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ST. PATRICK.

ST. PAUL OBSERVES THE DAY IN APPROPRIATE STYLE.

Morning Exercises at the Cathedral—Sermon by Bishop Ireland—A Call on Bishop Grace—His Response—Evening Entertainment at Opera House and Pfeifer's Hall—Bishop Ireland's Address—A Phillipic on Saloon Men—Oscar Wilde Puts in an Appearance and Makes a Speech—St. Joseph's Parish Has an Enjoyable Time.

Yesterday, St. Patrick's day, was far from what the sons and daughters of Erin would wish for, but notwithstanding the inclemency of the weather, the programme of exercises was fully carried out, for it takes more than mud and rain to weaken the strong hearts of a true Irishman, man or woman. In the morning dark leaden clouds overhung the city, and at noon they burst, sending down a most disagreeable fine rain, while streets were ankle deep with mud and water. At day break, those who were to participate in the exercises of the day, were up and out, fearing that something might be left undone should they remain in bed. The streets were filled with pedestrians earlier than usual, many of whom wore the little spirg of shamrock, or a small bow of green ribbon emblems of their country and their faces all betokened their thoughts 'Erin go bragh.' At 10 o'clock the services of the day were inaugurated by the Great Western band, opening the programme in front of the cathedral, by the rendition of a medley of popular airs, including "The Minstrel Boy," and "The Harp that Once through Tara's Hall," after which a line was formed by the Knights of St. Paul and the Father Matthew Total Abstinence societies, and together they filed into the cathedral to attend high mass which was celebrated. The high mass from Bethoveen was sung by the choir under the directiorsihp of Prof. Manner and Father Shanley as celebrant. Bishop Ireland delivered an able and appropriate sermon, from which many little lessons in Irish history may be learned. His subject was on St. Patrick's good for Ireland, both for the church and country, and in substance as follows:

BISHOP IRELAND.

Fourteen hundred years ago since the apostle of Ireland laid himself down to rest, in the city of Palmer. What a page in the books of history; what a feeling is in the hearts of every true Irishman this morning, when he thinks of what is now and what would have been, had not this apostle looked upon Ireland, converted the nation and made the Irish what they are. When since that time has the seventeenth of March dawned upon them without awakening a feeling within their hearts, such as cannot be awakened by ought else. It is the one thought that cheers them up, the thought of St. Patrick's day. There is no one day commemorated as is this day throughout the world, all over, where an Irishman can be found, you will find the day observed. The one grand thought of this day is that it is a combination of religion and patriotism, and should be so fixed in the minds of all. St. Patrick was to Ireland the apostle of one grand religion, a religion that every true hearted Iririsman glories in, that every true Irishman lives by. He went there to Christianize the Irish nation, establish churches, further the interests of the church and advance the Irish nation. This he succeeded in doing.

The bishop spoke for some length of time about the reformation and how the nation were compelled to suffer and even defend their church and country with their own blood, but they were willing to do it and if it was necessary would repeat it. They have been taught by example the true value of the church, and it is a lesson that no Irishman will soon forget. In conclusion Bishop Ireland said that the day must not be looked at as one of the past; every year should bring with it more earnestness and good will than the past. The church and the nation should always be regarded as one; the apostle blessed the union between them, and it was sealed by the blood of the martyrs. The Catholic Irishmen I can trust at all times, would trust them thousands of miles from their spiritual guardian, nearly as willingly as I would under him, because I know that they are true-hearted Irishmen and could be trusted in all trials and temptations, but never let them waver from the line they are now in, be always guarded by what is right and do no hurt to your church or your country by a wrong act. The eyes of the people are upon you, people who one hundred years ago never gave you thought are watching you now to learn who and what you are.

CALL ON BISHOP GRACE.

At the conclusion of the church services, the band stationed in the rear of the building stuck up "Come Back to Erin,' after which the line of march was again formed and proceeded to the parsonage where they halted and the Great Western Band serenaded the inmates with some of old Ireland's most favorite tunes, at the conclusion of which the venerable form of Bishop Grace appeared in the doorway. He was greeted with rounds of applause and Capt. W. J. O'Connor, of the Knights of St. Paul stepped forward and delivered the following neat little address:

Right Reverend Bishop:

It affords me much pleasure to present to you the compliments of the Catholic Total Abstinence union of St. Paul, this being the anniversary of Ireland's patron saint.

We honor his memory. St. Patrick has been the guiding star illuminating the pathway of his followers, and as bright to-day as when he preached Christ crucified, fourteen hundred years ago, on the beautiful island home of our ancestors, his teachings have directed the onward march of christianity among the Irish people. Our motto is, God and Our Country, which we never forget. As a people we have been true to principle. We have ever fought the battle of faith and freedom. Wherever despotism attempted to triumph, there a column of Ireland's expatriated sons have always been found to defend the rights of man. Notwithstanding these facts, to-day hundreds of Irishmen languish in British prisons, their only offense being an attempt by moral force to alleviate the condition of their people, freedom of speech denied, their press silenced and all social and political rights cut off, without one act on their part which can be construed into treason "Well may we ask, where is the boasted freedom of British institutions?" Irish leaders are imprisoned for proposing peaceable methods of improving the condition of their people After it became notorious that Mr. Gladstone could not answer their arguments, he then forced his position at the point of British bayonets. The Irish people are blamed for boycotting and not paying rack rent to British robbers. It must be remembered these are the only weapons they have Give them the same as were used by the Kentucky riflemen and they will settle the whole score with the government, and should the nations in whose behalf Irish blood has been shed lend a helping hand we might soon see the day of Ireland's freedom. But apart from the sword we believe the spirit of the age will force tardy justice to a suffering people. Landlordism is known in Ireland as a relic of feudal barbarism that must disappear before the light of this generation, as certain as snow melts before the noonday sun Labor, the source under God of all wealth, has rights which the British constitution must respect. England as well as Ireland is now producing men who rebel against the des pot The seed has been well sown and the "landlord must go." Home rule for Ireland and her most illustrious son of this generation, Charles Stewart Parnell for governor, are among our most sanguine expectations, that the people may enjoy the fruits of their labor and be rid of a veritable task master, the Irish landlord. In these reasonable hopes we believe we have the wishes of all good men

As citizens of the Republic we feel it our duty to give expression to our most profound sorrow for the untimely death, at the hands of an assassin, of the late distinguished chief magistrate of the nation, President Garfield.

