

Eighty Years Ago.

By CHARLES KICKHAM.

His locks are whitened with the snows of high a hundred years.

A young man lighted from his steed, and by that old man stood.

"I was a headless stripling then, but proud as any lord.

And well I might—in my right hand I grasped a freeman's sword.

"Oh! then 'twas never thought a shame or crime to love the land.

"And, what of him, your colonel?" "He, good old colonel,

"Who owned the castle after him?" "His son—my friend and foe.

"They reeled before our reddened pikes; his blood had dyed my blade.

"Yes, England was his glory—the mistress of the sea.

"In after years he threatened that he'd pull our roof-trees down.

"Well, God be with him. He was forced from home and lands to part.

"And while the tears rolled down his cheeks, his grandson, a brave youth,

"And Mylos O'Hea," he spoke at length, "have tropic suns and time

High wassal in the castle halls. The weal by bride is there.

With swimming eyes the bridegroom grasps the board, with brimming cups.

"Now, God be praised," quoth Mylos O'Hea, "they foally lie who say

IRISH GRIEVANCES.

Letter from James Redpath.

Mr. Smalley, in his indictment of the Irish people, says "in their own island they have abolished at least two of the Ten Commandments."

As to the responsibility of the Land League agitation for the prevalence of crime in Ireland the most trustworthy reply to this accusation is made, unconsciously, by the statistics published as gathered by the British Government itself.

What do these statistics prove? Although for its own purposes the English Government constantly stated (in order to arouse international opinion against the Irish) that under the influence of the Land League, "more crimes had been committed in 1880 than had ever been known before,"

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by the unaided toil and at the exclusive cost of the tenant who hired them. There are one thousand evictions every week in Ireland now.

Now, when it comes to a defence of the Irish peasantry against the charge of lawlessness, the facts are so astounding that any American who is familiar with them before he presents them must have moral courage enough to be willing to see himself written down either as an unscrupulous partisan, or as an untrustworthy, or as a fanatic.

According to the careful statistical criminal tables prepared by Mr. Henry Bellington, M. P., the proportionate number for the same population showed that in Ireland in 1879 there were 2,886 of the more serious crimes; the English, 1,800; and the Scotch, 5,925.

Under the head of "offences against property with violence" there are 458 Irish offenders, 1,014 English offenders, and 3,178 Scotch offenders.

Under the head of "offences against property without violence" there are 790 Irish offenders, and 1,774 English offenders, and 1,062 Scotch offenders.

Under the head of "offences against morality," the proportion is as twelve to five against Scotland!

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"crimes" consisted of sending "threatening letters," or, to be exact, in the proportion of 77 to 147, and that the next largest item in the catalogue is headed "other-wise." Now it is well known by everybody who has studied modern Irish history (and it has been proven, as I have been told, in an open court again and again) that most of these threatening letters are written by land agents, by bailiffs or by constables or in sport from pure mischief by irresponsible youngsters.

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doubtedly an increase of crime in Ireland—proving that the real claim was true that these leaders had always exerted all their influence against agrarian crime. Personally, I know that they so exerted their influence both in private and public. I do not select the figures most favorable to Ireland, but such only as I happen to have on hand. They are not exceptional, but representative, for the Government statistics show that from 1840 to 1879 crime in Ireland decreased 82 per cent. while in England the decline was only 49 per cent. and in Scotland only 31 per cent.

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THE QUEEN AND THE SALVATION ARMY.

The Queen is getting altogether too gracious. Considering all the divinity that doth hedge a monarch, her Majesty is too accessible. She will read—by proxy—any epistle which is directed to her, if it be of a complimentary character, and will answer it—by proxy also.

And he read an answer from Victoria, by the grace of God, &c., thanking him for what he had done for the cause of temperance; but adding, literally, that she did not quite see her way to sending him any money!

This, we hold, is not exactly the letter one would expect from the mightiest Sovereign of the earth, the acknowledged Defender of the Faith (by law established), to a self-constituted chief of epileptics, fanatics, and frenzied Nonconformity, which owes its vitality to sensationalism.

Perhaps, however, our Queen does not care to offend the Archbishop of Canterbury, who gave a magnificent five-pound note to "Happy Jemima" and "Reformed Rachel" last week; perhaps, she wishes to rid herself of an obtrusive beggar by a polite acknowledgment, which means nothing; perhaps, she ordered a note to be written in some meaningless formula of etiquette.

In any case, "General" Booth—like a first-class showman as he is—made the most of the Queen's letter at the anniversary hall of his adherents at the Alexandra Palace the other day. He pretended that it signified more than it did, and that Queen Victoria really and sincerely believed, in getting abnormally kind. She should have thrown "General" Booth's letter into the Royal waste basket.

Further, only a few days ago, as she was indulging in that afternoon constitutional drive which she is accustomed to take, in the vicinity of Windsor Castle, her carriage was really and sincerely believed, in getting abnormally kind. She should have thrown "General" Booth's letter into the Royal waste basket.

Her Majesty absolutely went out of her way to inspect a battery of artillery, likewise last week, which was marching via Windsor, from its place of disembarkation on the South Coast, to its new station at Hay, in the principality of Wales. She made a divergent from her promenade to a sweet spread of foliage-covered green turf in the Home Park, in front of her Royal residence, to see and talk to these brave, bronzed fellows who had toiled and fought stubbornly for her flag in Africa.

But this, after all, is a negative praise. To a Sovereign appertains duties as well as rights. If a Sovereign is accessible, the Sovereign should be accessible to all. We are patriots, if not of the "Protestant sect, male or female, are not infallible."

