

The Catholic Record
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Rev. JOHN F. COFFEY, Editor.
THOMAS COFFEY, Publisher & Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 23, 1879.
DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to you and to the public that the change of proprietorship will work to change in its contents and principles that it will remain what 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.

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. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

Catholic Record.
LONDON, FRIDAY, AUG. 3, 1883.

HISTORY REPEATING ITSELF.

The House of Hanover, while spared from many of the evils that befel the unfortunate Stuarts, has nevertheless had its trials and visitations. Amongst these we may reckon the domestic miseries from which so many of its scions have suffered, and the unfortunate tendency to mental aberration that has so frequently shown itself in the royal line. The story of the third George is too well known to need repetition here, especially as its sad peculiarities are not unlikely to be repeated in the case of the present sovereign of Britain herself. Conceal it as her physicians and attaches may, Her Majesty's health is far from being in a satisfactory condition, and there are, we regret to state it, not wanting signs that the royal mind has become so weakened that a relief from the cares of Sovereignty may become necessary to save it from utter wreck. Years ago the Queen's health became so impaired that her abdication was looked upon as one of the probabilities of the near future. In fact a member of the House of Commons actually made in 1867 or 1868, enquiry of ministers why they did not, in view of her Majesty's actual inattention to affairs of state, advise abdication. Abdication might then or since have been advised, and the advice acted on, but for the just fears entertained of a great radical reaction on the assumption of regal power by the Prince of Wales. The Queen has always been very popular with the masses in England, and the friends of monarchy have therefore always looked with apprehension either to her abdication or demise. But now the sad facts of the Sovereign's unhappy condition can no longer be concealed, and it must now be admitted that a regency may at any moment become a necessity. We cannot say that a change of this kind will prove acceptable even to those of her Majesty's subjects who favor a republican form of government. To us in Canada the change may not be immaterial, for it may at any moment give rise to domestic complications in Britain leading to an early severance of the ties binding us to that country.

No good that we can see can come from concealment of the Queen's real condition. Her Majesty is becoming daily more and more incapable of discharging the duties of her position, and the eventualities of the situation are calmly discussed on all sides in Britain.

only a synonyme for insanity. The lurking taint in the Hanoverian blood, the dementia trisecable in the line of the Georges, bursting out ever and afresh in some wild or wicked freak, now seems to have unmistakably overtaken the Queen. The more or less harmless manias in which, during a long reign, Queen Victoria has allowed herself to indulge unchallenged and unblamed; the erratic fancies, sudden caprices, unreasoning dislikes, unconquerable obstinacy, of which so many testimonies exist, seem to have culminated at last in a sudden, serious, protracted, undisguisable attack of melancholy, a monomania of seclusion, sadness, and fear, which it is idle not to color with any other motive.

Referring to the sinister rumors in connection with the late accident that befell her majesty, the same journal goes on to say: "The effects of a very slight, almost illusory accident, were magnified into a serious and dangerous sprain, so as to account to the public for the complete withdrawal of the sovereign from all intercourse, and her absolute seclusion from any eye save those of her immediate entourage, and abstention from public duties, except the compulsory and mechanical signing of state papers. The Queen has been conveyed from Windsor to Osborne, thence to Balmoral, and back again to Windsor, in profound and mysterious isolation. Her movements are shrouded in impervious secrecy, all precautions against intrusion of any kind are strictly and jealously taken, and the stringent necessity of a perfect change of scene, air, and surroundings, urgently impressed upon the nation. Indeed, except for the gratuitous conferring of innumerable brevets of knighthood on recipients who have no obvious claim to the honor the sovereign is virtually out of the pale of active public life."

English journals too openly discuss the vagaries of the royal mind after a fashion little calculated to impress the people with due regard for the Sovereign. A late issue of Truth contains the following statement of fact which demonstrates the unsettled state of the royal mind. Mr. Campbell, the minister of Crathie, who is the Queen's "spiritual adviser" in Scotland, would have done well to advise Her Majesty to curtail the extravagant inscription which she has ordered to be engraved on the grave of John Brown, which is to be placed over John Brown's grave. I suppose the Queen had in her head the inscription written by Sir Walter Scott for the gravestone of the famous Tom Purdie, in Melrose Abbey; but it is a pity that her Majesty was not content to copy Sir Walter's inscription, and had together a number of texts, which if they mean anything, mean that the Queen has the power to order Brown to "enter into the joy of his Lord," as well as to "make him ruler over many things." A more astounding legend was never composed. The monument is to be inaugurated in the autumn with much solemn state.