The total abstinance cause in Minnesota has also suffered an almost irreparable loss in the death of our worthy and highly esteemed president, Dillon O'Brien. May his memory remain green in our hearts and his future bright in eternity, is our ardent prayer. We extend to his family our most heartfelt sympathy.

In conclusion, Right Reverend Sir, allow us to congratulate you on the flourishing condition of the diocese of Minnesota, and on your own good health, which promises a long term of your good counsels. A word in honor of that portion of the clergy in Ireland, who sustain the people in these trying times. God bless them. And in the memorable words of one of Ireland's martyrs, we all unite in his prayer, God save Ireland

Bishop Grace responded in the following words:

I rejoice with you, my dear friends, in all fullness of my soul upon the return of St. Patrick's Day, coming as it does this year full of hopes and promises, and unmistakable omens of a near brighter future for Ireland. It is true there is a gloom overhanging the land, but we have an unwavering assurance that it is but the darkness that precedes the dawn. The efforts of the Irish race at home and abroad to redeem their country from oppression have the sympathies of the world, and this universal sentiment of men has followed from the fact that at only of recent date the world has come to understand what has been the policy of England in the government of Ireland, and what has been the real condition of things, prolonged through centuries. There is not a nation that is not aroused in indignation, and England's own people stand aghast at the enormity of the wrongs that have been done by their government to the people of Ireland.

But these sufferings of centuries have revealed also a something more; they have revealed a glory which the world did not perceive or of which it was unconscious before the developments of the last two years. But the people of Ireland, at home and wherever scattered, and we, their descendants, have been conscious of it, have rejoiced in it, have been encouraged and sustained by it.

Need I say that that glory which these long centuries of suffering have unveiled to the world is the fidelity of the people of Ireland to the sentiment of nationality, and to the cross, the emblem of the faith which Patrick planted upon its soil That double fidelity, after trials and assaults to which the history of nations presents no parallel, remains unshaken, and is as firm to-day as when Patrick prayed that prayer and left his blessing upon the land

My dear friends, let this be our prayer to-day, as, we feel confident, it is the prayer of Patrick in heaven, that this two-fold fidelity, fidelity to our country and fidelity to our faith, may continue ever—continue to be the support and the strength one of the other, continue to be your glory in the prosperous future that lies now before your country as it has been your glory in the past in the times of its adversity.

And of one thing be assured—under no combination of circumstances, under no conflict of opinions as to measures and means, can your faith be ever, in any way, in opposition to Ireland's best interest and greatest good.

The cheers that rent the air at the conclusion of Bishop Grace's remarks were loud and deafening, but were drowned by the music from the band. After the music the order was given to break ranks and all departed to their homes, happy in the thought that they had been able to do something towards the day we celebrate.

At the Opera House.

The Opera house in the evening was filled nothwithstanding the unfavorable weather, and those present enjoyed a very pleasant evening in listening to addresses by different persons, and to the vocal and instrumental selections that filled the programme. After the overture by Seibert's orchestra, Bishop Ireland was introduced by Father Shanley.

Bishop Ireland's Address.

The appearance of the bishop upon the platform was the signal for prolonged applause, at the conclusion of which he spoke at considerable length, mostly upon the best method of dealing with the Irish question. During his remarks he gave, as he usually does, some very excellent advice to his countrymen. The following brief synopsis of it gives only the headings and general outline:

"I am announced to speak on the Irish question. Well, there is an Irish question in Ireland, and one in St. Paul: I will touch upon both. The question in Ireland is the disenthralment of the old land from the fatal chains of slavery that have bound her for so many ages. Sad has been her story; who without emotion can remember it? Still, with all its sadness, what a glorious story! Bound hands and feet, the Irish people never were slaves in heart. To the past we owe the fact that an Irish question is possible to-day. No other nation would, amid such dreadful tyranny, have kept alive the sacred fire of liberty. But a better era is dawning. Never was the Irish cause so strong, so promising. The great lever of the world is moral agitation, and this lever the Irish people can render most effective, because of their ubiquity in the world. The English government no longer is confronted by the little isle near her, but by the Irish race spread through many nations. How much has already been obtained through agitation—Catholic emancipation; the disestablishment of the Protestant church; the repeal of many of the most iniquitous features in the system of land tenure. More is needed. Our fellow-Americans may at times wonder that we are no sooner the recipients of one favorable measure than we clamor for another. They do not, perhaps, realize how much we need. We began with nothing, except the spirit of liberty in our souls; we are fighting step by step for our rights. What next? What at once, without delay? The repeal of the union.

This I consider the question of the day. If the centennial of Dungannon should pass without a grand movement for the repeal of the Union, Ireland shall have lost a golden opportunity. The English government expects the movement is preparing for it. Let us tell the world the iniquity of the act of the Union. Only amid bribery and iniquity was it accomplished, and the English people themselves. I verily believe, did they once fully understand it, would free themselves from the disgrace of perpetuating such a crime.

However, that moral agitation be successful, the Irish people must guard themselves against all false principles and imprudent acts, by which we might lose the support of an intelligent world The cause must be just, and the means just, and then triumph is secured. The grandest spectacle before God and man is a nation struggling righteously for right. In European countries to-day socialistic and communistic principles are afloat among certain classes, and no doubt efforts will be made to attach to the Irish movement some such principles. Those who bring them forward are the arch-enemies of Ireland; they are putting back for long years her independence. We have an instance already in the advocacy by a few of the doctrine of no rent absolutely. I do not class with this obnoxious tenet the proposition that would make the non-payment of rent a temporary expedient, a sort of war measure allowable, perhaps, in extraordinary emergencies. I am saying nothing of this proposition, except, however, that it cannot be classed with the absolute no-rent doctrine, which is simply socialism.

I am proud of the correct minds of the Irish people in St. Paul, and I trust that at all times, while as patriotic as the most patriotic, you will never endorse the enunciation of one principle that would contradict the eternal laws of religion and equity.

