

EDITORIAL NOTES

— Another instance of the deplorable effects of intemperance comes to us from Philadelphia. On July 17th John Hazlett, a well known citizen, committed suicide by hanging himself. His eldest son rose about 5 o'clock, but before going out to work he knocked at his father's door. He failed to awaken him, as he thought, and attempted to open the door. He found that the door was not locked, but barricaded on the inside. By main strength he burst the door open and found his father hanging in a cramped position from the bedpost by a thin rope. He had been dead for two hours. The cause of the rash act is attributed solely to drink.

— The managers of the Training-School for boys at Peckhamville, outside Chicago, are completing negotiations with the United States Government for caring for about fifty Indian boys. The boys are now on some of the Indian reservations, and as soon as the arrangements are perfected, will be brought there for training and education. The school will be conducted by the Christian Brothers. Its object is to instruct the Indians in their religion, and teach them the English language, and at the same time form teachers for Indians in the far West. It is a fact that there could be more Catholic Indian schools if teachers for them could be had.

— The Rev. Father O'Haran, pastor of St. Mary's Church, Wilkesbarre, Pa., and the pastor of the Catholic Church at Plymouth, have informed the Sunday-school children of their congregations that hereafter they will not be allowed to wear bangs and frizzes while attending divine service. If they do they will be sent home. Father O'Haran, in a lecture to the children, condemned the fashion of wearing bangs in severe terms, and said no young girl who ever expected to become a lady would be guilty of hanging her hair. It is understood that a circular has been issued by Bishop O'Hara to all the clergy of the diocese calling their attention to the matter.

— France is a land of such contradictions! While the government is atheistic, as well as the great majority of the Chamber, there have not been so many indications of a strong religious feeling among Frenchmen for the last century as at present. It is no longer the women who alone frequent the churches. The men are found there in as large a proportion as in any other country. The news which comes from all parts of France as to the celebration of the festival of the Blessed Sacrament proves this more strongly still. Never have the processions been followed by such immense crowds. The same has been the case in Paris. Even in the Anarchist districts, the respectful demeanor of the crowd was very striking.

— A good story is told of the wife of an American diplomatist, who is fond of calling upon the celebrities in every place which she visits. Being in Florence some time ago, she expressed her intention of calling upon "Ouida," the well-known novelist. Her friends attempted to dissuade her, saying that "Ouida" had a violent prejudice against Americans. Undeterred, the female diplomatist called at the novelist's house and was met by "Ouida," who said: "I must tell you that I exceedingly dislike Americans." "I am very much surprised to hear that," was the reply, "for they are the only people who read your nasty books!"

— A gratifying incident took place at the Drogheda railway station, on June 26th. The train bearing Right Rev. Dr. Nulty, Bishop of Meath, on his way home from Belfast, steamed into the station precisely as the train bearing Mr. Parnell from Dublin to Monaghan steamed in. Mr. Parnell alighted to pay his respects to the good Bishop under whose auspices he began his remarkable Parliamentary career. The greeting between the two illustrious personages was of a most cordial character. They remained conversing until the bell warned Mr. Parnell to seek his carriage, when the saintly and patriotic Prelate wished him success in his mission to Monaghan. Dr. Nulty is evidently not dissatisfied with the political course of the Irish leader since he ceased to be member for Meath.

AN ABLE PAPER.

We beg to direct attention to the able paper reproduced elsewhere from the *Nineteenth Century*, and written by Mr. Alex. M. Sullivan on the British policy of banishment and depopulation in regard of Ireland. This paper is a complete vindication of Ireland and the Irish from the charges levelled at our race by Goldwin Smith. Mr. Sullivan never, to our mind, employed his great acquirements and mental power to such advantage as in the able production which it is our pleasure this week to submit to our readers.

We were pleased to have a visit on Saturday from Master John O'Keefe, son of P. O'Keefe, Esq., merchant, Strathroy, who has returned home from the Seminary of St. Sulpice, Montreal, to spend vacation.

IRELAND'S STRUGGLE FOR THE FAITH.