We may, in view of these circumstances, very reasonably ask if we are not at the approach of a regency with the heir apparent as Prince Regent. Neither the memory of a former Prince Regent, nor his own unfortunate disregard of Christian propriety, will serve the Prince of Wales if such an important charge is to be thrust upon him.

THE TEWKSBURY HORRORS.

We do not propose to go into the details of the dreadful revelations made during the Tewksbury investigation. We may say, however, that anything more horrible, disgraceful, or disgusting, never has been presented to public gaze than the results of this investigation. People raise their eyes to heaven and hold up their hands when they read of the atrocities of the French Revolution. In the case of Tewksbury there was no revolution, all was peaceful, deliberate inhumanity. At the close of the investigation Governor Butler stated that of seventy-two babies taken to the asylum, seventy-one had died of neglect and maltreatment. Speaking of the disposal of the dead and the tanning of human hides, he said: "I will now show you what they did with the dead. Since 1854 to now, except for the last ten years, there is no pretension to a record of what is done with the dead, and there was only a \$100 bond. All the colleges and everybody else have been supplied. All bodies not called for by friends—and the friends are few—are sent away for dissection after funeral services have been held over them. Up to ten years the dissected remains were thrown where the fish would get them, and they were called 'eel-bait,' and eels and lobsters ate them. No account is made of bodies furnished to private physicians. All this has been done without any pay account. None's account is false. The price he gives is \$14 and some cents. But Harvard gave \$15, and all others gave \$16. All this is undisputed. Dr. Dixwell said nothing to me after he was called before the Grand Jury till this time. He said he fitted up a dissecting-room in his father's house, and there were 200 to 250 children's bodies brought to the institution from Tewksbury. He came against his will, and no man has contradicted. He said he got the infants from Andrews. Two other witnesses testified to substantially the same thing. Every institution has had men. They brought three or four of them to testify that they never had a baby there. Every rascal of them said they never had more than two bodies in the dead-room at a

time, but outside men saw twelve and twenty thrown in together like cord-wood, buggled, piggyback, with the children between their legs. After all the swearing of the runt doctors, the report is put in that there were thirty-six children sent. Good witnesses testify to Dr. Dixwell's good character. Lunacy is the means the old men use when they want to get rid of the old wife and get a new one. I have been battling this idea for forty years. If Dixwell was lying, let Marsh's books be produced, which he is keeping back. Dixwell gave this testimony years ago. Nobody thought he was a lunatic then. In the absence of Marsh's book, Dixwell must be relied upon. "His Excellency" then produced the human skins, which have been exhibited before. In the satanic press this has been called a student's freak—I call it the satanic press because Satan is the father of lies. These pieces came from several taneries, and it had got to be an industry. For there is no other way than to have dyed passions, made for the vices. If they could put their feet in shoes made from a woman's breast, perhaps their passions could be excited. These shoes went on the feet of the rich aristocrats. The Governor read from Carlyle of the tanning of human skins during the French Revolution of 1789. It is the pauper's skin that is tanned now for the feet of the aristocrats. It was then my lord and my lady's skin that was tanned to make shoes and breeches for the paupers. Let us look out that our turn does not come, for if there is any thing that one side will jaded passions, made for the vices. If they could put their feet in shoes made from a woman's breast, perhaps their passions could be excited. These shoes went on the feet of the rich aristocrats. The Governor read from Carlyle of the tanning of human skins during the French Revolution of 1789. It is the pauper's skin that is tanned now for the feet of the aristocrats. It was then my lord and my lady's skin that was tanned to make shoes and breeches for the paupers. Let us look out that our turn does not come, for if there is any thing that one side will not stand all the time, it is skinning. A Harvard record shows that they had a tanned negro's skin, which was in the library as a curiosity 150 years ago, and they have been at it ever since. It is time they were stopped."

And all this in New England, where the "Ages of Faith" are called the dark ages, all beneath the very shadow of Plymouth Rock and of the Athens of modern times.

SOUND SENTIMENTS.

