

Beautiful Days.

To E. F. V. C. The long, beautiful days are over, When life's young blossoms their leaves unfold...

MR. JAMES REDPATH.

An American Journalist on the Land War

DUBLIN July 10th, 1881. One hundred and eighty persons have been arrested under the Coercion laws. Wherever the local Land Leagues are giving too much annoyance to the Irish landlords...

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Laws of to-day arm the "Irish Secretary"

—who is always an Englishman—with precisely the same arbitrary power that the Jacobin lawyers possessed from the *Let de Suspect*, and with precisely the same power of *lettres de cachet* that enabled the old French nobles to send innocent men whom they hated to the Bastille.

Kilmahina is the Bastille of Ireland. It is an old prison of the gloomiest description. Situated in the walls, outside and inside a jail within a jail—wall of a thickness not deemed necessary now in building our modern prisons—long, low stone passage ways, and heavy bolts and massive iron doors everywhere—musty smells as you go along the stony corridors and ascend the stony stairways—silent officers in uniform every where inside of its armed red-coated sentinels in the streets and around the building—it is not a residence to be desired, even although the rules that govern it, as applied to the Suspects, are lenient enough, and although the officers are respectful to the visitors and courteous to the patriots whom they guard.

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Without regard to their race or creed.

Such are the men that England imprisons: JAMES REDPATH. THE THIRD LETTER. TO THE EDITOR, JULY 11, 1881.

The history of the English in Ireland (even as told by their ablest and most eloquent apologist, James Anthony Froude), is one of the most appalling narratives of unscrupulous and continuous crime in the annals of modern times.

Some time since, a deputation of Northumberland and Durham miners were sent by their trade associations into the West of Ireland "for the purpose," as they state, "of seeing the actual condition of the Irish peasantry, and of investigating the condition of Ireland and the reason why the Irish hate England."

The "Democratic Federation" of England has also deputed six men and two ladies to find out the true state of things in Ireland. This "Democratic Federation" represents, according to Miss Craig, one of its lately departing members, "Ten thousand English working men."

The North of Ireland pinner in their first report relate their experience in Galway, Loughrea, and his comrade's personal researches. They met a tenant in Galway whose family had lived on a farm for more than a century.

Had the father put the profits he derived from his farm into his pocket he would have been able to leave it to his son to start him either on the farm or in some other pursuit with capital in his hand. Having, however, put it into the land, he had not only handed it over to the landlord, but had actually furnished the latter with an excuse for harassing and impoverishing his son.

"Their chief food were warts of potatoes with Indian meal either boiled into a sort of porridge or worked into cakes, and sometimes they are able to obtain a little buttermilk. This latter is very rarely obtainable, however, the extreme poverty of the people making it a luxury beyond their reach. I fear their diet more often descends to boiled kelp or seaweed gathered from the rocks in the bay.

The old woman was, like many more in the village, unable to speak one word of English—her sole talk being in Gaelic, but the younger woman was able to converse with us.

She told us that she supposed her mother and the two children by the side of which she had gathered from the neighboring rocks.

"In another cottage in the same village, we found a man, his wife and two sons fast springing into manhood. The dwelling was built by themselves and they also tilled her mother and the two children by the side of which she had gathered from the neighboring rocks.

"For this wretched cabin of 11 or 12 feet square, and their plots of stony ground, which Mr. Bryson and I could easily shake hands across, the old man had to pay 24 10s. per annum; but it did not wholly suffice to cover her nakedness, being one of those thick porous sacks in which onions are usually sent to market. A hole in the bottom, and one in each side of the sack, for head and arm holes, were provided—her naked arms being folded over her chest, whilst her crouching position enabled the sack to be drawn down to her heels."

THE PRIMATE OF ALL IRELAND.

A Reply to the Bishop and Clergy of Raphoe.

Archbishop McGettigan, of Armagh, on the silver jubilee of his consecration as Bishop of Raphoe, was entertained by the present Bishop of that see, Mgr. Michael Logue, and his clergy, who presented to the Archbishop a purse and an address. His reply is as follows:

