

The Catholic Record

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LETTER FROM HIS LORDSHIP BISHOP WALSH

DEAR MR. COFFEY, - As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principle; that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

Yours very sincerely, J. WALSH, Bishop of London.

MR. THOMAS COFFEY, Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY

BISHOP'S PALACE, KINGSTON, 13th Nov. 1882. DEAR SIR, - I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the Catholic Record, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character.

Yours faithfully, JAMES CROWE, Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, MAR. 16, 1883.

CORRECTION.

We give place with pleasure to the following letter from Rev. Father McCarthy, Secretary of His Grace Archbishop Tache. The letter speaks for itself, and we commend it to the perusal of all our readers in the hope that it may entirely remove the impression, really unfounded on fact, which the paragraph that found its way into our issue of the 23rd ult., contributed to create.

Archbishopric, St. Boniface, Manitoba, March 3rd, 1883.

To the Editor of the Record.

DEAR SIR, - In your number of the 23rd ult., there is a clipping from Boston Post in which reference is made to the alleged wealth of the Roman Catholic Church here.

Allow me through the columns of your widely circulated paper to undeceive the public on this matter, and to say that the assertions with regard to the wealth of this Archdiocese are simply and absurdly false.

His Grace the Archbishop of St. Boniface never refused, as stated, millions of dollars for church property because he never got the offer of a considerable portion of a million therefor. And far from being immensely wealthy His Grace is actually unable to meet all the requirements of his vast Archdiocese.

These false assertions originated from a Winnipeg paper, the editor of which, not being rightly informed, corrected the misstatement the day after, but unfortunately for truth, the false account has again and again gone the rounds of nearly every journal, whereas the correction has never appeared.

I beg of you, Mr. Editor, to be so good as to give this letter a prominent place in your next number, as those ridiculously exaggerated statements, besides being untruthful, cause very considerable injury to our struggling and scattered missions in Manitoba.

I have the honor to be your obedient servant, JOSEPH M. CARBY, O. M. I., Secretary to His Grace Archbishop Tache.

ST. PATRICK'S DAY.

To-morrow the Church celebrates the feast of St. Patrick, Apostle of Ireland.

The festival is now one of world-wide fame, its celebration being heartily signed into in every part of the world.

Children of Erin have found a home - and there is no part where they have found a more fitting dwelling place. The love of Ireland's great apostle commemorated, we perceive, assuming year by year, a more decidedly religious character.

There can be no doubt of the pre-eminence of the day in which the due pre-eminence is being brought into its religious solemnity. St. Patrick's Day is essentially a religious festival, and should be religiously celebrated. But, alas, it is being essentially a religious festival, and should be religiously celebrated. But, alas, it is being essentially a religious festival, and should be religiously celebrated.

just and meet that Irishmen should love their home and their country, and that they should bear to the land evangelized and sanctified by the blessed Patrick, give, on this day, some consideration to the rights of his people, the redress of their grievances, and the advancement of Irish interests at home and abroad.

This legitimate consideration of the condition of their dear old motherland, and the affirmation of a purpose to remove its grievances, right its wrongs, and promote the advancement of the Irish race at home and abroad, not only does not interfere with the religious celebration of the day, but is the logical outcome of that devout commemoration of the festival of St. Patrick. Since the days of that great saint Ireland has been an apostolic nation. Her children have not only maintained the faith he planted on her quivering soil, but scattered his seeds over the whole face of the earth. Of Irish evangelists may truly be predicated, as of the apostles themselves. In omnem terram egressus est sermo eius in fine orbis.

terma verba coram.

The recurrence of St. Patrick's Day gives every child of Erin, no matter where his lot be cast, a needful opportunity of reflecting on the part he has borne in the Apostleship of his race.

There may be some who have not borne any part in the glorious God-appointed mission of the Irish, some even who have by negligence, and perchance positive wrong doing, hindered, in so far as they could, its accomplishment.

And there are, no doubt, many who did not during the year closing with St. Patrick's Eve, contribute their due share to the furtherance of the high and holy objects of that mission.

For all the festival of to-morrow will be an occasion fruitful of good thought and good purpose. How better, how more religiously could the day be celebrated than by the forming of such a purpose - a purpose binding us one and all in closer fidelity, both in profession and practice, to the teaching of Patrick? It is by forming such purposes, and making them the guide of our lives and actions, that we can best promote Irish interests the world over.