Mr. Parnell lately delivered at Cork a speech that must have a most beneficial effect on Irish public opinion. This speech was delivered on the occasion of a grand banquet in the main hall of the Cork exhibition building, at which upward of two hundred prominent gentlemen sat down to dinner. The mayor of Cork, Mr. D. J. Galvin, presided. Among the others present were the Earl of Bandon, the Earl of Donoughmore, Sir George St. John Colthurst, Sir George Penrose, Rev. Monsignor Sheehan, the lord mayor of Dublin, the Earl of Dunraven, Mr. Charles Stewart Parnell, Mr. E. D. Gray, Mr. T. D. Sullivan, Mr. T. M. Healy and many others. Almost every shade of Irish public sentiment was represented. Mr. Parnell, in replying to the toast, "prosperity to Ireland and her industries," began by saying that he felt convinced every Irishman, whatever his political faith or whatever his religious creed may be, or in whatever system of education he may be brought up, desires earnestly and heartily the prosperity of his native land, and though they may differ from time to time as to the means of obtaining that prosperity he believed their differences were honest differences. "Now," continued Mr. Parnell, "having a country with a soil of great fertility, a mild, genial and unequalled climate, with a people who are facile and quick to learn, who have shown in many other countries that they are industrious and laborious, and have not been excelled. Whether in the pursuit of agriculture under the mid-day sun, in the fields or amongst the looms, their works have not been excelled by any country on the face of the earth."

They desired to see manufactures abound and to see the population of the country able to live and thrive. Mr. Parnell then referred at some length to the manufactures that formerly prospered in Ireland. After speaking of the woollen manufactures that once flourished in his native county, Wicklow, he spoke of the city of Cork: "This city of Cork was formerly famed for her manufactures. We have, I am happy to say, some of these manufactures revived now. During the last two or three years manufactures which have long been crushed are cropping up their heads, and opportunities have been afforded to persons of many trades who formerly felt the effect of discouragement and want of hope. In reference to the glass manufacture, I may say there were formerly in Cork two large houses famed for flint glass which was of superior quality. "Large paper mills used to exist at Dripsey and Portlaoine, but these are now in ruins. One used to see these paper factories in full work and making a cheap, useful description of paper, but now probably all the newspapers and books, and lithographing and accounts are printed on paper not manufactured in Ireland. (Hear, hear). Here in the ancient city of Cork there used to exist a class known as cottoners, but

at present no cottoners are to be found in Cork. The cottoners in question manufactured stockings by means of handlooms, and the Cork stockings were celebrated, as Limerick laces are at present, and as Limerick gloves in former days were. At Bandon a large manufactory of hand-woven linen formerly flourished, but it is now no longer in existence. Brick, porcelain and other clay industries also flourished in this county, but we hear nothing of them at the present moment. Now, I would ask you why, if these industries existed in the past, they should not exist in the future?"

Mr. Parnell then strongly urged that all should put their shoulders to the wheel, and whether in their individual or corporate capacity, assist in supporting Irish manufactures. The result, he held, would be that they would enable manufacturers of this country to compete with English manufacturers and spread their factories throughout the length and breadth of the land. He confessed he should like to give Ireland the power of protecting her own manufactures, but if that were not possible they could all clothe themselves in good Blarney tweed. He of course admitted that there were difficulties, and great difficulties, in the way. Americans, French and Belgians had got the start of them and it was only by the good will of all the members of the community, as shown by the Cork exhibition, that they could achieve the revival of Irish manufactures. Mr. Parnell concluded by stating that they could at all events create a native market in Ireland, and he thought also in America a market of Irish manufactures.

"In this way," he said, "taking advantage of the good will which throughout Ireland has been rendered evident on behalf of the restoration of Irish industries, we can do much to revive the ancient fame of our nation in these matters, and which have rendered great those nations by the side of which we live. I trust that before many years have gone by we shall have the pleasure of meeting in even more places than this, and see that the quick-witted genius of the Irish race has proved what this great place has taught—a great lesson, which, I hope, will lead to our nation's happiness, prosperity and freedom."

A GOOD LANDLORD.