While the Queen falls into these little mistakes, and almost as quickly redeems with what may be best described in words he has applied to St. Philip, "thy deep simplicity."—C. Kegan Paul, in The Century for June.

Miserable for Thirteen Years. In order to acquire the rights of full citizenship in the United States, the native born must have reached the age of 21 years, and have gone through two full, but short courses—of rheumatism, says a growler at our elbow. In Canada, however, the courses of rheumatism are not so short, running, it would seem, as long as thirteen years—at least in one instance, that of Mr. James Mahoney, Sr., of Orillia, Ont., who says: "I have been a sufferer with rheumatism for the past thirteen years, and have tried, during that time, every one of the remedies advertised for it, but all without effect. Upon recommendation I was induced to buy a bottle of St. Jacobs Oil. The first application relieved me, and upon the second application the pain disappeared entirely and has not since returned. It affords me much pleasure to make this statement of my experience with St. Jacobs Oil and I sincerely wish that every sufferer could know of its wonderful virtues."

SOME DUTIES NEGLECTED BY YOUNG MEN.

The Catholic Chronicle in an article on the above subject says: "It has been a subject of frequent remarks by priests whom we have met from time to time, that in cities and large towns many of the Catholic young men do not connect themselves with the congregation of the parish in which they reside. If there is more than one church in the city or town, such young men will, if they go to mass at all, float around from one church to another, never identifying themselves with any congregation or recognizing any particular priest as their pastor."

Such young men may be noticed in every city and parish. They can be discovered by the signs they invariably carry about them of being away from home, or speaking more accurately, of being without a home. Many of them are very excellent young men personally, and, for some time, not at all remiss in attendance at mass, but they act as strangers where they should be friends, and they keep themselves in this condition of estrangement until they feel it becomes burdensome, and they gradually become remiss in attendance at church, and finally discontinue altogether. These young men are noticed in every large congregation. Sometimes they will be seen coming along towards the church before mass begins, walking in a slow and lonesome and strangerlike manner, apparently wishing they were like those people whom they see going into church as if they had a right to enter. Sometimes they may be noticed by the evident desire they seem to have to be "late," so that they may move in just inside the door, and hear mass unperceived. Sometimes this is the case of the more "tony" ones—they manage to procure an invitation into a pew, and thus feel satisfied for that day. These young men are noticed, we have said, in every congregation.

Now, why should they act in this way? It is not manly; it is not right. It leads to discomfort for themselves, and to confusion and trouble for priests; and it leads to worse still, for such young men grow tired of attending church in this way, and gradually neglect it and fall away from the practice of religion altogether. If one of these young men is sick in a hotel or boarding house, no one sends for the priest for him; the priest himself does not know he is sick, and the result is, in many cases, he dies without the sacraments.

Catholic young men coming into a strange town with the intention of remaining there some time, should make it their first duty to call on the priest and make his acquaintance, and let him know who they are and where they reside. This is nothing more than what manly courtesy demands from every Catholic young man. But some young men will be heard to say, "Oh, I don't like to call on the priest; he don't want to be bothered with me; and I'm only a sojourner any way." Others will fail to call on him because of fashionable or fear of intrusion. These are unreal and unworthy excuses. Every young man will meet with a hearty welcome from the priest on whom he calls for such a purpose. He will find his visit a very pleasant one, and will be well repaid for the trouble of the call.

THE LEGEND OF THE PALM BRANCH.

Why is the palm-branch an emblem of victory? Why are the martyrs represented with a palm in their hands? There is a pretty legend in answer to these queries.

An angel, as we know, came to visit St. Joseph, and told him to flee into Egypt; therefore at dawn, Joseph, Mary and the Child Jesus were on their way. Having escaped the soldiers of Herod, they were on their way to a great city. As soon as they entered it, all the idols fell down, and the inhabitants in great terror, began to rush through the streets in all directions. Joseph and Mary were frightened at this wild conduct of the people, and hurried out of the city without taking any provisions with them.

Towards the middle of the day, Mary became very hungry and very thirsty, and the Holy Family sat down to rest in the foot of a sycamore tree. Just in front of them was a group of palm trees loaded with fruit. The Blessed Virgin said: "I would like to eat of those dates if they were within reach."

Joseph arose and tried to shake the tree, but in vain. He then tried to knock down some of the fruit, but his attempts failed. Then he shook his head sadly and said: "They are too high; let us go farther, and we may find some that we can reach."

But Mary was tired out and she sighed. Then Jesus said: "Palm-trees, beautiful palm, bow down your head and offer your fruits to My Mother."

The palm-tree bowed its head, and the Blessed Virgin took as many of the dates as she wanted; and then the tree straightened itself up again, and was covered with more fruit than before. And whilst Mary was eating the dates, the Child Jesus, who was sitting on the ground, made a little hole in the sand with his finger, near the roots of the sycamore-tree. And when the Blessed Virgin, after having eaten, said: "I am thirsty," she had only to stoop down; for from the hole made by the Child Jesus there flowed a spring of pure water.

Before setting out to continue their journey Jesus turned to the palm-tree and said to it: "Good palm-tree, I thank thee, and as a reward for the service thou hast done My Mother, I command my angels to carry one of thy branches into the beautiful Paradise of My Father; and as sign of My blessing, thou shalt be worn as a crown by those that have conquered for their faith. It shall be said to them: 'You have deserved the palm of victory.'"

So He spoke, and an angel flew around the tree, and took a branch of it, and bore it away to Heaven.

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