We had hoped last year to be enabled to chronicle, on the approach of the national anniversary this year, some marked improvement in the political condition of the old land. But instead of an improvement there has been, if anything, a very serious deterioration.

Misgovernment in its very worst forms still stalks forth through the land. Famine has again visited the unfortunate island, and a wail of distress that has pierced every heart but Britains, has gone forth from the western shores of Ireland to the very ends of the earth.

The horrors of '98 are being enacted in Dublin. Perjured witnesses, murderous informers, packed juries, and a despotic bench have been, as of old, called into requisition to consign brave men and true to gallows or dungeon. We are no apologists for murder or assassination. We repudiate and condemn such crimes not only as laid in themselves, but as affording the very best weapons to the enemies of Ireland. But private crime, had as it may be, can never equal in enormity, nor in far-reaching consequences for evil, the crimes of governments. Nor can private crime be made an excuse by any government for misrule where government itself is responsible for its existence and prevalence.

The Irish government is to-day, without any exception, the worst in the world. By its deeds it must be judged, and by just judgments on these deeds, stand condemned. How long Ireland will continue to be afflicted by her present system of misgovernment no man can tell. But it may not be long. To-morrow at every altar in Christendom before which a child of Erin kneels shall ascend to heaven the heartfelt prayer, "Spare, O Lord, spare thy people."

ORANGE INCORPORATION.

The attention of the Parliament of Canada is during its present session to be directed to the subject of Orange incorporation. The Orange Society has made several vain efforts to secure incorporation from the legislature of Ontario, but has never dared to ask for such recognition in Quebec. In some of the Maritime Provinces, however, bills for the incorporation of this loathsome association have, we believe, been passed. But the Orangemen down by the sea who have secured a quasi legal recognition are now as eager as their brethren from the Upper Provinces to secure incorporation from the Parliament of Canada. In fact, the Orange body seeks to override the legislatures of Quebec and Ontario through the instrumentality of the Federal Parliament. The legislature of Ontario has year after year by large majorities refused to charter the association and that of Quebec has gone as far as prohibiting them to walk in procession as Orangemen. The Parliament of Canada should, we think, hesitate before placing itself in contradiction to the clearly expressed will of legislative bodies so important as those of Quebec and Ontario legislatures, and nowise inferior to itself in point of respectability, intelligence, and zeal for the public good. There are, we regret to know, Catholics who profess to see no wrong in incorporating the Orange Society.

"What difference," say they, "does it make if the Orangemen obtain a charter. Their very incorporation will kill them." Well, in our estimation it makes all the difference in the world whether the Orange Society does or does not obtain a charter, and we hold firmly to the belief that its incorporation by the Parliament of Canada will never kill it. How, we ask these faint-hearted and short-sighted Catholics, how will you kill an association by giving it the very best means of prolonging its life?

We desire to direct the attention of our readers to one or two points

in reference to this question.

The legislature, in granting charters to public bodies, takes into consideration (1) the utility or necessity of every association seeking incorporation; (2) the purposes it professes to have in view; (3) the means it proposes to employ for the accomplishment of these purposes. In no one of these respects can any good citizen in or out of the legislature support the claim of the Orangemen to incorporation. There is not only no necessity for the existence of Orangeism in Canada, but a very pressing necessity for its early extinction. Not only has it no useful purpose to promote, but its ends and aims are directly opposed to the best interests of this promising country. We need not speak of the means it employs to serve its ends. They are too well known to need repetition in these columns. Orangeism has inflicted more real injury on Canada than could be repaired in half a century after its total disappearance. It has spread discord and enmity throughout the land, setting neighbor against neighbor, family against family, blasting the hopes of communities that had otherwise enjoyed the blessings of peace and grown to prosperity. It has inspired and incited to crime of the most brutal character everywhere it has obtained a foothold. Its record, in fine, is one of brutality, bloodshed and disregard of all law, human and divine. Shall, then, the Orange Association be chartered by the Parliament of Canada? We hope not, for we have as Canadians a higher opinion of our national legislature than to believe it capable of such folly and criminality. The leaders of our Parliamentary parties generally delight in quoting English precedents to justify their course of action. Can one English precedent be found, we ask, for such a course as the Orangemen of Canada propose to force on our legislature? We propose to keep our readers thoroughly posted on the discussions to which the proposal to incorporate the Orange association will no doubt give rise, and we ask them in the meantime to take steps immediately, wherever they can, to petition the Dominion Parliament against the chartering of an association, pledged by oath to the very destruction of Catholicity.