We have during the past five years dealt so many blows at landlords and landlordism that we feel really relieved to be enabled to offer a feeble tribute of praise to one man, and he a landlord. This gentleman is Mr. Jonathan Pim, who for several years represented the city of Dublin in the British Commons. Mr. Pim proved a good representative, and never flagged in the discharge of his duty to the people of Ireland. We are therefore glad to place on record his noble course towards his Mayo tenantry, who recently gave public expression to their gratitude in terms creditable to themselves and their landlord. They speak in these terms: "Sir—We, the tenants of the Rosnagh estate, beg to express our most sincere gratitude to Jonathan Pim, Esq., 22 William street, Dublin, for all the good things he has bestowed on us during his term as landlord, for the last twenty-eight or twenty-nine years. "First—As a good employer during the above period. "Second—For building every tenant a good dwelling and office, and fencing and draining all our lands, without raising any man's rent since we had the good fortune of becoming his tenants. "Third—For the reductions he has given us for the years '79 and '80—from 50 per cent. downwards to 6s 8d in the pound. "Fourth—For his kind consideration in advancing us one-fourth of the purchase money to purchase our holdings, and the way he carried it out, perfectly to the satisfaction of all his tenants. "Fifth—For the noble gift of a year's rent to us for the year '82 to enable us to be in a position to meet the demands of the Government. "Sixth—For his liberality in supplying us with seed potatoes to enable us to crop our land during the adverse season. "We beg most respectfully that he will accept this acknowledgment of our gratitude, and trust that the same kindly sentiments may long continue between him and his tenants. We also beg to return our best thanks to his efficient and considerate agent, Mr. Henry Rose, who was always ready to give a good advice when required. "Signed on behalf of the tenants, "ANDREW AITKEN, "SAMUEL WILSON."

AN ADDRESS TO DR. CROKE.

The city of Limerick did itself honor by presenting His Grace of Cashel with an address on the occasion of the laying of the corner stone of the new church of St. Bridget, Sarsfield Rock, Ballyneety, County Limerick. The address, which bears the city seal and the signature of the Mayor and Town Clerk, conveys sentiments held by Irishmen all over the world. The address begins by recalling the days when the heroic Sarsfield by his gallant achievement on the spot where they were assembled formed relations between it and Limerick which are fondly cherished and must last forever with the people of that city. It also touchingly alludes to the time when the struggle for national existence was maintained within their walls, and the Bishop of Limerick and the Bishop of Emly stood side by side in the contest for Faith and Fatherland—as they do to-day—and suffered evils and death for the cause they held sacred. The address then proceeds: "We deem this opportunity, therefore, suitable to the expression of our deepest interest in the holy ceremony with which your Grace

mode of dealing with the tenantry deserves recognition at home and abroad. He proves himself the genuine patriot by his generous course of action. Few indeed are the landlords who, like Mr. Pim, have the welfare of their tenants at heart. He sets his fellow-landowners an example that they unfortunately refuse to follow. None the less, however, should he be honored. And we feel we do not in the least exaggerate when we affirm that the name of Jonathan Pim will be as dearly remembered by his fellow-countrymen as that of any other patriot who has made sacrifices in other ways for motherland."

ST. BONIFACE.

Monday, July 16th, was the sixtieth anniversary of the arrival of the Catholic missionaries, Bishop Provencher and Father Dumoulin, at Red River. Le Manitoba lately published an interesting article comparing the state of things at St. Boniface at the date of their arrival with the present: "The site of the actual town of St. Boniface is stated to have been covered with trees of oak, elm, ash, maple, etc. There were no houses, the hunters who camped at Fort Douglas lodging in tents exclusively. The names of the first two permanent settlers are given as Belhumeur and Jolicoeur (French Canadian). Belhumeur's hut, which was of unburned logs, had neither floor nor windows, and was situated in front of the convent of the Grey Nuns on the bank of the Red River. It was abandoned by the owner a year after it was built, in 1816, and afterwards taken possession of by Madame Jean Baptiste Lagimoniere, who lodged in it with her children for three months. In August, 1818, three weeks after the arrival of the missionaries, the hut became the residence of one Francois Lalonde with his family of twelve children. Jolicoeur's hut was, we are told, situated near the present approach to the St. Boniface bridge, and was of a very primitive style of construction. The third building erected was a dwelling for the missionaries, the site of which has since disappeared by the annual caving in of the river bank. It was in front of the corner of the restoration of the garden, where the road descends to the river. Between 1818 and 1826 several houses were built along the river bank, among which was that of Simon Provencher, brother of the bishop, which stood on the present site of the Grand Vatel. Other residents were Regis Laroche, one of the sons of Francois Lalonde, a Swiss named Soubraine, one Francois Aly, and one McDonald, who dwelt near the mouth of the Seine River. In 1826, all these houses were carried away by the flood, and the inhabitants, discouraged by a succession of misfortunes, abandoned the Red River and returned some to the United States and others to Canada. The flood of 1836 left standing only the chapel and the residence of Bishop Provencher. The water then rose to the height of 40 feet above the summer level. Times have indeed changed at Red River since 1818. St. Boniface is now a large and prosperous town, while on the other river bank has, as if by magic, grown the city of Winnipeg. Religion has since that time made marvellous progress in the North West, thanks to the enlightened and unflinching zeal of the Provenchers, Taches, Grandins, Farands, Lacombe, and other apostolic men who have borne the standard of redemption to the furthest West and North. St. Boniface was the first episcopal See established in the North West, and is therefore dear in all its memories and associations to every Catholic heart."