The repeal of the Union is the Irish question in Ireland—what is the Irish question in St. Paul? It is to prove that the Irish people are most fit for self government. Never were the eyes of the world upon Irish people as they are to-day. Most important is it that the judgment formed of us be favorable. But people will judge us far less by our past history than by our present doings. Irish people to day should, more than ever, be models of good citizenship. I can freely bestow praise on the Irish people of St. Paul. Very much have they done for the honor of their country. I allude, of course, to their work in the temperance cause. You will say this is a hobby of mine which I drag in on every occasion. Be it so; but it is the hobby that will save Ireland and cover the Irish people with glory, and for these reasons, it shall be my hobby as long as I live. Something remains yet to be done. We have in St. Paul by actual count twenty-five Irish saloons. See the results. Allow that in each saloon $10 is spent in a day—a moderate average—we have in one year over $700,000 spent in saloons in this one city of St. Paul. You who hear me are not the saloon habitues, but have you done your full duty towards keeping from them your more unfortunate countrymen? Here is the Irish question. Let us see what you can do for Ireland in St. Paul. Make liquor traffic odious; boycotte saloons; wrest from perdition the poor man who visits them, and your fellow citizens will declare you ten thousand times more worthy of self-government at home here than the English soldier—more than the alien landlord. Has the whisky seller been the dire foe of Ireland? Then put him down—you can do it by moral agitation; and, if you do your duty, you all who hear me, the number next St. Patrick's day in St. Paul of Irish saloons will be few indeed."

The remarks of the bishop were listened to with the closest attention, and were frequently and heartily applauded.

A VARIETY.

At the conclusion of the bishop's remarks 'The Emerald Banner', a rather taking quartette was sung by Miss Annie Schonarth, Miss Maggie Gooden, and Misses. Gehan and Donahoe, with such good effect that the enthusiasm of the audience insisted upon an encore.

Prof. Leib was down on the programme for the beautiful song entitled "Killarney,' but he sent word he was sick, and Miss Grace Haggerty kindly volunteered to sing in his place and succeeded in giving that beautiful song with much beauty and pathos. This was followed by a few remarks by Mr. Thomas Woods, on the cause of Ireland generally, which were well received. Mrs. M. C. Thayer, who sang at the last anniversary of St. Patrick's day, gave with fine effect "McGregor's Gathering," and in answer to the continued demand responded with "Coming Through the Rye." She also supplemented her singing by allowing her little daughter to sing a sweet little song, but the audience could not be satisfied with this and the little thing was allowed to give a cute little recitation. This was followed by a very pleasing song entitled "When the Tide Comes In," by Miss Emma Haggerty. "The Bride of Enderby," a recitation, was given by Miss Alice Kennel, with good effect. "The girl of the Period," by Miss Minnie Larkin, was a cute "too too" take off that took the house.

C. M. MCCARTHY'S ADDRESS.

The following remarks were made by Mr. McCarthy, and as he proceeded in his earnest way of delivering his speech he was frequently interrupted by applause:

Ladies and Gentlemen—The other day when the Rev. Father Shanley requested me to address this meeting, I consented on the express understanding that I would be expected and permitted to trespass only on a very small portion of your attention. I am grateful for the very great honor and pleasure of being present at this magnificent demonstration, which may be said to have a threefold significance, yet one in heart and purpose. First, you celebrate to-day the anniversary of Ireland's patriot, St. Patrick, who fourteen hundred years ago converted a refined and polished nation to the Christian faith without shedding one single drop of blood, a faith for which his children in after ages suffered the pains and tortures of martyrdom, and which is to-day the faith of the unhappy, misgoverned isle of the sea, a living testimony to the fact that while tyrant governments may rule over, imprison maltreat and destroy the bodies of men, they never can subvert the conscience of Christians. In the name of St. Patrick on these gatherings these Irishmen may have a pardonable pride. Then, again, we celebrate to-day events in the history of America in which Americans and Irish alike rejoice—106 years ago to-day, after suffering a series of defeats at the hands of Gen. Sullivan and his brave volunteers, the flower of the British army covered with shame and defeat stole out from the precincts of the Hub, never more to be polluted by the presence of the red coated blood hounds of liberty. One hundred and six years ago to-day, Washington gave to his army the countersign "St. Patrick." The saint smiled from heaven on those who fought for liberty in his name; and 106 years ago to-day, Washington gained his first victory over the enemies of the republic. In this light, on this St. Patrick's day, Americans and Irishmen, in this land freemen, all may join hands in saluting the patron of justice, liberty and Christianity.

Then, again, I believe you have another object in this celebration, which is not of the glorious past, but of the momentous present and extending future. You are here to-night to aid and encourage the education of the youth, that the rising generation may be good Christians and true patriots; and in this work of educating your children, you are fulfilling the mission of St. Patrick. If there is anything promising in the present affairs of the Irish people, it is due to the fact that the present actors in the drama of Irish political life have been taught to look upon patriotism as a virtue, and a virtue to be cultivated by thoughtful, earnest and honest convictions, and fearless independent action. Show me a people who have ceased to love their country and I will show you a people of little private moral or political virtue. Show me a people who voluntarily wallow in the sink of ignorance and you will behold a people who have small respect for race or religion. But let us see the nation that has a care for the cultivation of the mind and heart, and we will see a people who love God and country.

My friends, to me it seems somewhat out of place that I should be called upon to speak to you this evening while I see about me older and better qualified Irishmen, but if to love that beautiful isle of sea, whose annals are hallowed by the faith of its apostles and the blood of its martyrs, and to hate its cruel oppressors are essential attributes of an Irishman, then indeed am I an Irishman, but if on this anniversary of the patron saint the book of centuries of her history is to be thrown open, every page of which speaks of the untiring constancy of her priests and the chivalrous faith of her people, then indeed am I proud of the opportunity of raising my humble voice in sound of her praises even in this hour of her trials. You have assembled here this evening not like some of your sister nationalities, to flaunt your patriotic pride in the face of Americans, not to give your fellow countrymen to understand that you are the less American by being Irish, but in your own simple, honest and honorable way to do honor to the memory of Ireland's patron saint, and when we honor the greatest benefactor of the Irish race we certainly honor that dear old land herself, which from the fullness of our hearts we greet in the expressive words of our native tongue, "Erin go braugh."