FOREST TREE CULTURE.

The government of Ontario early last summer selected certain gentlemen to attend the meetings of the American Forestry Congress in Cincinnati, Ohio. These meetings began on the 25th and closed on the 29th of April. The government of Ontario was likewise represented at the meeting of the same body held in Montreal from the twenty-first till the twenty-third of August. The delegates appointed to attend the sessions of the Forestry Congress as representatives of the government of Ontario, some time after their return, submitted to the Minister of Agriculture a report of the proceedings of the Congress at its sessions both in Cincinnati and Montreal. During the Montreal session Hon. Mr. Joly, ex-Premier of Quebec, a gentleman who has given careful study and attention to questions connected with Forestry - and who may in fact be considered the highest authority on the subject in Canada - read a paper on the subject of forest tree culture that offers good ground for earnest reflection. Mr. Joly begins by a few observations, the correctness of which is obvious to all who give the subject the slightest attention. He says: "The European traveller who visits only the settled parts of this Province, is invariably disappointed at the scarcity and meanness of our trees. Of course, if he leaves the beaten tracks of travellers, and goes far enough into the wilderness, up the Ottawa and the St. Maurice, he will see fine timber, but, in our settlements, we can only show him, here and there, at long intervals, one solitary elm, model of grace and beauty, and the traveller will feel, as we do, grateful to the man who spared that tree.

"On a warm summer's day, the Desert of Sahara, with its lovely oases, would be suggestive of coolness, compared with our country. No trees to shade the dusty roads, to

shelter the panting cattle, to set off the neat white-washed houses; only far away, hidden nearly out of sight, the patch of small neglected timber which the farmer is compelled by our stern winters, to spare from the general slaughter, as, without fuel, he will die.

"If every acre of ground were covered with valuable crops, one would try and get reconciled to the absence of trees, and how to the iron rule of our age which converts everything into cash. But what a small proportion of all that ground is used profitably! We can find plenty of spare room for growing forest trees; they are not only the most beautiful ornaments to a country and the most useful product of nature, giving fuel, timber, shade, shelter, retaining moisture and a protection against droughts, etc., etc., but, considering the question from a strictly money-making point of view, the culture of forest trees is perhaps the best and safest investment that can be made."

Mr. Joly then proceeds to develop the ideas he thus so clearly expresses, and after showing the advantages to be derived from tree planting in general descends into particulars and points out the species of trees most suitable in his estimation for cultivation in Canada. Amongst others he mentions as adapted to our climate, the black walnut, oak, elm, maple, ash, tamarack, Russian pine, fir and poplar. These he recommends (1) by reason of their value, (2) the ease and certainty of their growth and (3) the rapidity of that growth.

Other gentlemen present dwelt at length on the advantages of tree culture in a manner deserving special attention. Speaking of tree planting and forest growth from a sanitary point of view, Dr. Millikin of Hamilton, Ohio, pointed out that the most obvious and beautiful modification of climate by forests is by the arrest of the winds.

"This action, I am sure," he says, "is overlooked by city-bred persons, and by many who have led a rural life, but have not had their eyes unsealed. On a bleak and windy day the beasts of the field may be found standing on the lee side of whatever trees are in their range, and a little investigation in such humble company will show that even a single tree standing in the cutting blast has an invisible wake of calm stretching away to a considerable distance. A thin over-grown hedge, through which one might almost walk, will produce something like a calm in its neighbourhood, and an ordinary forest of deciduous trees absolutely arrests the wind near the earth. I bring up this topic first of all, not to discuss the subject of wind-breaks, for that subject will be well discussed in this Congress, but to remind you that a windy climate is, in general, a bad climate; that wind interferes with health as well as comfort; that it pinches hearty persons, and is ruinous to invalids; that it interferes with good ventilation, and with the moderate uniform warmth which should prevail in our houses. A windy climate is a climate of shivers, and snuffles, and colds, and consumption. Therefore I say that the more trees the less wind, and the more trees the more health."