XIV.

King did I call thee? No, thou art not king; Not fit to govern and rule multitudes; Which dost not, no, nor canst not rule a traitor.

The Catholics of Ireland, watching with the keenest observation the struggle in England between the king and the Puritans, felt a very deep and sincere sympathy for the king, as well out of loyalty for himself as out of generous regard for his Catholic spouse, Henrietta Maria. Their grievances were, however, so numerous and bitter, that their discontent reached the ears of Lord Falkland, who, knowing their loyalty, encouraged them to believe that a moderate presentation of their grievances to the king would secure his careful and instant attention. This encouraged, the leading Catholics summoned a general assembly of the nobility and gentry professing their faith, together with several Protestant gentlemen of rank, to prepare a firm but respectful recital of the many grievances under which the majority of the nation labored. The proceedings of the Assembly, which took place in 1628, were marked by moderation and unanimity, and a clear and able, but respectful document, drawn up, setting forth the injustices practised on the Catholics of Ireland. This document begged royal intervention to remove the grievances of the Catholics, and in proof of the attachment of that body to the Crown promised a voluntary assessment of £100,000 to meet the royal wants. The principal points to which royal attention was directed by the Assembly were, the defective administration of justice, the insecurity of property, the exactions of the military, restrictions upon trade, and the tyranny of ecclesiastical courts. The Assembly also expressed its willingness that the Scots who had been planted in Ulster should be secured in their possessions, and that a general pardon should be granted for all offences. Agents were appointed to proceed to London with the petition. No sooner, however, were its provisions made known than the ultra-Protestant or Puritan party became alarmed, and a synod met in Dublin to protest against the action of the general Assembly. This synod protested against toleration to Papists, affirming that "to grant Papists a toleration, or to consent that they may freely exercise their religion and profess their faith and doctrines, was a grievous sin," and, therefore, prayed God that all those in authority might be made "zealous, resolute and courageous against all Popery, superstition and idolatry."

Upon the arrival of the Irish agents in London the king knew not what to do. He needed the money, but feared the Puritans. In his anxiety, solicitude and doubt he had recourse for council to Thomas, Lord Wentworth, better known under his subsequent title of Earl of Strafford. Strafford advised the king to grant the "graces" asked by the Catholics, take the money, but see to it that the concessions should not come into effect. The king was weak and mean enough to consent to this infamous act of treachery, fairly in keeping, it must be confessed, with the violation of the articles of Mellifont under his father James, and of those of Limerick under his grand-daughter Mary. The monarch signed a schedule of 51 "graces" and received from the Irish agents bonds of £120,000 to be paid in three annual instalments of £40,000. He promised that a Parliament should be at once summoned to ratify the "graces," but secretly instructed Lord Falkland to have the writs informally prepared, so that no Parliament could be elected. Thus the confirmation of the royal concessions was indefinitely postponed. Meantime the king drew the money and contented himself with the issue of a royal proclamation announcing his concessions to the Catholics; which, amongst other things, included the granting of the right to recusants to practice in courts of law and to sue the livery of their lands out of court of wards upon taking the oath of allegiance in lieu of the oath of supremacy; the limitation of the claim of the Crown to the forfeiture of estates under the plea of defective titles to a period of sixty years anterior to 1628, the giving to the "undertakers" time to fulfil the conditions of their leases, and permitting the proprietors of Connaught to make a new enrolment of their estates. The mere announcement of the royal graces raised such an outcry among the Protestants of Ireland that Lord Falkland had in 1629 to leave the country. The administration of affairs then devolved upon Robert Boyle, Earl of Cork, and Adam Loftus, Viscount of Ely; two men whose greed, cruelty and rapacity were only equalled by their intense bigotry and hatred of the national faith. During the four years of their administration, the Catholics had to suffer every enormity and injustice that ingenuity could invent and cruelty enforce. In 1633 Lord Strafford himself took in hand the government of Ireland. His policy, he declared, would be "thorough," and thorough it was. He ruled as a veritable monarch more than as a Viceroy. His purpose was to reduce Ireland to absolute subjection, and had he not so soon met with a tragic fate, he might have been as successful in his purpose as Cromwell him-

self afterwards proved. He summoned a Parliament in 1634 and wrung from it during its two sessions six subsidies of £50,000 each—equivalent to ten times the amount at the present day. He then dismissed the members, not, however, till he had found means to further postpone action on the promised ratification of the royal graces of 1628.

