoped no attempt would be made to blast the first step made towards the pacification of his country." Six days later the bill was summarily rejected by the Lords, by a majority of 129 to 122.

THE NEXT YEAR THE TITHE BILL was again sent up to the Lords. They struck out the clause appropriating a portion of the ecclesiastical revenues to national purposes, thereby securing the abandonment of the bill. In 1835 the Commons a third time sent up the bill to the Lords, and the peers again defeated it by the elimination of the Appropriation Clause. In 1837 the Tithe Bill was read a second time by the Commons by a majority of 229 to 14, but the death of the King saved the Lords the trouble of

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