Dr. Millikin's view is certainly a correct one, and if forest culture possessed no other advantage but that set forth in his paper there would be sufficient reason for its earnest encouragement throughout the American continent where pulmonary diseases annually carry off so many thousands of the population.

Speaking of the influence of forests on temperature and climate, Mr. Cassius M. Clay, of Kentucky, observed that "the destruction of the forests has lost to us that bed of leaves which was a perpetual reservoir of water for springs and evaporation; aided by the treading of the hard surface, the rain-fall, if the same as of old, rushes off at once, sweeping the soil into the Mississippi delta. The dry winds absorb not only the ancient humidity of the air, but drink up the subsoil evaporation. So that our winters are longer, more changeable, and unendurable. Corn can hardly be safely planted till late in April, and drought too often ruins all in spite of our best efforts.

"Now trees do influence rainfall within the limits of forests in a State

like Kentucky, where the rain is not precipitated by mountain heights, but by the meeting of warm moist and cold winds. Here one neighbor has plenty of rain, and another scarcely any. And, even if the rainfall should be the same for the whole State, the owners of forests have reason to believe that these wind-breaks are favourable to rain eddies and rain-bearing currents of air. Here is room for future scientific inquiry and experience. One thing I have found out by artificial landscape gardening: that trees planted many feet deep towards the south, make the immediate shade trees nearer the mansion cooler. The reason being that as most of our air currents and winds come from the south-west, even a few more feet of shade in that direction give very marked coolness against the hot currents of air from a sun-parched surface. And the question, therefore, must be logically put, if a few trees make such marked difference in the temperature, what must be the effect of great forests in the same direction upon animal comfort and plant growth?"

Dr. Eby of Sebringville, Ont., dealt with the commercial value of tree planting and places that aspect of the question in a very clear light. "Their commercial value," states Dr. Eby, "should induce every farmer to engage in tree planting as a source of gain. While some kinds of trees require many years before they have grown sufficiently large to make their wood valuable, others require only a few years' growth." Mr. Badd, of Iowa, who has grown trees largely, says: "A grove of ten acres (of white ash), thinned to six feet apart, containing 12,000 trees, at twelve years were eight inches in diameter, and thirty-five feet high; the previous thinning paying all expenses of planting and cultivation. Ten feet of the bodies of these trees were worth, for making bent stuff, etc., forty cents each, and the remaining top ten cents, making a total of \$6,000 as the profits on ten acres in twelve years, or a yearly profit of \$50 per acre. Mr. Everett is said to have sold twenty-three acres of black walnut, of twenty-three years' growth, for \$27,000, or \$50 per acre for each year's growth. What farmer can make an equal amount by growing grain or raising cattle? It may be a long time to wait - from twenty to sixty, and even a hundred years, as is the case with some kinds of trees - for a harvest; but when it does come it is all the more valuable. It, however, does not follow, that because the harvest is so far distant, that he that sows it will most likely never reap it, that therefore he will have no reward for his labour. The value of the crop, even if not ripe, increases with each year. It takes very few years until a properly planted forest will yield sufficient returns by the sale of the thinnings to pay for the labour and the interest on the money invested."

The delegates conclude their report to the Minister of Agriculture by making a number of recommendations, many of which we hope will be acted upon by the proper authorities. Amongst their recommendations we find the following: (1) that such of the public lands as are more suitable for the growing of timber than for agricultural purposes, be retained by the government as a part of the public domain; (2) that no trees shall be cut, whether pine, spruce, hemlock, or hardwood, on any of the public timber lands under fourteen inches in diameter; (3) that the lighting of fires in or near any woods from May to October, inclusive, be prohibited, under severe penalties; (4) that encouragement be given to farmers to plant timber lots of not less than ten acres on each farm of one hundred acres, and maintain the same as a timber lot from which cattle should be carefully excluded; (5) that encouragement be given to farmers to plant and maintain shade trees along the public highways; and the boundary lines of farms; (6) that scientific and practical instruction in forestry be given to students at the Agricultural College; (7) that as soon as practicable the management of the public forests be assumed by the government.

We may add another recommendation to that of the delegates, viz., that lectures on Forestry be from time to time delivered in the various

Colleges and High Schools of the Province.