Strafford next let loose the Commissioners of enquiry into defective titles upon the devoted Province of Connaught. By the workings of that body whole counties were seized and confiscated by the Crown. But the work of exaction and spoliation was not limited to Connaught. The O'Byrnes of Wicklow were obliged to compound for their estates by the payment of £15,000, the London Companies for their Derry estates by the payment of £70,000, while the Earl of Ormond was actually deprived of a portion of his domain, and the Earl of Cork heavily fined for intruding into lands originally granted to the Church. By means such as these Strafford was enabled to raise the annual revenue of the kingdom to £80,000, and maintain for the royal service a force of 10,000 foot and 1,000 horse. But the arbitrary conduct and rapacity of the deputy in Ireland, besides his abandonment of the popular party in England, had made him many enemies in both countries. The Puritans, determined to destroy, resolved to impeach him on the occasion of his return to England in 1640, whether he had been recalled to take command of the royal forces in the North against the Scottish invaders. The English Parliament of that year prepared articles of impeachment. These articles chiefly related to his administration of Irish affairs and were supported by delegates from the Irish Commons expressly sent for the purpose by that body. Strafford was, after a lengthy discussion, found guilty. His execution took place on the 12th of May, 1641. By his death Charles lost his firmest friend and ablest supporter. He was a man whose faults were great, but he was possessed of many of the qualities of an able administrator and, had his royal master been gifted with the same force of character as his deputy, the latter's despotic excesses and criminal rapacity would, there is little doubt, have been restrained, and his administration in Ireland made useful and beneficial to its afflicted people.

Upon the retirement of Strafford from the government of Ireland, the administration fell into the hands of two Puritan bigots, Sir William Parsons and Sir John Borlase, as Lords Justices. Under their rule Puritanism came into ascendancy in Ireland, and then may be said to have begun the conflict which for ten years devastated the land. The Puritans claimed to be promoters and defenders of civil and religious liberty, but their claim to this distinction rests upon hollow foundations.

An able and erudite writer in that sterling journal, *Redpath's Illustrated*, some few months ago, adduced convincing testimony as to the blood-thirsty character of the Puritan sectaries:

"As soon," he says, "as the Puritans were firmly established in power in England, they seemed to have resolved on the extermination of the Catholics of Ireland."

"The Parliament party," writes Lord Clarendon, "had grounded their own authority and strength upon such foundations as were inconsistent with any toleration of the Roman Catholic religion, and even with any humanity to those of the old native extraction, the whole race whereof they had upon the matter sworn to extirpate."—History, i, 215.

The author of "Cambrensis Eversus" corroborates this statement. (See vol. 3 pp. 85-90.) He adds: "Three thousand Irish Puritans signed a document in which they earnestly insisted either that the Catholic religion should be abolished in Ireland, or that the Irish race should be extirpated." And (page 99) he writes that the Irish Puritans "rioted in the promiscuous slaughter of women, old men and children, and the English auxiliaries openly avowed that they would strain every nerve to extirpate, without mercy, the Irish race."

As early as the 8th of December, 1641, an act was passed in Parliament to effect that the Catholic religion should never be tolerated in Ireland.—(See *Rushworth's Collections*, p. 455.)