Though a great continent and a broad ocean separate us from that dear little spot, the Emerald isle, let us go back to it in thought; but alas, the picture has two sides. The same scenes greet the vision as faded before the tear dimmed eyes of the exile on the emigrant ship. The ruined abbey with its moss covered walls, that speak to all ages of the undying faith of the people who reared these sanctums for the worship of the loving God; the humble peasant's cot, with its mud walls and thatched roof, that tells of the oppressions of a foreign rule; the old round towers, relics of a bye gone and powerful race, and the brick and stone barracks that indicate the tyrant's power; the beautiful mountain slope, upon which grows the lovely shamrock, the sweet scented primrose and the modest daisy—humble types of nature's blessings, and the smooth fields which once produced the bread of life for 8,000,000 of people, now pastures of beef for a bloated aristocracy.

As when many of you bid farewell to Erin's shores, her sons and her daughters are just as noble and just as virtuous, for no robber can steal these precious gifts of heaven from the Irish race, but the same tale of woe is told and the same signs of poverty and wretchedness are apparent.

Ireland suffers! Why repeat it? Have not centuries as they rolled by brought with them overflowing measures of affliction for that poor, unhappy country, until suffering seems almost a growth of the land. But despite the many blights that have passed over it, do we not every day behold fresh specimens of Irish faith, of Irish virtue and of Irish valor, as if to remind us that though that poor land seems almost blotted from modern history she will yet arise to her ancient and pristine vigor. If such be the case, is it not proper that on each recurring St. Patrick's Day we raise our voices in supplication and determine on Christian like efforts for its speedy accomplishment. And at this time, when the Irish people are engaged in a desperate struggle to break the chains that bind them to an unnatural step-mother, we in America should more than ever be determinded to aid them in that struggle for their homes, their families and their liberties. It is a struggle which we Irish-Americans cannot afford to silently witness. It is the struggle of a country and of a people with which we must always be identified, so long as we bear Irish names and are possessed of the heart's feelings, sympathies and aspirations of Irishmen. Who of us is so cold as not to take a pardonable pride in having sprung from Ireland, when history speaks of her glories and grandeur as a nation, and of the genius, patriotism, faith and virtue of her people? And which of us is so hardened that he is not affected by the thought of her sorrows and her woes?

We have been wont on each recurring St. Patrick's day to proudly don the green and recount the glories of Erin, but there have been sad moments of interruption to our pride. Was there an Irishman on this broad land who did not feel himself humiliated when a few months ago a great famine stalked across Erin, and her people were stricken down by an alien rule and forced to crave the charity of the world? And when we asked the bread of life to sustain the famishing remnants of our race, did we not in her name firmly promise that under the power of God it would be the last time Ireland would appear before the world as a mendicant? We all understood thoroughly that it was an unnatural famine brought about by the cruel and inhuman enforcement of barbarous laws that enabled the rich, idle few to steal the bread of the hard-working, poor masses. And the chosen representatives of the Irish people, who to-night occupy cold, damp cells in British dungeons, Davitt, Dillon and Parnell, were the first in the hour of trial to tell the world the true condition of the Irish people and to propose not only an immediate, but permanent remedy. He is a cowardly slave and unworthy of the name of an Irishman who would for one moment forget these men or cease to remember these noble, courageous services to the cause of Ireland. For every hour they are detained in prison we should register a vow in heaven that we will be true to their teachings, and patiently wait and prepare for the moment when we can avenge their wrongs. They have proven themselves to be the best friends of Ireland, and it is our duty to stand by them in their efforts to shut down the infamous system that has brought so much ruin and degradation to Ireland and been the cause of the expatriation of the Irish race. While American charity was feeding the victims of landlordism, the landlords were rioting in London or the continent, and the agents evicting the poverty-stricken people. When the cry of distress went across the waters, the British government sent the Irish people not bread and meat, but bullets and buckshot. Sainted Patrick, from thy exalted place in heaven, beseech the God of justice to hasten the day when Ireland can serve up an ample dish of that same kind of food for English digestion.

May I fancy some cold-hearted Irishman, unworthy of the name, exclaim, what interest have we as Americans in Irish affairs. I answer we have a thousand and one interests, we have all the interests of race, kindred and creed, and if we had not one of these we have the common interest in humanity, one justice which I think God never appeals in vain to an Irishman or an American. It is true the Irish in America have come here to stay. This is our home and we owe it our fond allegiance, but we prove our loyalty to the republic by undying hatred of monarchy and the feudal system of government, which are instruments in the hand of the few for the oppression of the many. We come of a country and of a race of people that have for ages been the victims of tyranny and oppression, and as we here enjoy liberty, so let us show our appreciation of it by a laudable desire to secure it for the oppression of the old land Where is the Irishman that would not give freely of his means, aye, even of his heart's blood, to secure the freedom of Ireland? But we should remember the freedom of a people was never gained in a day. It requires organization and earnest, persistent work. The Irish people are not struggling to own the soil they till; accomplish this object, and it is a long step on the road for freedom. If the present movement be accomplished even, peacefully as we hope, but forcibly if it must, then I expect to see the day when the green flag, owing no allegiance, shall proudly float over the fairest isle of the sea.

MR. MUEHLENBRUCH

furnished one of the most attractive numbers on the programme, consisting of a violin solo with variations by Vieuxtemps, and for an encore produced in a very artistic manner "The Carnival of Venice," Prof. Manner furnishing the accompaniment on the piano.

MR. EGAN'S ADDRESS.

The following address by Mr. J. J. Egan, touched a responsive chord in the hearts of the audience and he was loudly applauded:

Ladies and gentlemen—

Glorious in memories of a beneficent civilization, glorious in memories of Christian deeds, and glorious in an everlasting struggle against oppression, and for civil and religious liberty, this day comes to us thrice consecrated. No man or woman can live, read the history of Ireland impartially and watch the struggle for centuries, who cannot, on this day, proudly wear the shamrock, and cry God bless Ireland.