The subject is so interesting, and could be treated in so instructive a manner, that little doubt can be entertained that beneficial results would accrue from the delivery of lectures such as we speak of. If the youth of the Province be impressed with the utility and importance of forest culture, our country will be saved the evils that have visited other countries through the denudation of forests.

THE MAYORALTY OF MONTREAL.

The re-election of Mayor Beaudry to the civic chair of Montreal has drawn from some journals comments of a character which reflect no credit on their writers. Mr. Beaudry was fairly elected over his opponent, whose friends made use of every appeal that fanaticism could devise to prejudices of race and religion. The Montreal Gazette takes, we think, a very narrow and unjust view of the election. "The French Canadian voters," says the Gazette, "were substantially a unit in his (Mr. Beaudry's) favour, many even of those who signed his opponent's requisition voting for him. They have shown that, having a numerical majority, they are determined to use it, and that the English speaking people, whose capital and business enterprise have made Montreal the splendid city it is, have no rights which they are called upon to respect - no feelings which they are bound to regard. It is rather a rude awakening; but perhaps it may as well come now as later. Hereafter, it may be assumed that only a French Canadian can be Mayor of Montreal, and in that event we may as well recognize Mr. Beaudry's claim to the office during the term of his natural life."

We deny the Gazette's assumption that Mr. Bulmer was the candidate of the English speaking people of Montreal. He was a candidate of a portion of them only, and as he was run not upon his merits, but as an English-speaking Protestant, met with deserved defeat. Montreal is not the splendid city it is, solely on account of the capital and business enterprise of that class of English speaking citizens of Montreal for whom it can speak. The commercial metropolis owes to a great extent its foremost position to Catholic (both French and Irish) capital, to Catholic business enterprise, and above all to Catholic labor. The rights of the Protestant minority of Montreal have been always respected, and the feelings of that minority always duly regarded by the Catholic majority - more than can be said of the Protestant majority of Toronto in its treatment of the Catholic minority in that city.

The Kingston News goes even further than the Gazette in unparliamentary comments on the re-election of Mayor Beaudry. The following is a specimen of the News' aestheticism: "Beaudry seems to possess a monopoly of the civic chair, founded upon the fact that he is a French champion, and an unscrupulous partizan. It must be galling to the superior classes of Montreal to be presided over by a man who has shown himself to be such a hog."

Such language betrays a lamentable narrowness of views that only requires exposition to meet with general condemnation. The Montreal Star, on the other hand, takes a just and good-natured view of the election: "The only thing," says the Star, "to be done now by the disappointed electors, is to accept the defeat with as good a grace as possible. Mr. Beaudry is unquestionably the choice of the majority, and although the giant has used its strength a little too much like a giant, that is a question of taste, and really concerns the majority more than the minority."

The following is a list of the gentlemen who have filled the civic chair of Montreal since 1833: Jacques Viger.....1833 Hon. Peter McGill.....1840-43 Jos. Bourret.....1843-45 Hon. James Ferrier.....1845-47 John E. Mills.....1847-48 Jos. Bourret.....1848-49 G. B. Falbre.....1849-51 Chas. Wilson.....1851-55 Wolfred Nelson.....1851-55 Henry Starnes.....1855-58 C. S. Rodier.....1858-62 Hon. J. L. Beaudry.....1872-66 Hon. Henry Starnes.....1866-68 Wm. Workman.....1868-71 C. J. Coursol.....1871-73 I. L. Cassidy.....1873 Aldis Bernard.....1873-75 W. H. Hingston.....1875-77 Hon. J. L. Beaudry.....1877-79 Severo Rivard.....1879-81 Hon. J. L. Beaudry.....1881-83

Amongst the above named gentlemen we find but two Irish Catholics, Messrs. Cassidy, and Hingston; who held office in all three years only, whereas six Protestants have held the position in all for sixteen years. If any class in Montreal has just reason to complain of injustice in regard to the distribution of municipal honors it is surely the Irish Catholic body.

There are twenty-nine Catholic peers who have seats in the English House of Lords; four Privy Counsellors; and forty-seven Barons, the premier being the "infant" Sir Henry Alfred Droughdy Tichborne, and the last in rank Sir Maurice O'Connell.

A JUST TRIBUTE.