In order to carry this act into execution the Lord Justices issued the following order to the commander of the Irish forces:

"It is resolved, that it is fit his Lordship do endeavor, with his Majesty's forces, to slay and destroy all the said rebels, and their adherents and relievers, by all the ways and means he may; and burn, destroy, spoil, waste, consume and demolish all the places, towns and houses where the said rebels are or have been received and harbored, and all the hay and corn there, and kill and destroy all the men there inhabiting able to bear arms." "The Puritan writers," continues the same authority, "inspired and were inspired by the same spirit of exterminating hatred. Let a single extract from one of their published pamphlets suffice as an illustration:

"I beg upon my hands and knees that the expedition against them may be undertaken whilst the hearts and hands of the soldiery are hot, to whom I will be bold to say, briefly: 'happy is he that rewards them as they have served us; and cursed is he that shall do the work of the Lord negligently. Cursed be he that holdeth back his sword from blood; yea, cursed be he that maketh not his sword stark drunk with Irish blood—that maketh them not heap upon heaps, and their country a dwelling-house for dragons, an astonish-

ment to nations. Let not that eye look for pity, nor that hand be spared that pities or spares them; and let them be accursed that curses them not bitterly.'"

It would be impossible to give in a popular journal like *Redpath's Weekly* a full account of the sad story of the cruel extermination by which the army in Ireland sought to carry into effect the desires of their English masters.

The red history of their sanguinary career may be well summed up in the words of the Protestant historian, Borlase: "the orders of Parliament were excellently well executed."—Hist. of Reb. page 62.

Leland Warner refers to the letters of the Lord Justices themselves for the fact that the soldiers "slew all persons promiscuously, not sparing even the women;" and Dr. Nelson, another Protestant historian, appeals to the testimony of officers who served in the Parliamentary army, "that no manner of comparison or discrimination was shown either to age or sex."

Lord Clarendon (ii. 478) writes, that this was not an exceptional case; but, on the contrary, with officers of the navy "it was a rule, whenever they made Irish prisoners, to bind them back to back, and cast them overboard."

Dr. John Lynch, Archdeacon of Tuam and for some time Vicar-Apostolic of Kildare, was eye-witness of many of the outrages, and in his invaluable work entitled "Cambrensis Eversus," (vol. iii, page 181), he thus depicts the excess of Cromwellian barbarity:

"All the cruelty inflicted on the city of Rome by Nero and Attila, by the Greeks on Troy, by the Moors on Spain, or by Vespaian on Jerusalem—all had been inflicted on Ireland by the Puritans. Nothing but that pathological lamentation of Jeremias can appropriately describe her state—"With desolation is the whole land laid desolate; our adversaries are our lords, our enemies are enriched; the enemy hath put out his hand to all our desirable things; * * * our persecutors are swifter than the eagles of the air; they pursue on the mountains; we have found no rest; our cities are captured, our gates broken down, our priests slain, our virgins are in affliction. From Ireland all her beauty is departed; they that were fed delicately have died in the streets; they that were brought up in scarlet have embraced the dung; when her people fell there was no helper. All that has ever been devised by the ingenuity of most cruel tyrants, either in unparalleled ignominy and degradation, or in savage or excruciating corporal torture, or in all that could strike terror into the firmest soul—all has been poured out on Ireland by the Puritans. They plundered our cities, destroyed our churches, laid waste our lands, expelled citizens from their walls, nobles from their palaces, and all the natives from their homes; nay, they forbade couples of men even to enjoy the sight of their native country, and to breathe the air which they had inhaled at the moment of their birth. * * * Some of our priests they put in chains and dungeons—that was the most lenient punishment; others they tortured with stakes and straps; some were shot to death, others hanged or strangled. From the priests they turned their fury against all sacred things and places consecrated to the worship of God, which were first sacrilegiously pillaged, then all the paintings and images were torn, the statues were cloven in pieces with the axe, and either thrown into the flames or consigned to stables and broths. Those temples where the priest performed his sacred functions, where the sacred canticles of the Church ravished the ears of the faithful, and sacred orators encouraged the people to piety by their ceaseless exhortations, where the people often poured forth their prayers to God, and devoutly attended all the functions and mysteries of religion; these now resound with the yells of drunkards, the neighing of horses, the barking of dogs, the clamors of quarrelsome soldiers, and the howling of women. Within these walls now see taverns instead of altars, blasphemy for prayers, the cursings of troops instead of pious and orthodox sermons, obscenity and impurities instead of chaste conferences."