My Lord, Reverend Gentlemen, and Gentlemen of the Laity: This is a trying scene for me, and when I first read the address of which I received a copy a few days ago, I could not read it the second time, nor could I sit down and take pen and ink and paper and commit words, whole words, to paper to express my feelings on this extraordinary occasion. It would be idle for me to say that this is the grandest, happiest and most joyful scene in all my life. I do not care, as your bishop properly said, I do not care one particle for all the gold that is there—I would take a soul of heather from the mountains of Donegal as soon and with as much pleasure as that bag of gold before me, because anything that will express the feelings of men who have brains in their heads, who have hearts in their bodies, to whom I am most grateful, whom I respect, whose character I esteem, and whose generosity I have known not for the first time to-day—I accept with gratification. When I was about to go to the Vatican Council, some twelve years ago, the priests of Raphoe assembled together and subscribed a very handsome sum to defray my expenses when I would be in the Eternal City, and the sum subscribed was more than enough to defray my expenses for my coming and my long stay in Rome. Now, I am glad in one sense the presentation has taken the form it has done to-day. I think a BAG OF GOLD THE MOST USEFUL THING a man in my position could have. I remember once dining at a parish priest's house, and he was greatly esteemed indeed by those who themselves are praised by me; he indeed the greatest praise to be honored by those who are themselves highly honored is it said, "Woe to him whom all the world praises." Now I would not care for the praises, I would not like to have the praises of the whole world. I say there is not in the Church of God a more noble man than the Scotch woman when the minister came to preach to her kirk. Everyone was delighted with what he said and praised it. "Never mind," said the old woman, "let him repeat the truth and every backward in the parish will be about his head in a week" (laughter). I do esteem the praise of those who are themselves praised. I have such an assemblage as that before me. Now take all Ireland—I would say take the Church of God—and you will not find in the whole Church of God better priests, more loyal to their work, more zealous than the priests of the diocese of Raphoe. Thank God they are not rich and their people are not rich—THEY CAN GO TO HEAVEN WITHOUT BAGS OF MONEY.

In fact, the presence of it would make it rather hard work. Our Savior says it is hard for the rich man to enter into heaven. I say there is not in the Church of God a more zealous body of men than the clergyman of the diocese of Raphoe. I go forth, and take the head of the diocese. He succeeded a great man, a virtuous and holy prelate, Dr. McDevitt, a prelate whom I loved in my heart, a prelate who had all the qualification of a bishop, and one who, if he had been spared, would have left his foot-prints on the sands of time (applause). As it was, he left many noble monuments of his piety and zeal, but as it has pleased Almighty God to take him away you have now at the head of the diocese a prelate whose virtues I cannot sufficiently extol (applause). The love of St. John, the ardent of St. Paul, the meekness of Moses, the faith of Abraham, the sweetness of Jeremiah—these are all familiar phrases. There is a prelate at the head of the priests of this diocese who has

never been mentioned by me if they had not been introduced in that address. The first is to do something that occurred when I was a curate, and the second when I was appointed to Armagh. Well, they are the only two events in my life that caused me a sorrow. I remember well the morning of the 2nd of June when I awoke the prisoner in jail, with the words over my cell "Convicted felon" (sensation). I felt my heart sore for the first time in my life. The second time I awoke with a sore heart the day I consented to separate myself from the diocese of Raphoe to go to Armagh. I will not conceal—I frankly confess—it was against my will I left Raphoe (applause). I had made a vow to Raphoe that I would devote my time, my labors, and whatever talent God had given me, for the welfare of its priests and people, and that vow I never would have broken were it not in obedience to superior authority, and to which superior authority we must all bow. He told me he thought it was the will of Heaven that I should go to Armagh. I once got an advice from a dying parent couched in these words, and it was this—"Never disobey your superior." I was a young man at that time, and curate in Letterkenny, and those words kept me right from then till now—never to go against or oppose the will of your superior, and remembering these dying words of my parent, I said, with tears in my eyes to him who is now Cardinal Patrick, as it is the wish of our Holy Father the Pope—"Now the priests and the people of Raphoe may blame themselves. You remember the fall of the tree which was felled to the ground, and the poor tree lying there saw that the half of the hatchet with which it was felled was taken out of the wood of its own body, and that the other half of the hatchet which pierced with the arrow when fallen to the ground, saw that the feather which dressed the shaft was a portion from its own wing, whilst its life-blood ebbed away—and so, gentlemen, you have yourselves to thank. If you had not given me such a good character to the priests of Armagh I would still be amongst you (loud applause). Why I was sent there I do not know, or why you recommended me to go there I do not know. To be sure, there are various implements used by God for various purposes. IF YOU GO INTO THE WORKSHOP OF A MAN you will find many tools there—some rough, others smooth, some dark some polished as a mirror; some blunt, others sharp; some light as feathers, others as unyielding as an anvil. The artisan has call for everyone of these, and so it is in the workshop of God. He uses this instrument and that, some light, some heavy, some polished and bright, and some dark and I am sure I am one of the insignificant dark ones that God has used for His purpose. It is God who does the work, and it matters not to Him what instrument He employs. When He wished to liberate His people from the bondage of the world, He sent Moses with a staff, and the staff of Moses went to Pharaoh, and, stamping his foot, demanded the emancipation of that people, and he got it. You remember the story of David. He came as a peasant with food for his brothers serving in the army of Saul, and he saw a great giant in the presence of the king, and he challenged the giant, and that little boy (Moses) went to Pharaoh, and, stamping his foot, demanded the emancipation of that people, and he got it. You remember the story of David. 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