In a previous discourse delivered at the laying of the corner stone Dr. Croke delivered himself of sentiments that deserve remembrance in every Irish heart. We shall live and die, please God, in the bosom of the Holy Roman Catholic Church, ever true to the Apostolic faith and ennobling traditions of our fathers. Attempts, no doubt, have of late been made to make strangers believe that the Irish people are fast falling away from their primitive religion, and that the bond which bound them to the Church of Peter was likely to be loosened ere long, if not entirely dissolved. But, far from that being the fact, it is plainly demonstrable, and, indeed, notoriously true, that at no period in the modern, or perhaps, ancient history of the world, were the Irish people more thoroughly, or more intelligently religious than they are, thank God, to-day. There are more persons approaching the Sacraments in our times in Ireland than at any past period in her annals. Religious communities are being multiplied, confraternities abound, missions are being held for the first time in almost every parish, the feuds and factions which gave an evil notoriety to certain localities have completely ceased, a neighborly spirit has taken the place of these unholy contentions; of secret societies we have absolutely no trace in this extensive Diocese; while crime and anarchy were of daily occurrence elsewhere, we altogether exempt from them; and so we are in a position to fling back into the face of our calumniators the false and injurious assertion that we are on the high road to infidelity and soon to make utter shipwreck of the faith. Our forefathers stood many a rude test, and were not found wanting. The confiscations of James and Elizabeth, the sword of Cromwell, the ruthless rapacity of his followers, and the savage legislation of later times were tried on them in vain. We, too, of this generation have had our own burden of affliction to bear. But, though bowed by the weight that oppressed us, we were not disheartened, much less subdued. We struggled manfully for our emancipation both in Church and State, and the whole world knows by this time that we have come out of the contest with credit, and, I might say, with victory. Apostacy, at any rate, has never stained the ecclesiastical annals of Ireland; and I can answer for it that in the Church of St. Bridget, of which the corner-stone was laid to-day, the practice of the ancient faith planted here by St. Patrick shall be evermore fully and fervently carried out."

No man in Ireland is in a better position or has more solid claims to speak on behalf of the Irish race. In the words we have just cited, Dr. Croke portrays the true condition of Ireland in a religious sense. Ireland was never more profoundly Catholic than to-day, nor its people more devotedly attached to the See of Peter. Their attachment to the Apostolic See their enemies would efface, but neither threat nor machination on their part can bring about such a result. The faith of St. Patrick is too lively to be extinguished by the sly devices of heartless minions and selfish calculating politicians.

inaugurates the church that will assist in perpetuating the glorious memories of these bygone eras, and for saying also with what sincerity we offer you our love and devotion in congratulating you on the universal approval which hails your noble fulfillment of the mission of our National Faith amongst our countrymen. "The condition of your great Diocese in its comparative freedom from crime is the highest testimony that can be proffered as to the wisdom of your beneficent rule; but, besides, from every part of the globe, wherever a Catholic people are, have come tributes of admiration for the unflinching patriotism which you have shown in sustaining the efforts of our race to emancipate themselves from the agrarian serfdom under which they so long suffered."