Severe as may seem the judgment of the writer just cited, they are borne out by the facts it shall be our painful duty soon to recite. The Puritans were, without any doubt and without any exception, the most merciless foes the Irish people had ever to contend with. Their memory is never recalled in the mind of an Irishman without loathing and sorrow. Their growth and strength were due as much to the weakness of Charles I. as to valor on the part of their troops or skill in their generals.

A BALTIMORE EXCURSION THAT TERMINATED IN A TRAGEDY.

Baltimore, July 24.—A terrible calamity occurred at North Point Tivoli, an excursion resort on the Catapoco, ten miles from this city, about 10 o'clock last night, by which many lives were lost, the number being estimated at between sixty and seventy. The accident was occasioned by the giving way of the outer portion of the pier on which several hundred persons were congregated awaiting the boat to return to this city. The locality is on the small bay, at a distance about two miles from North Point Light-house. It was formerly known as Holiday Grove and was the first regular excursion place fitted up near the city about fifteen years ago, and was most popular resort at that time, and for several years afterwards.

Yesterday an excursion was given to Tivoli under the management of the Mount Royal Beneficial Society of the Catholic Church of Corpus Christi, of which Father Starr is pastor, on Mount Royal avenue and Mosher street. The excursion went down on the barge Cockade City, which was towed by the tug Amanda. Powell. The barge was formerly an old coal boat, which had been fitted up with several decks for excursion purposes, and used as such for several years. Yesterday she made three trips, the last being made from this city between 6 and 7 o'clock. During the day she had taken down about 500 persons and on her last trip about 100. A large number of those who went

down during the day had remained, intending to return on the last trip.

When the barge approached all those on shore made a rush for the end of the wharf, which is several hundred feet long, and were closely packed together at the gate about twenty-five feet from the end, impatiently awaiting admittance through the gate. As the barge came alongside and struck the wharf, it suddenly and without warning gave way, and a large portion of the crowd was precipitated into the water, which is about ten feet deep. Many were able to save themselves by fleeing towards the shore as the outer end of the pier crumbled and fell. Darkness is added to the confusion and terror, and little could be done at once to rescue the drowning, most of whom were women and children. The first news of the disaster reached this city a little after two o'clock this morning, when a bargelanded at Henderson's wharf bringing a number of bodies of the drowned. Up to this hour sixty-five bodies have been recovered.

SILVER JUBILEE.

Dean Murphy's twenty-fifth anniversary in the sacred ministry was celebrated in due form and with befitting solemnity, on last Wednesday, in the Parish Church of Irishtown. His Lordship, Bishop Walsh occupied the throne in the sanctuary, having Very Rev. Dr. Kilroy and Rev. Father O'Shea as deacons of honour. The celebrant was the Venerable Dean Murphy, Rev. Fr. Flannery of St. Thomas acting as deacon and Rev. P. Brennan of St. Mary's, as subdeacon. The large church was filled to its utmost capacity by a very respectable and attentive congregation. High Mass commenced precisely at 10 A. M. The choir, under the able leadership of Miss Annie Downey, of Seaford, rendered Lambillotte's *Paschal Mass* very efficiently. At the conclusion of the Holy Sacrifice His Lordship advanced to the communion rails and delivered a solemn and very moving sermon on the dignity and the necessity of the Christian priesthood. His Lordship dwelt on the claim which every faithful priest had on the love and gratitude of the people, for whose welfare, temporal and eternal, he made daily sacrifices, and was himself a living sacrifice. "Forever, according to the order of Melchisedech," His Lordship's eloquent lips, and in many ways manifested their delight in seeing their beloved Bishop once more in their midst in such robust and vigorous health. The priests in attendance were, besides the Venerable Dean Murphy, Very Rev. Dr. Kilroy, of Stratford, Rev. Fr. Flannery, of St. Thomas, Rev. P. Brennan, of St. Mary's, Rev. J. P. Watters of Goderich, Rev. Father O'Shea, of Seaford, Rev. Fathers Lamonte and McMullen, of Irishtown, and Rev. J. P. O'Connor of Wingham. Letters and telegrams were received from other priests excusing their inability to be present.