The story is old yet ever new. A peaceful and happy community are invaded, their land confiscated, and by right of conquest as it prevailed in those times, the owners of the soil are made tenants, a free people are made slaves. No law too harsh, expatriation, the sunlight of intelligence and education shut off, the right to live denied, who can deny to us the right to protest, to arraign English civilization as a crime against humanity. Who can say it is a crime to refuse payment of toil or interest in the shape of rent to the robbers who have wronged us and our ancestors. Who can gainsay us if we render hosannas of praise to the church which has stood by us, provided means of education and comforted the afflicted in the dark and dreary centuries of the past.

On every St. Patrick's day we go to the country, so to speak, we have a jury trial with the civilized world listening to the evidence, with every newspaper taking notes and with every liberty-loving human being to aid us.

You know the testimony; the wrongs and crimes have been proven. They are admitted facts. Blood has been shed to redress them, agitation has over and again reached the throne—that self-same throne which crushes the Indies and extends its arm against liberty in every clime, but no response to the human cry of agony and distress. A wail of woe went up from Ireland some two years ago, the foul wrongs went forth on the electric current to every household, and stony and prejudiced hearts were melted. Mothers and their children were dying for bread which the robber landlords took from their mouths, and yet the so-called woman and mother who presides over the destinies of an empire upon which the sun never sets, could only extend a pittance of charitable aid instead of throwing her influence into the scale of legislation to deprive the pirate hand of the sword with which he smote. Suppose relief to Ireland can only be accomplished by revolutionary means, is revolution more hurtful than to blast a land, to depopulate it, to deny a people the right to live. Is there no higher law than the right to keep and empire intact? Shall the right of the Czar of Russia or the Monarchy of England to retain a few provinces annexed to their dominions be superior to the divine right to life, liberty, and the pursuit of happiness. In every corner of the globe where millions of human beings are suffering from laws affecting their trade and commerce, from laws which deprive them of the earth which God made for and gave to the children of men, and which they call mother, from laws which deny them the right to live and entail upon them ignorance, poverty and want; let revolutionary proceedings be taken until shall be had, and the light of freedom penetrate the remotest part of the earth.

If it is revolutionary to pay no rent to the governmental agencies of Great Britain, the landlords; and the condition of the Irish people be thereby ameliorated, then let us pay no rent, and may the good work go on.

If it breaks a contract to pay no rent, then break a contract once with the government, which broke its plighted faith at Limerick and never made a contract with the Irish people that it did not break.

If it is against morals to refuse to pay just dues, we deny they are just dues, but still if just, refuse to pay, and appeal from the decision of some, to the great judgment day. We can then put in an offset which will more than liquidate the indebtedness. We can offset the billions of rentals for centuries against the iew pounds of two years. The duty of a government is to provide for the good of its subjects. to protect them in life, liberty and property. But having failed in this, and it goes further and directly attempts to crush out a race, if it so legislates in relation to the soil, or fails to so properly legislate in relation to it that the earth which necessarily supports the human race and maintains mankind, is kept from them and they deprived of its use, of its fruits and blessings, why that government is a monstrosity, it is a libel on government, a burlesque on humanity and ought not to be tolerated in the face of modern thought and opinion.

The flag of such a nation should not be saluted by the army and navy of a free people. The contention in Ireland is not one of private right between individuals. It is a controversy between the people and government, between the people and agencies created and fostered, aided and abetted by the government for keeping a people in subjection, poverty and misery, lest that happiness and prosperity might endanger annexation to the crown.

That government knows full well that with the land free as other commodities, with small farms in Ireland, with the tax on her industries removed, commerce, manufactures and agriculture would revive and the ships of Ireland, freighted with her products, would whiten every sea. The American public mind must understand that the ordinary rules governing the conduct of individuals towards one another do not and should not prevail in relation to the public issues in Ireland There is war between the two countries. It is not carried on by any of the ordinary instrumentalities of war, but nevertheless it is war. Modern warfare if you please to call it. It such a case we have a right to issue letters of marque, to confiscate the property of the enemy, to impair their power in every possible way consistent with humanity. What mode so harmonizing, so Quaker-like in its aspect, so devoid of bloodshed, as the simple refusal to put arms, weapons and commissaries in the hands of the enemy; to simply refuse to pay rent.

It entails misery, sorrow and famine in many an Irish cabin and home, but if it wins, the darkness of the hour will but give greater lustre and brilliancy to the dawning of a bright day. If it imprisons glorious spirits inhertting an almost divine ardor in the cause of their country and humanity, let us pray that they may have a safe deliverance, and hope that their names, together with that of Emmett, and other immortals who died in the cause of countr may be appreciated by posterity.

OSCAR WILDE.

With the withdrawal of Mr. Egan, Father Shanley appeared on the stage, and said he was pleased to announce the presence with them of a son of one of Ireland's noblest daughters --of a daughter who in the troublous times of 1848 by the works of her pen and her noble example did much to keep the fire of patriotism burning brightly in the hearts of Ireland's sons. A son of that noble woman was present in the person of Mr. Oscar Wilde, who had kindly consented to say a few words on this happy occasion, and whom he had the pleasure of introducing.

As Father Shanly spoke Mr. Wilde, who had been sitting in the box to the right of the stage, stepped upon the stage. He was dressed in his too too raiment—that in wh-ch he delivered his regular lecture the night before, the cut away coat, velveteen waistcoat, velvet knee breeches, black stockings and pumps, one hand gloved in a white kid, the other bore lace hankerchief and nectie, and the long straight brown hair hanging down upon his shoulders. His appearance was greeted with a generous demonstration of applause. Stepping well to the front of the stage he acknowledged his reception by a slight bow and said:

"Ladies and gintlemen, when I gave myself the pleasure of meeting with you to-night, I had not thought I would be called upon to say anything, but would be allowed to sit quietly in my box and enjoy listening to the loving and patriotic sentiments that I knew would be given voice. But the generous response you have given to the mention of the efforts of my mother in Ireland's cause, has filled me with a pleasure and a pride that I cannot properly acknowledge. It is also a pleasure to me that I am afforded this opportunity during my visit to America to speak to an audience of my countrymen, a race once the most artistic in Europe. There was a time before the time of Henry II, when Ireland stood at the front of all the nations of Europe in the arts, the sciences and general intellectuality. The few books saved from the general wreck are remarkable for their literary excellence and beauty of illustration. There was a time, too, when Ireland was the university of Europe—when young Monks educated in Ireland went forth as educators to all other European countries, while at the same time students from these same countries flock to Ireland to study the arts, etc., under the great masters of Ireland. There was a time when Ireland led all other nations in working in gold. In those times no nation built so splendidly as did Ireland. The cathedrals, monastries and other public edifices of those days showed a higher style of architecture than that of any other nation. Those proud monuments to the genius and intellectuality of Ireland do not exist to-day. When the English came they were burned. But portions of these blackened, mouldering walls still remain to remind visitors of the beauty of the work wrought by Ireland, for the pleasure and enjoyment of Ireland, in the days of her greatness. But with the coming of the English, art in Ireland came to an end, and it has had no existence for over 700 years. And he was glad it had not, for art could not live and flourish under a tyrant. Art was an expression of the liberty loving, beauty loying sentiment of a people. But the artistic sentiment of Ireland was not dead in the hearts of her sons and daughters, though allowed no expression in their native country. It is that sentiment which has reduced you to meet here to-night to commemorate our patron saint. It finds expression in the love you bear for every little nook, every hill, every running brook of your native land. It is shown in the esteem you bear for the names of the great men whose deeds and works have shed such lustre upon Irish history. And when Ireland gains her independence, its schools of art and other educational branches will be revived and Ireland will regain the proud position she once held among the nations of Europe.

Mr. Wilde concluded his remarks by again thanking the audience for the kindness shown him, and especially for the pleasure given him by the generous expression of love and respect for his honored mother—an expression that would always be remembered as the most grateful of any connected with his visit to America.

Mr. Wilde's remarks were closely followed by the audience, which testified its appreciation by generous applause as he withdrew from the stage.

CLOSING EXERCISES.

Miss Annie Schnonarth gave very charmingly "The Bird Song," and was followed by Miss Grace Haggerty, who sung in a very tender manner "The Home of My Heart." As Mr. Leib was unable to be present, Father Shanley sent up to the Athenæum a request that Mr. Buckalew should come down. In response to this he very kindly came and added the charm of his splendid voice to the trio. Father Shanley was down for an address at the end of the programme, but it was rather late when they reached the end and he therefore concluded not to speak. The evening entertainment was a fitting close of the very reasonable and sensible manner of celebrating the day, and everybody went home satisfied.

At Pfeifer's Hall.

The St. Joseph's Catholic church celebrated the evening at Pfeifer's hall with a musical and literary entertainment and a grand supper. The entertainment was well appreciated by those present, and those on the stage did most admirably. The following progamme was rendered:

St. Patrick's Day—School children.
Address Our Holy Father—Father Demmely.
St. Patrick's Day Parade—Carey and Collins.
Ireland Boys Hurrah—W. O'Keefe.
Tim Flarherty—J. H. Douney.
The Day we Celebrate—Father Nealis.
Tripple Clog—Carey, O'Keefe and McHugh.
The Match Girls Song—School children.
The Tin-pot Band—W. H. Collins.
Song—The Boat that Brought Me Over, W. F. Carey.

Father Nealis opened his remarks by saying that it seemed strange, but nevertheless it was true, that every true hearted Irishmen in America to-day, was in two places at the same time, bodily in America, and spiritually in their homes across the sea. The very name of St. Patrick is music to every true hearted Irishman. It brings him back to his little thatched cottage; he can hear the old bell calling out just as loudly as ever; he can see his dear old mother with tears running down her wrinkled cheeks, arms outstretched to welcome back her boy; father, with long gray locks grasping his hand with the exclamation of "God bless you my boy." Then when he goes to bed at night, and dreams of those he loves and what if thousands of miles do separate him from his home, during the few short hours he dreams is not the happiest hours he has spent? Ask him.

St. Michael's Parish—West Side.

The congregation of St. Michael's parish, Father Gallagher, West St. Paul, celebrated by a literary and musical entertainment at the Town hall. The hall was filled, and the excellent programme provided gave the greatest satisfaction. The following is the

PROGRAMME.

St. Patrick's Day........................Choir
An Honest Irish Lad..........Mr. McCloskey
Come Back to Erin........Katie and M. Burk
Address................................R. A. Walsh
My Little Handful of Turf..........J. Hanley
Tapping at the Garden Gate.........M. Wilde
May Breezes.......................M. J. Griffin
Song—Comic.....................A. M. Doherty

SUPPER.

Kathleen Mavourneen..............Katie Shea
Address.............................Judge Wood
I cannot sing the old Song..........Fielding
Gipsy Chorus........................Miss Burke
Hanley and McClosky..............McClosky
Song Comic.......................A. M. Doherty
Meet me at the Bars.....................Chorus
Larboard Watch.........Doherty and Tindall
Wearing of the Green..

Elsewhere.

NEW YORK, March 17.—St. Patrick's parade, which was a very fine one, was reviewed by the mayor and then proceeded to Jones' woods, where S. S. Cox delivered an elaborate address. The day has been generally observed throughout the east. At Montreal the usual procession took place, but in other cities of the Dominion the parade was abandoned.

Balls, banquets and other festivities were enjoyed in the evening at the Mansion house, Brooklyn. The St. Patrick society of that city gave their annual dance to Mayor Low.

The Friendly Sons of St. Patrick gave a banquet at Delmonico's to-night. Gen. Grant was among the guests.

CHICAGO, March 17.—St. Patrick's day was one of rain and mud in Chicago. Nevertheless the Irish benevolent societies had a street parade, and this evening the Irish citizens and their guests signalized the anniversary of their national patron saint by banquets.

Labor Organization.

WIKESBARRE, Pa, March 17.—A large mass meeting of miners and laborers will be held at Pittston, for the purpose of forming a united labor organization. The leaders favor an advance in wages of 20 per cent., but disapprove of a strike.

OUR NATIONAL CAPITAL.

Dunnell Does It—He Introduced a Bill on the Internal Revenue—Cook on the Star Route Case—Close of the Convention of the Manufacturers of the Weed—Dakota Soon to be State—General Capital News.