We were very happy to notice in a number of our esteemed contemporaries the American, a very interesting article begins by a recital of a few chronological facts in the history of this distinguished family. According to the tradition, the elder of the two poets was born at Curragh Chase, County Limerick, land, in 1788. The family was founded by Vere Hunt, a Cromwellian officer, went from Essex to Ireland, and after war settled on the estate which has remained the property of his posterity. Vere Hunt was a great grandson of J. Earl of Oxford, who died in 1539. Hunt, one of his descendants, also a diarist, was made a baronet in 1784. His son Aubrey succeeded to the title in 1811, but dropped the name of Hunt, assuming the name and arms of De Vere only. Harrow, where Sir Aubrey was educated, was the contemporary of Sir Robert Peel, Lord Byron and others who afterwards achieved distinction.

At the age of eighteen he married M. Rice, sister of Lord Montague. His career as a poet did not begin, properly speaking, till he had passed the age of thirty. His first poems of any length were "Julian the Apostate" and the "Duke of Mercutio" dramatic efforts which displayed literary taste and rare scholarship. In 1842 he dedicated his work, "A Song of Faith: devout exercises and sonnets," to Wordsworth, of whom he was the special friend and admirer. Being essentially of a religious turn of mind, he specially cultivated the sonnet, finding it, as he said, "to be poetry what the collect is in devotion." "The influence of Wordsworth's style," the writer in the American, "as well as his political opinions, is apparent in Aubrey's sonnets, many of which are of striking literary beauty, although their austerity, he thinks, is too dominant a characteristic to permit them to become popular. Many of his descriptive sonnets, on to point out this same writer, have themes the bold and beautiful colour below the Galtee Mountains, of which Mulla - of which Spenser speaks a within sound of whose murmur he wrote the "Faery Queen," - is one of the loveliest features. This is indeed a region full stirring memories, personal and political, and their inspiration is visible in the sonnet entitled "Kilmallock," which is offered as a fair type of Sir Aubrey's powers:

"What ruined shapes of feudal pomp are there, In the cold moonlight fading silently? The castle with its stern, baronial air, Still frowning, as accustomed to defy, The Gothic street, where Desmond's chivalry dwelt in their pride; the cloistered house of prayer; And gate-towers, mouldering where their stream flows by. Now but the owl's lone haunt and fox's lair, Here once the pride of princely Desmond flamed; His courtiers knelt, his mailed squadrons rushed; And saintly brethren poured the chorals; Here beauty bowed her head and smiled and blushed; Ah! of these glories what doth now remain? The charnel of yon desecrated fan!"

Sir Aubrey's most considerable work was his dramatic poem, "Mary Tudor." It was not published till after his death which occurred in 1846.

Aubrey Thomas De Vere, third son of the late baronet, was born at Curragh Chase in 1814. He was educated in part at Trinity College, Dublin, but was not graduated. He began his literary career at an early age. His "Search after Prosperity," published in 1843, discloses, as the American very justly observes, the germ of that spontaneous power which later years have fully unfolded. The poem is justly held to be one of the finest specimens of English imitation of Greek manner. "For more than a dozen subsequent years," feelingly continues the writer in the American, "Mr. De Vere found no leisure, doubtless felt no inclination, to versify; for the Galtees, the placid streams that wind through their defiles, the fertile plains that spread on every side, were no longer filled with the fanciful myths of classic lore; the most shocking reality had fallen upon the country, and his tender heart and active hands were occupied in the dreary work of relieving the victims of artificial famine - artificial, because, while thousands were dying of hunger, food produced by the soil, sufficient to feed twice the population, was being exported. The bitter experience of the period between 1846 and 1849 induced him to prepare an essay, moderate in tone and candid in temper, entitled "English Misrule and Irish Misdeeds," in which he eloquently pleads for a reformation of the evils inflicted on Ireland by the hand of foreign government - not, however, acquiescing in the conclusions of others that those evils can be effectually eliminated only by expelling foreign rule from the island and permitting its people to administer their own affairs. From his father he inherited a loyalty to the English ancestry of their family, and has always sought an amelioration of the condition of Ireland within the British Empire, being persuaded that the separation of the two countries would defeat the destiny foreordained by God for the Irish people. His conception of this destiny is the key to a large portion of his noblest poetry, and may best be stated in his own words, conveyed to the writer. While assisting in the relief work, his thoughts were turned with renewed vigor to relig-