At the close of His Lordship's beautiful discourse, a committee of gentlemen representing the whole parish advanced to the rails—bearing massive silver gifts which they offered to the Rev. Dean in testimony of their deep love and gratitude to him, while a magnificently illuminated address was read by the composer, Mr. B. O'Connell. Rev. Dean Murphy replied in very feeling terms, and called on His Lordship the Bishop for the Episcopal blessing on himself and his faithful people. Bishop Walsh complied most heartily with the Dean's request, and all bowed in reverent thanksgiving for this spiritual favor, which brought the interesting and impressive ceremonies to a happy conclusion. I should have said that about fifty children of the parish took advantage of the occasion to make their first communion. In the afternoon an address on the subject of the priests of the diocese was read by Rev. Father Watters, and a beautiful gold chain and ciborium presented on the part of the clergy of the Diocese. His Lordship presented a very costly set of Breviaries and Dr. Kilroy gave a splendid stole, with elaborate gold trimmings and raised work. Altogether the day was a happy occasion for all, both priest and people, and many and fervent were the wishes and prayers that Rev. Dean Murphy may be spared to celebrate his golden jubilee.

Since the above had been put in type we have been favored with a copy of the address presented to Dean Murphy, as well as a synopsis of his reply thereto:—

ADDRESS AND PRESENTATION.

To Very Rev. Dean Murphy, on the anniversary of St. James, his patron saint, on the 25th day of July, 1883.

VERY REV. PASTOR.—We, the undersigned members of a duly constituted committee, in behalf of the Irishtown congregation, with becoming exultation seize this auspicious opportunity of congratulating you on the occasion of your Silver Jubilee on the celebration of the twenty-fifth anniversary of your ordination.

As when we consider the mental and physical strain incident on missionary life in this new country, mid-innocent seasons, and with unnumbered difficulties to surmount, we cannot attribute your being so hale, and still possessing the buoyancy of youth combined with the gravity of maturity, to any other cause than the sustaining influence of Divine Providence.

Revered Father, we feel that we cannot appreciate sufficiently the self-sacrificing disposition of the man, who in the bloom and vigor of youth, when a hollow world presents most strongly its transient, but attractive allurements, feels he has a vocation, abandons the world and its fleeting pleasures, rejects the vanities of social life, enters the priesthood, and in so doing essentially assumes a life of abnegation for the glory of God and to labor for the salvation of others, to cicatrize the wounds of the soul, to bind up the bruised heart of suffering humanity with the balm of sympathy and to nourish the drooping spirit with the dew of christian charity. Such Rev'd Father, is the part you have played thus far in the drama of life.

It would be impossible in this brief address to give even an outline of the wonders you have performed in behalf of the sacred cause of religion, your unceasing vigilance, your ardent zeal, your prompt and efficient discharge of all the functions pertaining to the sacerdotal order, duties common to all co-laborers in the same field, but you have performed prodigies as a builder of churches during the eighteen years you have been in our midst; you have

enlarged, ornamented and brought to its present state of completion, internally and externally, our own church. You have erected a beautiful octagonal chapel in the Irishtown cemetery. You have removed the old dilapidated parochial residence and erected in its stead one spacious, commodious and elegant, which reflects credit on your taste and architectural skill. You were the instrument in the hand of God to erect in Seaford a temple so spacious in dimensions and artistic in design that it is second to none in the land. To your indefatigable exertions, under the guidance of Divine impulse, each section of this once extensive mission can now rejoice in the possession of an edifice consecrated to Divine worship and from which the orisons of the people ascend to bless its founder, the bare mention of whose name in our midst never fails to evoke a spontaneous throb of gratitude in their hearts. Yes, to-day, not only Irishtown and Seaford, but Zurich, the French settlement, Blyth, Wingham, Brussels and Mitchell can look with pardonable pride on the fruit of your unremitting labors, and here we desire to make creditable mention of the good people of Mitchell who freely join their hearts and liberally add their contributions to ours and yearn as we do to render you merited respect. Nor is this to be wondered at, for when you were co-laborer with the late Bishop Crinnon, of Hamilton, then pastor of Stratford, twenty-five years ago, you then ministered to their spiritual wants, and laid the foundation of that mutual friendship which still exists and grows stronger, for it is an attribute of all virtuous attachments to acquire strength in accordance with their duration.