Dunnell's Internal Revenue Bill.

WASHINGTON, March 17.—The substitute for the bill to amend the laws relating to internal revenue, reported to the house by Representative Dunnell, is a modification of Representative Carlisle's bill "to amend laws relating to internal revenue." In accordance with the views of a majority of the house, expressed in the recent caucus of the Republican members, the first section of the original bill reducing the tax on distilled spirits to 50c on a gallon, was committed. The second section, providing for warehouse bonds to secure the collection of the tax upon all spirits withdrawn or removed from special bonded warehouse, is retained with amendments, increasing the penal sum of bonds.

When the largest quantity of spirits be stored in the warehouse, as set forth in the distiller's statement, and the declaration does not exceed fifty barrels of forty proof gallons each, the bond is fixed at $1,800 instead of $1,000. In all other cases the bonds are just doubled. When exceeding 30,000 barrels, the bonds shall be $200,000, but in no case shall the penal sum of any warehouse bond be greater than $200,000. The limit as to the time during which spirits may remain in bond is extended indefinitely by the amendment, which provides that "bonds given under this section shall be and remain in force as to spirits remaining in the warehouse on the 1st day of May, following until the execution and approval of the bond, and shall remain in full force for the collection of the tax on all spirits covered thereby, which shall have been unlawfully removed or withdrawn during the period for which the bond is given." A further amendment to this provides, "that in case a person required make a statement and give a bond as aforesaid shall die, or become of unsound mind, or shall in the opinion of the collector or commissioner of internal revenue become otherwise legally incapable of making such statement or giving such bond, the statement may be made and the bond may be given by his executor, administrator, guardian, trustee or other personal or legal representative."

Section 3 is amended by striking out the words "not exceeding three members and authorizing the commissioner of internal revenue establish, at his discretion, one or more special bonded warehouses in any one collectors district."

Section 4, relative to the removal of spirits from one distillery warehouse to another, in case of permanent discontinuance, is amended by restricting the removal to another distillery warehouse in the same collection district.

Sections five to ten, inclusive, of Carlisle's bill, are embodied without change or amendment in the substituted bill.

Section 11, regulating the allowance to be made for loss of spirits while in the bonded warehouse, and providing for regauging to ascertain to ascertain the loss, is amended by striking out that portion which provides that this provision as to the loss shall apply to foreign spirits imported into this country.

Section twelve of Carlisle's bill, fixing the tax on foreign brandy and distilled spirits and all cordials or bitters containing distilled spirits at $1.50 a gallon, and section thirteen, relating to vinegar and bitters, are stricken out. All acts and parts of acts inconsistent with the provisions of the bill are repealed.

Close of the Tobacconist's Convention.

WASHINGTON, March 17.—The members of the National tobacco association proceeded in a body to the White House to pay their respects to the President to-day. He received them in his private library and listened attentively to a short address from the president of the association, who explained their desire to defeat pending legislation contemplating a reduction of the tobacco tax and their particular objection to the free leaf bill, but made no response except that he was glad to meet them. All the members were individually presented to the president. Upon their return from the White House the committee was called to order and after passage of the usual complimentary resolutions, adjourned sine die.

Cook's Ideas on the Star Route Cases.

WASHINGTON, March 17.—W. A. Cook, of the star route prosecutions, states that the reason for his resigning was owing to the evident purpose to freeze him out, as it had been done in the case of Gibson and the original detectives employed in the case. He claims to have received no encouragement from Arthur's administration, and says that the last indictments were not shown to him, and cites as a remarkable fact the purchase by Mr. Bliss some time ago of the *National Republican* for $10,000, which he paid to-day, and at the same time is keeping on the papers all his friends and star route men.

A prominent attorney for the defense stated today that he thought Cook made a mistake in talking, but admitted that he had not been treated right. Cook's resignation is now in the hands of the attorney-general. Cook further said that he was confident that conviction would have followed in most of the cases, but from the extraordinary proceedings since the advent of Bliss. He did not think he argued well for success. Cook's intention to say more excites all parties interested in the case. He also says the present administration manifest the same earnestness in the prosecution of these cases as that of Gen. Garfield, with whom he had, he says, a long interview three nights before the assassination.

General Capital News.

WASHINGTON, March 17.—Upon conclusion of the morning business of the regular hour, the tariff commission bill was temporarily laid aside to proceed with the postoffice appropriation bill, which was taken up and the remaining committee amendments adopted.

On motion of Senator Ferry an amendment made for an appropriation of $35,000 for supplying postmasters of the fourth class with the necessary implements for cancelling stamps, weighing and postmarking mail matter. The bill was reported to the senate, and all the amendments of the committee of the whole concurred in except the one which substantially reports the franking privilege, upon which a separate vote was demanded by Senator Pendleton.

DAKOTA TO BECOME A STATE.

The senate committee on territories today unanimously instructed Mr. Saunders to support the bill to admit the southern portion of Dakota into the Union. The bill provides that a census of the population of southern Dakota shall be taken during the summer and if the population is sufficient to entitle that part of the territory to representation in congress it shall be admitted as a State, the present territory government to continue and the territory to be called North Dakota.

OCEAN MAIL SERVICE QUASHED.

The amendment to the postoffice appropriation bill providing $2,500,000 per year for ten years for carrying ocean mails in American built vessels was unexpecteely disposed of today. Davis ruled it out as new legislation. No effort was made to overrule this decision and the amendment fell without a struggle on the part of its friends.

BODY GUARD DIDN'T CHARGE.

A member of the house committee on the expenses of Garfield's funeral emphatically contradicts the statement that representatives presented bills for their expenses while attending the body of President Garfield from Washington to Cleveland.

OPPOSITION TO INTER-STATE COMMERCE BILL

Commissioner Fink made an argument today before the house committee on the inter state commerce bill, opposing the bill on the ground of its incompleteness and injustice to railroad companies. He recommended that more time be spent on the subject than heretofore.

BREVITIES.

The senate passed by a vote of 41 to 15, the amendment to the postoffice appropriation bill, substantially restoring the franking privileges.

Bills passed providing for public buildings at Frankfort, Ky., Jefferson City, Mo., and Minneapolis, Minn.