His Grace the Archbishop was profoundly moved by this mark of respect from the "City of the violated Treaty," and replied in terms of hearty earnestness. Amongst other things His Grace said:

The last Bishop of Emly fought behind your beleaguered walls side by side with His Lordship of Limerick, just as he who now addresses you, and who claims to be in some sense the successor, however unworthy, of the martyred O'Brien, is to-day fighting the constitutional fight for Faith and Fatherland in line with the gifted, much-loved, and patriotic prelate who, with equal grace and usefulness, now happily presides over the ancient See of St. Malachy. For the kind words spoken by you of myself, and for the public endorsement you are pleased to give to the course which I have pursued in the field of national politics, I am grateful. I desire nothing for this country but peace and harmony. I desire to see men reasonably respecting authority, and such only, are my wishes. You are pleased to think them legitimate, and that I have not labored in vain to advance them; and for this double tribute, as well as for the address just read, I beg once more to offer you my heartiest acknowledgments."

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EDITO... Another in... effects of intemp... Philadelphia. On... a well known citi... hanging himself... about 5 o'clock... work he knocked... failed to awaken... attempted to ope... that the door wa... ricked on the ins... he burst the doo... father hanging... from the bedpost... been dead for tw... the rash act is... — The manage... for boys at Fesh... are completing... United States G... about fifty Ind... now on some of... and, as soon as... fected, will be b... and education... ducted by the... object is to instr... religion, and tea... gauge, and at th... for the Indians in... that there cou... Indian schools if... be had. — The Rev. F... St. Mary's Ch... and the Catho... lic Church at... formed the Sund... congregations th... be allowed to we... attending divine... will be sent hom... lecture to the... fashion of weari... and said no you... to become a lady... ing her hair. I... ular has been... all the clergy of... attention to the... — France is a... tions! While the... well as the great... there have not b... of a strong reg... Frenchmen for th... sent. It is not l... frequent the c... found there in a... any other coun... comes from all... celebration of th... Sacrament prov... Never have the... by such immens... been the case... Anarchist dist... demeanor of th... ing. — A good sto... American diplom... ing upon the c... time ago, she e... calling upon "... novelist. Her... suade her, sayi... lent prejudice a... terred, the fem... the novelist's... "Ouida," who s... I exceedingly di... very much sur... the reply, "for... who read your... — A gratifyi... the Drogheda... 20th. The tra... Nulty, Bisho... from Belfast... precisely as the... from Dublin to... Mr. Parnell ali... to the good Dis... he began his... career. The g... illustrious perso... character. T... until the bell w... his charge, whi... tie Prelate w... mission to... is evidently n... political cour... since he ceased... AN... We beg to... the able paper... from the N... written by M... the British p... depopulation... of Ireland a... charges leve... Goldwin Smi... our mind, r... quirements s... such advanta... duction whic... week to subm... We were pl... Saturday from... of P. O'Keefe... who has return... of St. Sulpi... tion.

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 Peckanville, 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 banging 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 diplomat, 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 leveled 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, Stratford, who has returned home from the Seminary of St. Sulphure, Montreal, to spend vacation.

IRELAND'S STRUGGLE FOR THE FAITH.

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 remonstrance 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 Mellickon 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 resuants 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 £800,000, 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 18th 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 nation—and more especially 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 the 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 Majesty 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 soldiers 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 these 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 pathetic 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, and lay in wait for us in the wilderness; we have found no rest; our cities are captured, our gates broken down, our priests sigh, 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, or desperate tortion, 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, even the fortunate and numbers 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 brothels. Those temples, where the priest performed his sacred functions, where the sacred canticles of the Church resounded, and where 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 a 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 a 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 crumpled and fell. Darkness 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 Seafort, 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." The vast congregation listened with bated breath to every word that fell from His Lordship's eloquent lips, and in many ways manifested their delight at 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. W. Flannery, of St. Thomas, Rev. P. Brennan, of St. Mary's, Rev. J. P. Watters of Goderich, Rev. Father O'Shea, of Seafort, 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 reverential 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 part of the priests of the diocese was read by Rev. Father Watters, and a beautiful gold chalice and ciborium presented on the part of the clergy of the Deaconate. 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 prayers and petitions 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 excitement 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 inclement 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 wonderful career of your life, in behalf of the sacred cause of religion, your prompt and vigilant discharge of all the functions pertaining to the sacerdotal order, duties common to all co-laborers in the same field, but you have rendered prodigious 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 Irish town 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 Seafort 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 throeb of gratitude in their hearts. Yes, to-day, not only Irishtown and Seafort, 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 good 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 swept 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 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 glacial 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.