We would deem this address incomplete without alluding to your happy and efficient method of imparting spiritual instruction in a style free from pedantry and devoid of unmeaning brilliant flashes of florid embellishments which lead to nothing, but in that deep comprehensive and elegant simplicity which never fails to produce beneficial results, because best adapted to the capacity of the people. And as a slight token of our abiding fidelity to you, rev'd. pastor, and to attest our appreciation of your numerous and gigantic labors, as well as in admiration of your exemplary virtues and unimpeachable moral character, we present you with a Silver Tea-service, the spontaneous offering of hearts overflowing with unfeigned deference; we neither consider this offering in any way commensurate with your deserts nor calculated in the least to liquidate the smallest portion of the debt of gratitude we owe.

In conclusion, very rev'd. pastor, it is our ardent aspiration and fervent prayer that God in His mercy and bounty may extend to you a continuance of health, strength and grace to enable you to perform the duties of your sacred office for many years to come in our midst. We desire to express our joy on seeing our beloved Bishop, surrounded by the clergy of the diocese, giving a zest to the proceedings and adding lustre to the Silver Jubilee by your presence.

Signed in behalf of the congregation by Bernard O'Connell, George K. Holland, Francis Carlon, Michael Jordan, Thomas Ryan, Robert Friel, James Bergin and Peter Murphy.

To which Father Murphy replied as follows:

REPLY.

Very Rev. Dean Murphy replied in a very feeling and effective words. He regretted his inability to convey his sense of gratitude at so grand and so general a manifestation of loyalty and good will on the part of his faithful parishioners. He referred to the difficulties he had to contend with since his ordination to the sacred priesthood, in organizing new parishes, in building schools and churches and other necessary works, but his feeble efforts in the cause of religion were nothing and would have been fruitless indeed were it not for the hearty co-operation and many sacrifices on the part of the people, who always seconded his every effort and encouraged by liberal contribution his many works of improvement in this and other parishes. Father Murphy then expressed his happiness and delight at seeing so many little children approach holy communion for the first time on this occasion. He hoped that prayers would ascend from their innocent hearts to the Great Giver of all good gifts, for the future prosperity and welfare of the poor people of Irishtown, and for him, their humble pastor, who had no more ardent wish than that all should be truly happy in this life, and secure eternal joys in the life hereafter.

A Story of the American War.

In the early spring of 1863, when the Confederate and Federal armies were confronting each other on the opposite hills of Stafford and Spottsylvania, two hands chanced, one evening, at the same hour, to begin to discourse sweet music on either banks of the river.

A large crowd of the soldiers of both armies gathered to listen to the music, the friendly pickets not interfering, and soon the bands began to answer each other.

First the band on the northern bank would play the "Star Spangled Banner," "Hail Columbia," or some other national air, and at its conclusion the "boys in blue" would cheer most lustily.

And then the band on the southern bank would respond with "Dixie" or "Bonnie Blue Flag" or some other southern melody, and the "boys in grey" would attest approbation with the old Confederate yell.

But presently one of the bands struck up, in sweet and plaintive notes, which were wafted across the beautiful Rappahannock, were caught up at once by the other band, and swelled into a grand anthem, which touched every heart, "Home Sweet Home."

At the conclusion of this piece up went for a simultaneous shout from both sides of the river—cheer followed cheer, and those hills which had so recently resounded with hostile guns, echoed and re-echoed the glad acclaim.

A chord had been struck, responsive to which the hearts of enemies—enemies then—could beat in unison; and, on both sides of the river,

Something down the soldier's cheek Washed off the stains of powder.