The district attorney and Scoville were engaged again to-day in going over the Guiteau bill of exceptions with Judge Cox.

The house committee agreed to recommend a public building at New Albany, Ind., to cost $75,000; and at Clarksburg, W. Va., to cost $40,000.

GUITEAU'S JAIL LIFE.

Well Described by a St. Louis Journalist—His Comfortable Surroundings Depicted and a Mild Wonder Shown at the Leniency of the Government.

ST. LOUIS, March 17—An aditional letter from Washington in the *Post Dispatch* gives a long account of a recent visit to Guiteau in his cell. The writer says Guiteau does not like any of his photographs, nor does he resemble the description given of him by reporters. He is, the latter says, a very commonplace person, manifests great eagerness to get money and presents, and shows no signs of lunacy. He is allowed to sell his photographs and autographs, and is receiving almost $50 per day. Most of this money he sends to his publisher, Gibson, who is getting out another edition of his work "Truth" at the author's expense. He has also given some money to his sister for things she sent him last week.

He sent $100 to Scoville, his lawyer, $50 to his brother in Boston and $200 to his publisher. He handles greenbacks like a bank teller and talks about different points and features of his photographs precisely as if he were behind a counter selling ribbons or lace Referring to Guiteau's sanity, the writer says.

"The only exception to the man's perfectly rational and common place talk during the visit was when the name of Gorham, editor of the *National Republican*, was mentioned. Guiteau immediately changed his manner and broke out in a furious attack. With clenched fists, arm raised and gesticulating, he cried out as loud as his voice allowed that the stalwart papers were all abusing Garfield until God's man come to remove him, and now they abuse God's man. This outburst was short, however, and after it he was again all calmness and business. Evidently he thinks he will not hang. He seems hopeful that in some way he will (to use his own language) 'get relief.'"

He is allowed to read all New York and Washington papers, and knows the change in public sentiment about Garfield. He seemed to be delighted at the publication of Rosecrans' letters. He is, he says, well contented with his life, whatever be the end. He lives comfortably and has two cells, one to sleep in, the other as a sort of an office, in the most elegant jail I ever saw, feels his importance and notoriety, enjoys each, and for the first time in his life has a regular income.

The wretch feels thas even if he be hung he has cut at least a figure in the world. The extraordinary kind and generous treatment of the government makes his last days the happiest of his life. Certainly no one can see his surroundings and observe his life without being touched by the remarkable charity and consideration with which this miserable assassin is allowed to transform the jail into a place of luxury and comfort, merry making and notoriety seeking."

A Murderer Begs for His Brother's Life.

HARRISBURG, Pa., March 17.—The following letter has been placed in the hands of Governor Hoyt, from Frank Rumberger, one of the condemned murderers of Daniel Troutman, sentenced to be hanged on Friday next:

HARRISBURG, Pa., March 16—To Gov. Hoyt, Sir: I know I have forfeited all my rights as a citizen of Pennsylvania, but I have not lost my feelings as a man, and I now write to you in behalf of a man condemned to die for a crime in bloodshed of which I believe he is innocent. My conscience holds me guilty of the death of Daniel Troutman. It is here said in my Bible that two lives should not be sacrificed for one. I therefore ask you to commute Henry Rumberger's sentence of death by imprisonment for life. I ask this in the name of justice, unprompted by any man, and I appeal to you as the governor of this State to do this act, that mercy may temper justice.

(Signed) FRANK RUMBERGER.

The two condemned men are brothers.

Weather To-day.

WASHINGTON, March 18, 1 a. m.—Indications for the Upper Mississippi and Missouri Valley: Partly cloudy weather, light rain in the southern portion and light snow in the northern portion, southerly winds, shifting to west and northwest with colder weather and rising baromether.

ALL AROUND THE GLOBE.

The Pacific national bank of Boston will reopen for business to-day.

Edourd Foussior, a distinguished dramatic author of France, is dead.

S. A. Fletcher, an old and prominent citizen of Indianapolis, Ind., died yesterday.

O. M. Stone & Co., of Augusta, Ga., have assigned. Liabilities $40,000; assets $30,000.

The house of Alfred Willis, at Petersboro, Ont., burned yesterday and three children perished.

Representatives Black and Allen are very sick at Washington, both being in hourly danger of death.

The Iowa legislature adjourned yesterday, after passing a resolution construing the prohibition amendment.

It is expected that the moulders in all the foundaries of Troy, N. Y., will strike to-day. They number 800.

The Iowa legislature yesterday passed a resolution asking the president for Mason's unconditional pardon.

Mrs. H. L. Marvin, widow of the late Bishop Marvin, of the Metnodist church, died yesterday in Fredrickstown, Mo.

Williams college, Springfield, Mass., has received $80,000 from ex-Gov. Morgan, of New York, for a new dormitory.

The entire incoming eastern mail at the Madison postoffice, consisting of about 2,000 letters, was burnt yesterday morning.

Forty sugar cane fields near Havana, Cuba, have been destroyed by fire, and there are many other fires in the neighborhood.

Abe Turner was reprieved by Gov. Blackburn, of Kentucky, yesterday, just twenty minutes before the time for the execution.

The boat race between Lewis Gibson and Goodwin, Hanlan's pilot, from Putney to Martlake, was won easily by Goodwin yesterday.

John Radford of Portsmouth, Ohio, struck Jacob Ackerman with a shovel last night, and broke his neck. Ackerman was drunk and trying to shoot Radford.

Shannon and Walsh, ringleaders in Omaha, were released to-day on bail, as were three others who were arrested to-day. There are warrants out for four other arrests.

John Brizzoli, an Italian, brained his wife with a hatchet yesterday at Baltimore, then stabbed her eighteen times, and very properly closed the seance by shooting himself.

A white man named Sim Carpenter, brutally violated a little orphan girl, 11 years old, some time ago, at Dardanelles, Mo. He was captured and brought back night before last, and is in jail. It is expected he will be lynched.

Revival meetings have been in progress for the past fifty days in the St. Paul M. E. church in Cincinnati, and last night jubilee services were held, as a kind of celebration over the fact that 1,000 persons have been converted since the meetings began.